

A RURAL AND AGRICULTURAL GLOSSARY FOR
THE N.W. PROVINCES AND OUDH

William Crooke



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Compilation of a glossary of rural and agricultural terms in vogue in a province or an area is always a difficult task. But it is with remarkable precision and method, characteristic of Sir William Crooke, the famous author of *Tribes and Castes of the North-Western India* and several other important works, with which he compiled this extremely scarce *Rural and Agricultural Glossary for the N.W. Provinces & Oudh* during the years 1879-85.

The Glossary has been compiled on the alphabetical pattern with an elaborate system of cross references by which the terms of cognate meaning are grouped under one leading word. The vernacular words have been transliterated into English as accurately as possible. As the author says, many of the words were recorded for the first time and are not to be found in the dictionaries then available. Many words were taken down direct from the lips of illiterate peasants or culled from official reports. This compilation, perhaps the only of this kind, brings together most of the common terms used by the people in connection with agriculture and rural life.

A prominent feature of the Glossary is the inclusion of a number of rustic rhymes and proverbs which embody the accumulated experience of generations in this field. For this the author used the Agra reprint of Bhaddali's verses and the *kundalis* of the greatest local poet Girdhar, the *Imsa'l be misa'l* of M. Chiranji Lal, the *Imsa'l Hindi* of Babu Kalicharan,

(Continued on back flap)



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By
WILLIAM CROOKE



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RURAL AND AGRICULTURAL GLOSSARY

FOR

THE N.-W. PROVINCES AND OUDH.

BY

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BENGAL CIVIL SERVICE.



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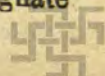


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INTRODUCTORY NOTES.

IN 1879, the Government of these Provinces permitted me to publish a Digest of Rural and Agricultural Terms in general use. This Digest was in a great measure based on the Glossaries of Sir H. M. Elliot, Professor H. H. Wilson, and Mr. J. R. Reid's Azamgarh Glossary, supplemented by a collection of words made from various settlement reports and other available sources of information. For a number of terms current in Gorakhpur and the adjoining districts I was myself responsible. This pamphlet was circulated to officers in the Educational and Revenue Departments for additions and corrections. During the following year a mass of materials of various degrees of interest and value came into my hands. These in the intervals of official work I endeavoured to classify and arrange, and during that time my duties as Manager of the Awa Estate under the Court of Wards gave me some special opportunities for prosecuting enquiries of this kind, of which I availed myself as far as possible. By 1885 the Glossary was in a great measure completed. It was then reprinted and circulated to the following gentlemen, to all of whom I beg to express my obligations for much valuable assistance: Messrs. V. A. Smith, P. Whalley, and F. N. Wright of the Bengal Civil Service; Mr. J. Nesfield of the Oudh Educational Department; Mr. John Michel of Dasnah; Captain L. D. Hearsey of Kheri; M. Ajudhia Pershād of Shāhjahānpur; Rāna Shankar Baksh of Rāe Bareli; Rāja Lachhman Singh, Deputy Collector, Bulandshahr; M. Piyāre Lāl of the North-Western Provinces Educational Department; Pandit Kāshi Nāth, Head Master, Zilla School, Muzaffarnagar; and M. Wazīr Ahmad of Hume's High School, Etāwah.

The next question which arose was the form of the Glossary. In the original Digest of 1879 I arranged the words by subjects, on the system which was afterwards more fully carried out by Mr. G. A. Grierson, C.S., in his very valuable "Bihār Peasant Life." This plan had its manifest advantages in bringing together at a glance the synonymous terms in use in various parts of the Province. But as I proceeded with the work I found this system practically unworkable, and I was obliged to revert to the ordinary alphabetical arrangement. I have, however, added an elaborate system of cross references, by which the terms of cognate



meaning are grouped under one leading word. By this I trust it will be comparatively easy for a reader, acquainted with one of the many synonymous terms, to turn to those in use in other parts of the Province. The working out of this system of cross references has been a troublesome task, but I hope it will be found useful.

As to what may be called the habitat or local range of particular terms, I have not attempted a minuteness of definition which is not warranted by our present knowledge of the provincial dialects. For this purpose the ordinary classification of the dialects—Braj, Bhojpuri, &c.—is of little value, because this division is based not so much upon vocabulary as grammar, with which we have no immediate concern. It may be hoped that the more extended use of this book will in some measure remove this deficiency. As it is, if I get a word, say from Azamgarh or Muzaffarnagar (unless it is clearly proved to be purely local), I class it generally as "East districts" or "Upper Duâb." More than this, it seems at present unsafe to do.

This book being intended as a handy manual of reference for European officers who have dealings with the people, it seemed useless to print the Hindi and Urdu words in the Devanagari or Persian characters. To do this would have greatly added to the bulk and cost of the book, without any apparent corresponding advantage to the persons who are likely to use it. I have at the same time endeavoured to make the transliteration of the vernacular words as accurate as possible. As some excuse for any shortcomings in this respect, it must be remembered that errors will inevitably occur in the transliteration of words, many of which are, I believe, recorded for the first time and are not to be found in the existing dictionaries. Many again have been taken down direct from the lips of illiterate peasants, or culled from reports and other official publications where accuracy of transcription was a matter of secondary importance.

Opinions will naturally differ as to the scope of a Glossary like this. It might have been confined to words not to be met with in existing dictionaries or glossaries. But this would not have answered the purpose I had in view. My object, however imperfectly attained, was to bring together most of the common terms used by the people in connection with agriculture and rural life. I have as a rule not included the names of the many varieties of cultivated plants, trees, &c. These varieties still in many cases await more precise definition, and for the present a complete collection of their names must be postponed.

A prominent feature of the Glossary was intended to be the collection of a number of the rustic rhymes and proverbs which embody the

accumulated experience of generations on the processes of agriculture and the transactions of rural life. For this purpose unfortunately the published materials are very scanty as far as I am aware. I have intentionally avoided consulting Dr. Fallon's Dictionary of Proverbs a book which I have never seen. I have endeavoured however to include none of those already recorded by the same writer in his Hindustāni Dictionary; but as we have in some measure travelled over the same ground, a few familiar proverbs are possibly repeated in this Glossary which have already appeared in Dr. Fallon's book. I have used the Agra reprint of Bhaddali's verses and of the *kundalis* of our greatest local poet Girdhar, who still unfortunately remains unedited. The existing reprint is very inaccurate, and I have in a great measure depended on Pandit Kāshināth (who has read the MSS. very carefully) for a more correct recension. Bhaddali's weather lore will in all probability not stand the test of modern scientific meteorology, but it is interesting, if for no other reason than that it is implicitly believed in by the native agriculturist. Some of these verses will, I believe, throw a novel light on some of the processes of farming as it is at present conducted. For this special purpose the various native collections of proverbs are not of much value. Several I have read and used to a certain extent, among which may be mentioned the *Imsāl bé misāl* of M. Chiraunji Lāl, the *Imsāl Hindi* of Babu Kālicharan, and the *Zarūb ul masal* of Shaikh Ahmad Husain of Lucknow. For a few proverbs and notes on Folklore and rustic superstitions I am indebted to the volumes of "Indian Notes and Queries" conducted by Captain R. C. Temple, F.R.G.S. I have constantly used the Sanskrit Dictionary of Sir Monier Williams, the Hindi Dictionary by Mr. Bate, and the Hindustāni Dictionaries of Dr. Fallon and Mr. Platts—the latter by far the most valuable book of the kind in print. To his labours, and particularly in the matter of derivations, I find it difficult to express my obligations. Every page of this book is a witness to the use I have made of it. I have also compared the MSS. page by page with Mr. G. A. Grierson's "Bihār Peasant Life," and have derived much help from this elaborate and useful book.

My special obligations are due to Mr. W. Cockburn, lately Assistant Manager on the Awa Estate, whose wide knowledge of the language and the people was placed freely at my disposal; to M. Pyāre Lāl, late Officiating Inspector of Schools, Agra Division, but more especially to Pandit Kāshināth, who has spared no pains in revising the MSS. and who adds to first-rate Hindi scholarship an unusually extensive knowledge of English. I have not encumbered the book by minute references to my authorities, except where I have made special long quotations. I have used a number of settlement reports, among which

those by Messrs. E. B. Alexander, A. Cadell, S. M. Moens, J. R. Reid, R. S. Whiteway, and F. N. Wright, all of the Bengal Civil Service, have been most useful for this special purpose; and I have made large use of Mr. C. L. Tupper's "Panjâb Local Law," Mr. D. C. Ibbetson's "Panjâb Ethnography," and Mr. E. T. Atkinson's "Himalayan Gazetteer," which contain more information on modern Hinduism than any other books with which I am acquainted.

Dr. Johnson once remarked to Boswell, "Ray has made a collection of north country words. By collecting those of your country, you will do a useful thing towards the history of the language. Make a large book, a folio." Boswell, "But of what use will it be?" Johnson "Never mind; do it." This book is not a large book nor a folio, but I hope it may be of some use. My only apology for its obvious faults and imperfections is, that it was compiled during the scanty intervals of leisure from official work, and often without opportunities of consulting books of reference or scholars. I can only hope that a foundation has been made for the production at some future time, by other hands than mine, of a manual which will, I am sure, be useful to any person who has any dealings with the rural community of these Provinces. I need hardly say that in case a demand for a new edition may ever arise, any corrections, criticisms, or information will be welcome.

WILLIAM CROOKE.

ETAH, N.-W. PROVINCES.

December 1887.



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RURAL AND AGRICULTURAL GLOSSARY

FOR

THE N.-W. PROVINCES AND OUDH.

'ABĀ

ĀBPĀSHĪ

A

'Abā—[Arabic 'abā = to prepare]—a long coat open in front from the neck to the skirt, shaped like a dressing-gown, worn by respectable men and religious mendicants. In Egypt, "in cold or cool weather a kind of black woollen cloak called 'abāyeh is commonly worn. Sometimes this is drawn over the head."—(Lane, "Modern Egyptians," I. 38.) (Choghā, chughā.)

Ābād—[Skt. āvāsa = abode] (*chain, chaltī, hal-ghastī, jutdā, khelār*)—land cultivated, as opposed to *partī, zamin uftādah* (qv.).

Ābādī—[Ābād] (*basgat, basgit, basikat, bastī, dih*)—the village homestead or site; the part of the village lands under cultivation or occupied by dwelling-houses.

Ābādkār—[Ābād, Skt. kāra = doer]—a class of tenants in Gorakhpur who were originally allowed to settle on and clear jungle lands; now a kind of middlemen who are held bound to pay only their proportion (*partī*) of the Government revenue assessed on the village.

Ābādkārī—[Ābādkār]—the tenure of an ābādkār (qv.).

Abērī—[Skt. a priv. veld = time]—late—of crops, etc.

Abhijit—lit. victorious—a term sometimes applied to the 21st or 22nd lunar asterism. It is not a regular asterism, but is made up of one "foot" of *Uttara khārha*, and one fifteenth of *Shravaṇa*. (Nakshatra.)

Abhrog—a disease in cattle in Bundelkhand; said to be caused by a worm in the tongue.

Abhuāb—(*khelāb*)—to move about so as to give the appearance of being possessed of the devil. Eastern districts.

Ābī—[Pers. āb = water]—generally means land irrigated either from tanks or wells, as opposed to *bārānī* or *khāki*; but it is often specially applied to tank irrigation as opposed to *chāhī* or *nahrī*.

Abjī—[a priv. bīj = seed]—seed that fails to germinate (bījmar).

Abīr—(*abrak, abraq, bhodal, bhurbhur*)—the ground mica or talc mixed with coloured powder thrown at the Holi festival—cf. gulāl.

Ābkār—[Pers. āb = water; kār = maker] (*kallāl, kalvār*)—a distiller; a maker of intoxicating spirits.

Ābkārī—[Ābkār]—the making of country liquor; the duties derived from the sale of liquor, drugs, opium, etc.; the distillery in which liquor is made. The distiller is *ābkār, kallāl, kalvār, kashiddār*. The liquor is made from the flowers of the *mahuā* (*Bassia latifolia*) or molasses (*shīrah*). It is fermented in jars (*gharā, maṭhor*) and distilled in a cauldron (*dēgh*), which is covered by an inverted vessel (*nānd*), and the vapour passes thence into a "worm" (*naichā*), and thence into condensing vessels (*bhabkā, bhapkā*) which are buried in a water-vat (*hauz*). The liquor is then collected in a pot (*maṭukā, maṭukī*). The fermented sugar or *mahuā* is to the west *lāhan*; to the east, where *mahuā* is most generally used, it is *pās*. Each boiling is *tāo*. Liquor distilled once is *ēkbārā* or *gharrā*, of which there are two kinds—*rāsī* or weak, and *phūl, phūlkā*, stronger spirit. As in other trades, sale by wholesale is *thok faroshī*, and retail sale *khurdā, khurdah faroshī*. The distillery itself is *ābkārī* or *bhaṭṭhī*, and the retail shop *gaddī*.

Abkhorā— } (*amkhorā*) — a drinking-vessel,
Abkhorah— } generally made of metal, seldom
Ābkhorā— } of earthenware, the sides of
Ābkhorah— } which are broader towards the
mouth. It resembles the *gilds* (glass), but the latter has generally no stand (*gorā*), and the sides are straight or only slightly curved. It is derived from Pers. āb = water; *khurdan* = to eat. Earthen vessels of a somewhat similar shape are the *qabud, kulhrā, maṭkainā* or *purvā*.

Ablak— } piebald-coloured—of animals.
Ablaq— }

Ābpāshī—[Pers. āb water; *pāshīdān* to sprinkle] (*bharāī, kuleono, panyāī, sīnchāī*)—irrigation of land. For the various kinds of irrigation see *nāo, palēh, palēo, parēh, parēo, palēvat, parēvat, pataīā*. To irrigate is *āb-pāshī karnā, pānī patānā, pānī dēnā, pānī bahānā, parēhnā, patānā, paṭkab, sīchnā, sīchnā*. For the men employed in irrigation

see panīhārā; for reciprocal assistance in irrigation hūnd, and for irrigation fees panīvaṭ. When the water is raised to the field from a lower level it is known as *dāl*; when the field is watered by cutting the bank of the distributary it is *tor*. For the season to irrigate see under bonā. The value of well water is expressed in the proverb *māē kē dūdā sē kya bihtar* = what is better for a child than its mother's milk.

Pānī bhariyē khēt mēn, ghar mēn bhariyē dām,

Donoñ hāth uchhāliyē; yihi siyānā kām.
Yihi siyānā kām. Nām kuchh Har kē lījē,

Parśvārath kē kāj sīs tāj apno dijē

Kahē Girdhar Kabirāde,

Mard kī yihi hai bānī;

Sīs jāē to jāē, rahē ānkhin kē pānī.

[Fill the water in your fields and so fill your house with money. Bale it up with both your hands. This is the work of a wise man. Devote yourself to God. Give even your head for the good of others. Says the poet Girdhar—"This is what becomes a man. Let your head go, but maintain your self-respect."]

Sabai kisanāñ hētē

Aghanyā pānī jēthē

[All cultivation is backward, but that watered in Aghan is superior.]

Aghan mēn surā bhar, phir karā bhar = a bowl of water in Aghan is as good as a pitcherful afterwards.

Ābpāshī karnā—to irrigate land (ābpāshī).

Abra—(āparā, āparā)—the outer piece in clothes, as opposed to *astar* or *tallā* (qqv.) = the lining.

Abra— } the mica or talc powder thrown at the
Abraq— } Holi festival (abir).

Abri—[Pers. *abr* = a cloud]—marbled paper, used in book-binding, etc.

Ābtābā— } [Pers. *ābtāb* = brightness]—a
Ābtābah— } water ewer (ābtābā).

Abtan— } (*bakwā malvānā, bān, baṭnā, ubaṭnā,*
Abtanā— } *ubtan, ubtan*)—the cosmetic rubbed over the body of the bridegroom at the marriage ceremony. After the *kaṅganā* (qv.) ceremony the women of the family take a coloured cloth by the four corners and wave it over the head of the bridegroom. Then seven earthen vessels are brought, the first containing turmeric, rice, and alum (*rolī*), the second myrtle (*mēnhāī*), the third turmeric (*hālāī*), the fourth oil (*tēl*), the fifth curds (*daḥī*), the sixth milk (*dūdā*), and the seventh *abtan*, which is generally made of flour, turmeric, oil, and some perfume. The Brahman puts these things on some *dūb* grass, and then rubs the boy's feet up to the knees and touches his forehead. Then four men and four women do the same, and the boy gives each of them some light sweetmeats (*batāshā*). After this the barber takes off the boy's clothes and rubs him well with the cosmetic. What remains of it he rubs over the unmarried boys present for good luck and to bring about their marriage quickly. In the hills after this is over the boy's father takes three small bags (*potālī*) of cloth containing coins, betel, turmeric,

and alum (*rolī*) and rice, one of which is buried within the hearth where the food is cooked, a second is suspended from the handle of the iron pan (*karāhī*) in which the food is cooked, and the third is attached to the handle of the spoon. The object of these proceedings is to keep off ghosts and demons from the feast. See Atkinson, Himalayan Gazetteer, II. 907, also cf. *tēlbān*, *tēlcharhānā*.

Abvāb—[plural of Arabic *bāb* = a door—hence heads or subjects of taxation]—(1) (*bhēj, kar, lagtā*) miscellaneous cesses in the nature of rent levied by Government and landlords; (2) (*basādrī, basaurī, bhitaūrī, chāñṭī, dhiaūrī, gharduārī, gharginnā, parjot, prajot, parjāvat, prajāvat*) cesses in the nature of a ground-rent collected from traders and artisans resident in a village.

Achainā—the block on which fodder is cut, and that used by carpenters, etc. Kumaun (*barhai, nisuhā*).

Achār—[according to "Hobson-Jobson" possibly through the Portuguese from the Latin *acetaria*]—pickles.

Āchār kā gharā— }
Āchār kī hāñṭī— } A pickle-jar.

Achērī—a local ghost in the Hills "who particularly favours those who wear red garments; and a scarlet thread round the throat is a sure preventative to colds and goitre." (Atkinson, Himalayan Gazetteer, II. 833.)

Achchat—see akhat.

Achhī—a plant yielding a red dye; usually known as *āl* (qv.), the *Morinda citrifolia*. East districts (āl).

Achhūtā—[a priv. *chhūtā* = to touch]—vessels, etc., not used; offerings of ornaments, etc., made to local gods by women (*pujaurā*).

Achhvāñī—[*ajvāñ* = aniseed] (*ajvāñī, harīrā*)—a kind of aromatic food given to women at childbirth—cf. *panjīrī*.

Ackhan—a kind of coat with buttons on the breast (*aṅgā*).

Achlā—[Skt. *añchala*, rt. *añch* = to bend] (*achrā, ānchar*)—the hem of a woman's sheet—see *sārī*.

Āchmanī—[Skt. *āchamana*=rinsing the mouth: one of the permanent and daily practices of the Hindus] (*gañgā sāgar*)—a spoon used for throwing water on the idol, and putting water in the mouth during worship.

Achrā—[see *achlā*]—in the East districts the cloth covering a woman's bosom, which she is not supposed to open in the presence of any man until she is married.

Ād—the seed-vessels of sesamum (*til*).

Ādā—[Skt. *ādraka*]—whole moist ginger (*ādī*).

Ādā—[Skt. *aṭṭa*]—(1) pieces of cane on which thread is stretched. Upper Duāb; (2) a kind of silk petticoat worn by women.

Adahan—see *adhan*.

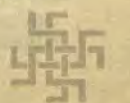
Adahārī—see *adhārī*.

Aḍaṇḍ—[a priv. *ḍaṇḍ* = tax]—land not assessed with revenue (*mu'āṣī*).

Adāñt—[a priv. *dāñt* = tooth]—an animal before its teeth are cut.

Adāñt bardē, do dāñt biyāde

Āp jāē, yā khasmē khāē.



[“The heifer bulled before she cuts her teeth, and with a calf when she has two teeth will ruin herself or her master” (in allusion to the evils of breeding from immature animals).]

Adārī—an ox unbroke to work. East districts (adhārī).

Adaurī—} round sundried cakes made of the

Adaurī—} *urad* pulse: the *maṅgorā* or *maṅgorī* are similar cakes made of *mūṅg* pulse: the *phalorā*, *phalorī* are cakes made of *urad*, *mūṅg* or gram (*chanā*), flour fried in butter (*ghī*) or oil.

Addā—[Skt. *atta*]—(1) a place where carts, palanquins, etc., stand for hire; (2) (*chhatrī*) a perch for pigeons and other birds; (3) the plank forming the bed of a lathe (*gargārā sâz*); (4) the bamboo frame-work in a sugar refinery (*khaṇḍsāl*); (5) the ratchet or break which prevents the Persian wheel revolving back the wrong way. Upper Duāb (arhaṭ).

Addhā—[*ādhā*, Skt. *ardha* = half]—(1) a medium-sized cargo boat; (2) half a yard, half a measure of grain, half a piece of cloth, half a quart bottle; (3) a very superior kind of muslin.

Addhī—[*ādhā*]—(1) half a web of cloth, etc.—see *addhā*; (2) a sub-division of the rupee = $\frac{1}{16}$ part of a pice.

Addī—[see *addā*]—(1) a tool used in boring pipe stems (*Gargārā sâz*); (2) the sides of a shoe (*jūṭā*).

Adhāhal—} [*ādhā* = half; *hal* = plough] (*kach-*
Adhail—} *chā hal*)—a plough worked with one pair of oxen. West districts.

Adhait—[*ādhā* = half]—the owner of a half share in a village (*adheliyā*).

Adhan—(*adahan*)—boiling water; a word used by cooks for water boiling briskly for cooking pulse.

Adhārī—[a priv. *dhārā* = load] (*adahārī*, *adārī*, *alhar*)—an ox not broken to work (bail).

Adhārī—the gourd or calabash carried by religious mendicants: a word used by Hindu ascetics.

Adhāriyā—(*moṇṇhā*)—the posts supporting the driver's seat in an ox cart (*bahlī*).

Adhaun—[*ādhā* = half; *man* = maund] (*ādhaman*, *adhavan*, *chārdharī*, *dhaun*, *dhaunbhar*)—a weight = 4 *pansērī*, or half a maund.

Adhaurā—} [Skt. *ardha* = half; *dhurya* = a
Adhaurī—} beast of burden]—half a buffalo

hide: coarse leather used for the soles of shoes (*chamrā*).

Adhbār—[*ādhā* = half; Skt. *vāra* = time]—a tenant who passes half his time in one village and half in another (*adhiyār*).

Ādhbatāī—[*ādhā* = half; *bātānā* = to divide]—division of the crop in equal shares between landlord and tenant (*ādhī*).

Adhchanā—[*ādhā* = half; *chanā* = gram]—wheat and gram sown together (*gochanī*).

Adhêlā—} [*ādhā* = half] (*adhêlvā*, *adhiliyā*,
Adhêlchā—} *dhêlā*, *dhêlchā*, *dhêlvā*, *dhiliyā*)
—half a pice (*rupayā*).

Adhêlī—[*ādhā* = half] (*dhêlī*)—half a rupee = 8 annas (*rupayā*).

Adheliyā—[*ādhā* = half] (*adhait*, *adhiyā*, *adhiyārī*, *adhyā*, *adhyārī*)—the owner of a half share in a village.

Adhghuṇvā—[*ādhā* = half; *gêhūn* = wheat]—wheat and barley sown together (*gojai*).

Ādhī—} [*ādhā* = half] (*ādhbatāī*, *adhiyā*,
Ādhīadh—} *adhiyāī*, *ādhōnādh*, *adhyā*)—division of crops in equal shares between landlord and tenant (*batāī*).

Adhik—[Skt. *adhika* = additional]—an intercalary month. It is defined in the *Jyotishsār*: *Jis mahinē mēn saṅkrānt hoē nahīn to adhik mās hotā hai* = the month in which there is no conjunction is an intercalary month.

Adhiliyā—[*ādhā* = half]—half a pice (*adhêlā*).

Adhiyā—[*ādhā*, Skt. *ārdhika* = half]—(1) the owner of a half share in a village; (2) cutting grass, etc., on condition of giving half to the owner of the land.

Adhiyālī—[*ādhā* = half]—(1) division of crops in equal shares between landlord and tenant (*batāī*); (2) a half share in an estate.

Adhiyār—[Skt. *ardha-vāra*] (*adhbār*, *adhvār*)—a tenant who passes half his time in one village and half in another (*pahlī*).

Adhiyārī—[*ādhā* = half]—(1) equal division of crops between landlord and tenant; (2) a half share in an estate.

Adhkachchā—[*ādhā* = half; *kachchā* = moist]—land sloping down from the high bluff (*pahārā*) in river valleys.

Adhkārī—[*ādhā* = half; *kar*, Skt. *kara* = tax] (*aṭhannī*, *aṭhaniyā*)—the half-yearly instalment of rent or revenue.

Adhman—[*ādhā* = half; *man* = maund]—half a maund weight (*adhaun*).

Adhōnādh—division of crops in equal shares between landlord and tenant (*ādhī*, *batāī*).

Ādhpā—
Ādhpāē—} (*dhapāī*) [*ādhā* = half; *pau* =
Ādhpāy—} quarter]—one-eighth of a *sēr*
Ādhpau—} weight (man).

Adhpauwā—}

Adhsēr—} half a *sēr* weight: in the Upper
Adhsērā—} Duāb known as *kucnchā sēr*
Adhsērī—} (man).

Adhūrhī—a grain measure in Garhwāl—see *muṭṭhī*.

Adhvañch—} [*ādhā* = half; *bachnā* = to re-
Adhvañchā—} main over]—the fee given to a tanner (*chamār*) for preparing leather buckets (*chamrāvāt*).

Adhvār—a tenant who passes half his time in one village and half in another—see *adhbār*.

Adhyā—see *adhiyā*.

Adhiyālī—see *adhiyālī*.

Adhyār—see *adhiyār*.

Adhiyārī—see *adhiyārī*.

Ādī—whole moist ginger—see *ādā*.

Admarjāī—[*ādhā* = half; *marṇā* = to die]—crops withered in time of drought (*jhirī*).

Ādrā—[Skt. *ādrā* = moist, damp]—the 6th lunar asterism—see *ādrā* and *nakshatra*.

Chitrā gēhūn, *ādrā dhān*,
Na ūnkē girvī, *na ūnkō ghām*.

= the wheat sown in Chitra, the paddy of Adra—no rust eats this—no heat injures that.

Ādrā dhān, *Punarbhas paīyā*,
Gā kisān jo boē Chiraiyā.

= seed sown in Adra produces paddy—that sown in Punarbhas chaff. The tenant who waits till Chiraiya to sow is ruined.

Adrak— } [Skt. *ādraka*]=green ginger (zin-
Adrakh— } *giber officinale* or *amomum*) in dis-
tinction to *sonṭh* = dry ginger; *bandar kyā jānē*
adrak kā savdā = what does a monkey know
of the taste of ginger—throwing pearls before
swine.

Advāin— } the strings at the end of a bed. West
Advān— } districts (chārpāl).
Advāyan— }

Adyāni—an umbrella (chhatrī).

Afim— } [usually derived from Skt. *ahi phēna*
Afiyūn— } = saliva of a snake: but according
to "Hobson-Jobson" from Greek *ὀπός ὀπιον*
(*aphim*, *aphū*)—opium: the inspissated juice
of the opium poppy (*papaver somniferum*). In
Lucknow the slang term for government opium
is *sarkārī mahādēo*. The slang term among
ascetics is *kaliṇḍri*. Also see *kaphā*, *post*.

Āftābā— } [a corr. of Pers. *āftābah*]=a metal
Āftābah— } water ewer with a spout. The
Āftāvā— } *jhajjar*, *kujjā*, *kūzā* or *surāhi*
Āftāvah— } are earthen vessels similar in shape.

Āg—[*āgē* = in front]—(1) (*agāo*, *agari*, *agaulā*,
agaurā, *akolā*, *akholā*, *bān*, *gaulā*, *gēn*, *gēnrā*,
gēnrī, *kholā*, *masgandā*) the upper green leaves
of the sugarcane plant. It makes excellent
cattle fodder, while the outer leaves (*pāt*, *pattī*)
are only used for bedding; (2) notches on the
beam of a plough by which the adjustment is
altered.

Āg—[Skt. *agni*]=fire; *méré sē āg lāi, nām dharā*
basandar = she got a light from me just now
and says she has the sacred flame!

Agahan—see aghan.

Agahani— }
Agahni— } see aghani.

Agairā—[*āgē*=in front]—the first harvest sheaf,
usually presented to the landlord.

Agaiyā—[*āg*, Skt. *agni* = fire]—a disease in rice
by which the entire plant is burnt up (*agayā*).

Āgal—[Skt. *argala*] (*aggal*, *bēnrā*, *bēnrānā*, *bēntā*)
—a beam or bolt for fastening a door.

Agāo—the upper part of the sugarcane plant—
see *āg*.

Agār— } [*āgē*, Skt. *agra* = in front] (*agāri*,
Agārā— } *dhoka*)—the piece spliced to the end
of the irrigation lever (*dhēnkli*).

Agārā—a term used in Banda for the *tari* or
alluvial soil lower down but still on the slope of
a valley—see *bhut*, *tari*, *kachhār*.

Agārī—(1) the piece spliced to the end of the
irrigation lever—(*dhēnkli*); (2) the head ropes
of a horse (*galkhor*, *garkhor*); (3) the space
in front of a house; (4) an oblation of spirits
to a village goddess.

Agārī—the upper part of the sugarcane plant
(*āg*).

Agarshorā— } [Skt. *ākara* = a mine. Pers.
Agarshorah— } *shorah* = saltpetre]—a salt-
petre manufactory (*naunēr*, *nonār*).

Agau—[*āgē*, Skt. *agra* = in front]—(1) (*agauni*,
agauti) advances given to cultivators to pur-
chase seed grain, etc. (*bijkhān*, *taqāvi*); (2)
advances to labourers. West districts (*pēshgi*).

Agaulā (*āg*)—the upper part of the sugarcane
plant (*āg*).

Agauli [*āg*]=(*agholi*, *agolā*)—a short hard variety
of sugarcane (*ikh*).

Agau— } [*āgē* = in front]—(1) dues given for
Agaunā— } religious purposes. East districts
Agauri— } (*pujaurā*); (2) advances given to
cultivators or labourers (*agau*).

Agaurā [*āg*]=the upper part of the sugarcane
plant (*āg*).

Agauri— } [*āgē* = in front]—advances to cultiva-
Agauri— } tors or labourers (*agau*).
Agauti— }

Agāvar—[*āgē* = in front]—an excess of $1\frac{1}{2}$ *seers*
per maund levied from tenants in paying rents
in kind. North Oudh.

Agayā—[*āg*, Skt. *agni* = fire]—a disease in rice
by which the whole plant is burnt up (*agaiyā*).

Agēlā—[*āgē*, Skt. *agra* = in front]—the light
grain which is thrown in front during winnow-
ing; a perquisite of the lower castes and village
dependants.

Agēyā—see *agayā*.

Aggal—see *āgal*.

Aggyārī—[*āg*, Skt. *agni* = fire]—a fire sacrifice
performed among Hindus, often as a prelude to
incantations. Butter, cloves, camphor, &c., are
burnt in the courtyard.

Aghan—[Skt. *agrahāyana* = the commencement
of the year] (*agahan*, *maṅgsir*)—the 8th luni-
solar month = November-December.

Aghani—[*agahan*] (*agahnī*, *bērh*, *jarhan*, *laiā*,
lāvah)—the winter crop of transplanted rice
reaped in the month of Aghan.

Aghiyārī— } [*āgē*, Skt. *agra* = in front]—in the
Agiyārī— } Hills the space in front of a house;
in the plains a sitting place in front of a house
(*chabūtrā*, *chauk*).

Agholi—see *agauli*.

Agīyā—[*āg*, Skt. *agni* = fire]—the disease farcy
in horses and cattle.

Agīā—[*āgē*, Skt. *agra* = in front]—the inter-
mediate belt of fields in a village. Upper Duāb
(*mañjhā*).

Agmāsī—[*āgē* = in front; *māchi* = yoke]—the
wedge which holds the share and sole in the
body of the plough (*hal*).

Agribāo—[Skt. *agni* = fire; *vāyu* = wind]—the
disease farcy in horses and cattle.

Agohī—[*āgē* = in front]—an ox whose horns pro-
ject in front. Robilkhand (*bail*).

Agoli—see *agauli*.

Agor— } (1) a field watchman. East districts
(*rakhvālā*).

Agorā— } (2) advances to labourers, etc. (*pēshgi*).

Agorab—field watching. East districts (*rakh-
vālā*).

Agorbatāl—[lit. watching and dividing]—divi-
sion of crops between landlord and tenant
when each party watches the field. East dis-
tricts.

Agori—advances to labourers, etc. (*pēshgi*).

Agoriyā—a field watchman. East districts
(*rakhvālā*).

Agri—(*agari*)—(1) the wooden cylinder used as a
foundation for a masonry well. North Oudh
(*jākhan*); (2) large bricks or tiles used in mak-
ing masonry wells.

Agri—advances to cultivators for the purchase of
seed, etc. (*bijkhān*).

Aguā—[*āgē* = before]—a ringleader in anything,
especially a match-maker (*agvā*).

Aguâr— } [*agē*, Skt. *agra* = in front]—the front or fore-part of a house; the space before a house; opposed to *pichhârdâ*. East districts (châuk).
Agûsi— a ploughshare; a blacksmith's poker. Oudh—cf. *agmâsi*.
Agvâr— } [*agē* = in front] (*agvâ*, *mushdâh*)—one who takes the lead in anything, specially a match-maker, usually the village barber and his wife.
Agvâr— } [*agē* = in front]—(1) (*tarondâ*, *thâpâ*, *agvâr*) the first corn taken off the heap of threshed grain; the perquisites of the village menials and low castes; (2) the light grain which falls in front during winnowing given to beggars and village menials (*gharvâ*); (3) resident tanners (*chamâr*) in a village. East districts (parjâ).
Agvâr— } [*agē* = in front]—the front or fore-part of a house; the space in front of a house as opposed to *pichhârdâ*.
Agvâr— } [*ang*, Skt. *anga* = share]—reciprocal assistance in cultivation. East districts (*angvârâ*).
Agvâsi— [*agmâsi*]—the wedge which holds the share and sole in the body of the plough (hâl).
Agyâbaitâl— [Skt. *agni* = fire; *vêtdla* = a ghost occupying a dead body.] (*dâno*, *dân sâhib*)—a hideous demon which is supposed to lurk in trees, eat dung-beetles and seize wayfarers by night. East districts and Oudh.
Âhar— } [Skt. *adhâra*]—(1) a small pond; (2) a basin round the root of a tree for irrigation; (3) a drinking place near a well. East districts.
Âharî— a cattle dealer; the name is apparently taken from the cattle-dealing tribe of Âhars in Rohilkhand. East districts (byopârî).
Âhârî— the beam to which the web is fastened in blanket-weaving (*gaḍariyâ*).
Âharihâ— } see *aharî*.
Âhariyâ— } see *aharî*.
Âhâtah— (*châtah*)—the compound or enclosure of a house (*havêl*).
Ahibâtî— [Skt. *a* priv. *vidhava* = a widow] (*âhi-vâtî*, *aibâtî*)—a woman whose husband is alive. (*suhâgan*).
Ahîrânâ ghî— butter prepared by the Ahîr tribe and considered fresh and good: contrasted with *bâzârû* or *kuppi kâ ghî* which is inferior.
Ahîtâ— a field watchman; specially one in charge of crops lying on the threshing floor until the rent is paid.
Ahivâtî— see *ahibâtî*.
Âhlâ— } flooding; inundation (*gharqî*).
Âhlâ— } flooding; inundation (*gharqî*).
Ahornâ— to roughen a grindstone (*rahnâ*).
Ahrâ— (1) a fire-place where milk, etc., is boiled on cow-dung fuel (*âhar*). Upper Duâb (*chûlhâ*); (2) a house self.
Ahrâ— [Skt. *adhâra*]—a reservoir near a well. East districts (*âhar*).
Ahrâ— (*nihâi*)—a blacksmith's anvil (*lohâr*).
Ahûthan— the block on which cattle fodder is cut; that on which the anvil is fixed (*lohâr*, *nisuhâ*).
Aibâtî— see *ahibâtî*.

Aighal— a term applied to parents engaged in the preparations for a marriage. East districts.
Ailâ— (1) (*aulâ*, *jâld*)—the holes in a fire place in which the pots are placed; (2) [a corr. of *ahîd*] inundation; flooding.
Ailak— (*anghiya*, *ângî*, *angyâ*, *êlak*, *hângî*)—a fine sieve made of coarse muslin used for sifting flour. Upper Duâb.
Aiñchâ— [*aiñchâ* = to draw or gripe]—gripes in cattle (*ânkur*, *êñchâ*).
Aiñchâ tânâ— [lit. = pulled and stretched]—squeint-eyed—of animals and men.
Aiñchî— the sediment which deposits in the stem of a pipe; used for mixing with *madak* (qv.) when the object is to strengthen it.
Aiñdâ— (*aiñdâ*)—(1) a hole made in a wall by burglars. Central Duâb (*sên*); (2) a make-weight placed in the lighter scale of a balance (*pâsâñg*).
Aiñdhî— [Skt. *indh* = to kindle]—(1) the fire-place in a sugar-boiling house. Rohilkhand (*kolhvâr*); (2) a sugar factory. South Oudh (*kolhvâr*).
Aiñrâ— see *aiñdâ*.
Aiñrhâ— a kind of fodder-cutter. Bundelkhand (*gañdâs*).
Aiñthâ— [*aiñthâ* = to twist]—(1) (*batnâ*, *bêl*, *qherâ*, *qhiriya*, *phêrî*, *puklî*, *taklâ*, *taklî*, *ta-kulî*) a machine for making rope; specially applied to that used for twisting the Brahmanical cord (*janêo*); (2) the strings at the end of a bed (*chârpâl*).
Airî— a hideous and repellant sylvan deity of the Hills. "He is said to be given much to expectation, which is so venomous that it wounds those on whom it falls. The remedy for such wounds is the rite known as *jhârphûnk*, when the affected part is swept or rubbed with the bough of a tree while incantations are sung." Atkinson, Himalayan Gazetteer, II. 826.
Aipan— (*haldîpithâ*)—a mixture of rice and turmeric used by women at the *ikkraj* (qv.) ceremony. East districts.
Aishû— [Pers. *aishah* = a bruise]—foot and mouth disease in cattle (*khurpakkâ*).
Aivârâ— [*évar* = a flock of goats—*vârâ*]—an enclosure specially for sheep and goats in the jungles. West districts (*nohrâ*).
Âjâ— } [Skt. *âryaka*, *ârya* = honourable] (*dâddâ*)
Âjâ— } —a grandfather on the father's side.
Ajaulî— } [*anjâl*]—(1) as much grain as can be carried in both hands; given to village artisans at harvest (*anjâl*); (2) advances to labourers (*pêshgî*).
Ajî— } [*âjâ*] (*dâddî*)—a grandmother on the father's side.
Ajî— } father's side.
Ajiaurâ— [*âjî*, Skt. *vâra*, *vâta*]—the house of the paternal grandmother (*dadiaurâ*).
Ajmod— } [Skt. *ajamoda* = goat's delight]—
Ajmod— } parsley (*apium involucratum*).
Ajmûd— }
Ajmûdâ— }
Ajot— [*a* priv. *jothnâ* = to plough]—waste or untilled land.
Ajotâ— [*ajot*]—the full moon of Chait; so called because cattle are not yoked that day. "Luce sacrâ requiescat humus requiescat arator; et grave suspensio vomere cessat opus."—Tibullus II. I. 5, 6 (amâvas).

Ajvân— } [Skt. *yamānika* or *yavānika* : *yava* =
Ajvân— } barley]—a kind of dill lovage or
bishop's weed (*ptychotis ajowan*) used as a spice
medicinally. The *ajvān khurāsānī* is *hyosci-
amus niger*.

Ajvānī—[*ajvān*—see *achhvānī*.

Āk—the transverse bar or crossbar supporting the
axle block in a cart (*bahli*, *gārī*).

Āk—[Skt. *arka*—(1) (*akvan*, *ākā*, *madār*) the
gigantic swallow wort; (2) a sprout of sugar-
cane—see *āg*.

Ākāl—[a priv. *kāl*, *kāla* = time—hence unseason-
able] (*durbhikkh*, *durbhikkh*, *durbhikkhā*,
garānī, *jhūr*, *jhūrā*, *jhur*, *jhurā*, *kāl*, *kāushk*
sālī, *māhngī*, *nīthohar*, *gaṇṭhā*, *sūkā*)—
scarcity, famine. For famous famines see *cha-
llsā*, *chaurānavē*, *satsērā*.

Ākāśvritt—[Skt. *ākāśha* = sky; *vritti* = mainte-
nance]—dependence on the rains; used of fields
which have no artificial irrigation. Central
Duāb (*barānī*).

Ākh—[Skt. *akshi* = eye or *ankura* = sprout]
—the sprouting eyes in sugarcane, etc. (*ikh*).

Ākh—cross-pieces at the back of a cart (*bahli* *gārī*).

Ākhā—a pair of bags used as panniers for drought
animals (*akhā*).

Ākhab—to sift flour, etc. East districts (*chhānnā*).

Akhaitj— } the 3rd light half of Baisākh
Akhai tritiyā— } —see *akhtj*.

Akhaṇḍā—(*akhḍā*, *chandvā*)—a deep pit in a
tank in which fish are caught. East districts.

Akhānī—a forked stick used for
turning over the sheaves during
threshing. Lower Duāb.

Akharā—barley ground without
cleaning. East districts.

Ākhar tityā— } see *akhtj*.

Ākhar tritiyā— }

Akhat— } [Skt. *akshata* = un-

Ākhat— } broken] (*achhat*)—

grain placed on a sieve and

divided among menials, etc., at

marriages and other ceremonies.

(East districts); grains of rice

coloured with saffron or vermilion

placed on the forehead of an idol,

or on those of the bride and

bridegroom during the marriage ceremony.

Ākhaut— } (1) the axle of the grain crusher.

Akhaut— } East districts (*ghēnkī*); (2) (*ā-*

Akhautā— } *rāro*, *gaṇḍā*, *gandā*, *garandā*,

Akhautā— } *kilī*)—the axle of the well pulley.

Akhḍā—see *akhaṇḍā*.

Akhētj—see *akhtj*.

Ākhiri—[Arab *ākhir* = final]—the last watering
the sugarcane. Upper Duāb.

Akhni—(*yakhni pulāo*)—a native dish consisting
of rice boiled in the juice of boiled meat with
fowl and spices.

Akhoh—(*khābhay*—*khābhay*, *khābhādar*, *khāpar*,
khābar, *kharbar*, *ākhār khābhay*, *utak nāṭak*)
—uneven ground. East districts.

Akholā—the upper part of the sugarcane plant
(*āg*).

Ākhā—

Ākhtah—

Ākhā—

Ākhtah—

} castrated; a gelding.

Akhtj— } [Skt. *akshaya tritiyā* = the undecaying
Akhtj— } third: the first of day the *satyauga*,

and secures permanence to actions then per-

formed]—the ceremony performed on 3rd light

half of Baisākh (*Baisākh sūdī tīj*). The worship

is in commemoration of the earth (*Prithivī*) and

the great world serpent (*śēsh nāg*). Beginning

at the 3rd watch (3 P.M.) the cultivator takes a

drinking vessel of water, a mango branch, and

a spade to his field. He measures off three

paces from the west, and two to the east bound-

ary of the field, and sits in the middle of the

remaining space in the direction fixed by his

Pandit. He then makes five lines on the ground

with the mango branch and digs five clods with

his spade. If any one, by reason of a death in

his family, is unable to perform this ceremony on

the proper date, he does it in the month of Jēth

(May-June) on a day fixed by his Pandit.

"After he comes home from the field he stays

in his house all day, rests, and does no work : he

does not even go to sleep, and avoids quarrels

and disputes of all kinds. He will neither give

grain, nor fire, nor money to any one : eats sweet

food, curds, and balls of wheat-flour toasted with

curds and sugar, but carefully abstains from

milk."—(S. M. Moens, Bareilly Settlement Re-

port, page 69). "It is proper to commence the

manufacture of agricultural implements, and to

feed Brahmans as well as to eat new grain which

scrupulous men generally forbear doing till the

return of this auspicious festival. A plough is

also lightly passed over the fields to bring good

luck."—(Sir H. M. Elliot, Gloss, s.v.). At Brin-

daban on that day is held the "*Chandan bāgā*

kā darshan," a festival in honour of Bihārī.

The idol, though besmeared with sandal wood

(*chandan*) has no clothing (*bāgā*).—(Growse,

Mathura, 246.)

*Akhētj tithi kē dinā Guru, Rohinī Sañ-
jūt,*

Sahdev joist yō kahai nipai nāj bahūt.

[If the *akhtj* falls on Thursday and in the asterism
of Rohinī, the prophet Sahdev says there will be
plenty of grain.]

Akhētj Rohinī nahin hoi,

Pās omāvas māl na joi,

Rākhi Shravanro hīn bichāro,

Kārtik pānyo Krittikā tārō,

Mahi mahi khalbal hī prakāsai,

Kahat Bhaddālī sākhī bīndāsai.

[If the *akhtj* does not fall in the Rohinī asterism,
nor the last day of the dark fortnight of Pūs
in Mūl : and the full moon of Kārtik falls neither
in the asterisms of Shravanra nor Krittika—
then Bhaddālī says there will be trouble and the
crop will be lost.]

In money-lending transactions *akhtj* is used in
distinction to *barā bhāo* (qv.) the cultivator
agrees to pay back the loan in corn with the
interest (*ūp*) at the market rate prevailing on
the day of *akhtj*.

Akhūā—[see *āk*] (*añkhūā*, *kūrā*, *ghāṇḍā jamnā*)

—the first sprouting of cereals or pulses. Duāb.

Akhā—(*ākā*)—a pannier or pack carried on a

pack animal (*khurjī*).

Akolā—the upper part of the sugarcane plant

(*āg*).

Akor—[*P* conn. with *S. kavala*; Hind. *kaurā* = a mouthful]—(1) a bribe; (2) [*jalpān, kor, pan-pido*] food and drink taken by labourers in the intervals of work in the field; (3) coaxing a cow that has lost its calf to give milk—cf. *laini, saṅgharāb*.

Akorhai—lands with a retentive subsoil which become flooded by canal irrigation. Bareli.

Akrā—[Skt. *ankura*; Hind. *aṅkarī*—so called because it twists round the young wheat in the ground]—a weed which chokes young wheat; apparently the same plant which is known elsewhere as *panharā, gégilā, or jabdharī*.

Akrī—(1) the funnel attached to the drill plough for sowing seed; (2) uncleaned rice.

Akrī—[Skt. *anka* = a hook; *ankura* = curved]—a forked stick used for pulling down fruits, etc. (*aṅkrā*).

Akshaitī— } see *akhtij*.

Akshai tritiyā— }

Akurā—[Skt. *anka* = a hook]—the iron hook for removing the melted glass from the furnace (*chūṛihār*).

Akurī—[*akurā*]—(1) in a pony trap, the iron bands connecting the pieces outside the wheel with the body (*ekkā*); (2) the blacksmith's poker. East districts (*lohār*); (3) gram soaked in water and eaten with salt.

Akvan—see *āk*.

Akvār—[Skt. *anka-pālī* = side of the body—Platts]—as much cut crop as can be carried under the arm (*bojh*).

Al—[Skt. *ālaya* = house or *ālī* = race, family] (*allā*)—a subdivision among Brahmans intermediate between the *got* and the family. West districts—cf. *pāl, thāmbā*.

Āl—[Skt. *alakta* = red resin]—(1) (*achhī*), the plant (*morinda citrifolia*) from the roots of which the red dye is produced used for dyeing *khāruā* cloth. From some mistaken connection with the Arabic *āl* = family, natives think it unlucky to dig up the roots as it destroys one's *āl aulād*; (2) an insect which attacks mustard and safflower; (3) a green stalk of onion (*piyāz*); (4) the bottle gourd or pumpkin (*kaddū*).

Āl—[Skt. *ārdratā* = moisture; or *ola* = damp]—moisture in land. Rohilkhand—cf. *hāl*.

Ālā—[Skt. *ālaya* = house]—a cupboard or recess in the wall with shelves (*tāq*).

Divār ko khovē ālā!

Bahnō ko khovē sālā

[The cupboard ruins the wall as one brother-in-law ruins another by living on him.]

Ālā—[see *al*]—of lands saturated with water (*panmār*).

Ālā—a potter's kiln (*kumhār*).

Ālān— } stakes for peas or other climbing plants.

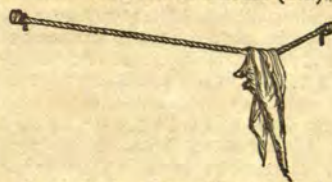
Ālān— }

Ālān—straw or chaff mixed with mud for plastering.

Ālāṅ—sexual heat in animals: *ālāṅ par honā* = to be in heat (*garāmī*).

Ālāo—[Skt. *ālōta* = a firebrand]—(1) (*pūar, puvar*) the fire of rubbish round which villagers sit in winter; (2) refuse weeds, etc., collected and burnt. West districts (*kaurā*); (3) the fire before the shed in which the paraphernalia of the Muharram are collected, and before which a fire is lit every evening during the Muharram.

Alauti—the eaves of a house (*oltī*).



Alganī—(1) (*arganī, bilāṅ, bilāṅgi, bilganī, birganī*)—a rope or bamboo

hung up in a house to support clothes; (2) the strands of a rope for twisting (*bānsāz*).

Alīn—a stone jamb of a doorway; a pilaster or attached pillar, as distinguished from *khambh* = a detached pillar.

Aliyā—(1) the hollow space under a granary. Rohilkhand; (2) saltpetre produced by artificial heat (*khārf*).

Alkhālak— } (*daglā*)—a corruption of *alkhālaq*

Alkhī— } —a stuffed coat fastened with buttons instead of strings.

Allāī—[*P* Hind. *allānā* = to groan]—disease of the throat in cattle. Central Duab (*ghaṇṭiyār*).

Allar— } lit. young, unskilful—then specially

Allarh— } unbroken—of cattle, etc. (*adhārī*).

Allhar— }

Alonā—[*a* priv. *lon* = salt] (*aronā, lūkhā, rūkhā*)—food prepared without salt or condiments and consequently insipid.

Ālpaṭī—a housewife for holding needles and thread (*tilādānī*).

Alsi—[Skt. *atasi*] (*arsi*)—the common linseed or flax (*linum usitatissimum*). When eaten by men the oil-cake is dignified by the name of *pinnā* (*tisī*).

Ālū—[Skt. *ālu* = an esculent root]—the potato (*solanum tuberosum*). The ridges are *khāī, khāvā*, and in Farrukhabad *ghoā*, where *bērū* is the bank raised along the ends of the ridges to retain water. To the east *puttī* or *pūtī* is a potato tuber.

Alvāī—(*lain*)—a cow or buffalo for the first month or two after calving; the opposite of *bākhri* (*qv.*)

Alvāntī—(*biyāvar*)—a woman considered impure until the purificatory ceremony after child-birth is performed.

Alvi—an earthen drinking-vessel like the *ābkhord*

Ām—[Skt. *āmra*] (*āmb, amud*)—the tree, *mangifera indica*, and its fruit. The blossom is *maur*; an unripe mango *ṭikorā* or *kairī*, and to the East *ṭikulā*. The stone is *ghuṭlī*.

Chaudāh avgun ām mēn, imlī mēn chaubīs; Solah gun tambol mēn, nimbū mēn battīs.

[There are fourteen injurious qualities in the mango; twenty-four in the tamarind; sixteen virtues in the betel and thirty-two in the lime.]

Ām boō ām khāo, imlī boō imlī khāo—[Plant mangoes and you will eat mangoes, plant tamarinds and eat tamarinds. As you sow, so shall you reap.]

The *Jyotish-sār* recommends people not to eat mango-pickle (*ām kī khaṭāī*) on the *pañchamī* or 5th day of the lunar fortnight.

Amā—tumours on the eyes of cattle, supposed to be unlucky. East districts.

Amahardī—a kind of turmeric known as mango ginger, used as an application for wounds. East districts.

'Amaldârî—[lit. = administration]—a class of tenure in Rohilkhand, where the tenant pays his rent on a valuation of the crop as it is ripening. In Moradabad there is sometimes a difference between 'amaldârî and *kankût*: "the former being applied to an estimation of the crop and *value* where the landlord takes the value in money and *kankût* to an estimation of crops followed by payment in grain." (Moradabad Settlement Report, p. 33).

Amâmâ— } [a corr. of *imâmâh*]—a sort of Mu-
Amâmâh— } hammadan turban: properly one
worn by the *Imâm* or reader in a mosque.

Amânâ—the mouth of a granary. Rohilkhand (bakhâr).

Amâni—(1) land, work, &c., managed directly, as opposed to *thêkê*; (2) collecting rents at a rack-rent with allowances for bad seasons.

Amardkî êkâdast—the main day of the *Holî* (qv.) festival, 11th light half of Phâgun. Hill districts.

'Amârî— } a canopied seat on an elephant: when
Amârî— } there is no canopy it is *haudah*.

Amâvas— } [Skt. *amāvāsya*, *amā* = together;
Amâvasî— } *vas* = to dwell]—the first day of

the first quarter on which the moon is invisible. It is generally observed as a holiday for men and cattle. This is also the rule with the *Makar kî saṅkrânt*, which comes about January when the sun enters the constellation of Capricorn (*makar*) and with the *Divâlî* and *Gordhan* or the day after the *Divâlî*. On the *Makar kî saṅkrânt* the milk of the cows is left for the calves. On the *amâvas* of every month the milk is not allowed to curdle, but is consumed sweet (cf. *Pancheinyân*). The full moon of Chait is generally called *ajotâ*, as the cattle are not yoked that day. *Bhâdon badi amâvas* is the *kushâvarthî* or *kushgrahanî amâvas*, when Brahmans collect *kusha* grass for use in ceremonies. The day on which the *amâvas* of Pûs falls is supposed to regulate the price of grain.

Rab dûnê; San chaugûnê;

Maṅgal bhâo karê.

Budhâ bail bharê.

[If the 15th of Pûs fall on a Sunday, prices will be double; if on Saturday, fourfold; if on Tuesday, there will be bargaining; if on Wednesday, you may get an ox-load for a rupee.]

Âmb—a mango—see *âm*.

Ambûhaldî—(*jadvâr*)—a dye plant (*curcuma zedoaria*).

Amchûr—[*am* = mango; *chûr* = powder]—mangoes dried and powdered for flavouring curries, etc.

Amhâr—mango-pickle.

Amirtî—[Skt. *amṛita* = immortal]—a sweetmeat made of pulse (*miṭhâi*).

Âm kâ bâgh—(*amrât*, *amreiyân*, *âmvârî*)—a mango grove.

Amkhorâ—see *âbkhora*.

Ammâ—a mother. Central Duâb (mâ).

Amnêk—cultivators holding at favourable rates. Oudh.

Amrâl—

Amraj—

Amreiyân—

} a mango grove (*âm kâ bâgh*).

Amuâ—a mango. East districts (*âm*).

Âmvârî—a mango grove (*âm kâ bâgh*).

Ân—the mouth of a granary. East districts (bakhâr).

An—[Skt. *anna*] (*ann*, *anna*)—grain.

Anna dhan, anêk dhan,

Sonâ chândî âdhâ dhan.

[Grain wealth is manifold wealth: gold and silver are only half wealth.]

Ânâ—the mouth of a granary. East districts (bakhâr).

Ânâ—[Skt. *ânaka* = inferior]—one-sixteenth part of a rupee; used as a unit in calculating shares in a village, etc., like *bisvâ* (*rupayâ*).

Anâpathâf—(*anauntî pathauntî*)—the visits paid by the bride to her father's house after the three regular visits—see *gaunâ*.

Anaith—opposed to *pênth*, *paînth*—the day on which a market is closed.

Anâj—[Skt. *anna âhya*] (*nâj*)—grain.

Qadam kadam, pipar mugaddam;

Gêhûn thâkur, jau dîvân;

Arhar chêri, chandâ ghulâm;

Sarson thârî karê salâm.

[The *kadam* tree (*nauclea cadamba*) is only a pace, but the sacred fig is head man. Wheat is lord, and barley his prime minister. *Arhar* is the slave girl, and gram the slave; while mustard stands humbly and salutes.]

Dêvon mên mahâdêo barê, aur annan mên gajpati chand.

Lamb sê dâr, gulâb sê phûl, khoṇṭâ kâtâ hot ghânâ.

Kahat Birbal; suno Akabbar! non sê sâg 'ajab banâ.

Masurî chêridâr, bâjrâ Mughal kahâvê.

Jau kî jât Pathân, baith dardhâ pathkâvê.

Gêhûn jât amir, hoṇṭ pê mûchh jamâvê.

Matar kahâ, "Main dulin, lûhkat lûhkat anêndâ jâê."

Uṭho urâd galgâch "bin bolê kuchh kahâ na jâê."

"Mêri bari, mêroî bara, mobin chalê na barâ gharâ"

Mûng thârî mêrhan lalchâê "moṭh jijî moi chhor na jâê."

Uṭho Ramsâ jabhîn risiyâê "bin bolê kuchh kahâ na jâê."

Chân pharairâ, dâr pharairi; châr mahinê moko khâê.

Bhalo marâ khâto gahê jâê."

Sâhvan Pusât yon uṭh bolên "pahilê bûndnâ hamhî bhâe."

Hamrêhî chândval kutvâê, sakal pañch mên hamên jamâê.

Nêk kahîn ghî aur gur ho, tûto hâr kâmar jur jâê."

Uṭhê makkâ jabhîn risiyâê, "bin bolê kuchh kahâ na jâê."

Nau chakkê ghanchak banâê, jab mērâ chûn kaṭhaurî jâê."

Uṭhê junharî jab lalkâr, "bin bolê kuchh kahâ na jâê."

Jo koi karê mēri kân, tākê bēj mēn âvê hân.

Jo koi dālê toṭ maror, tākê nikrân kuṭhlâ phor.

Châr mahinê mo ko khâê, sūkhâ chûtaṭ moto jâê.

Sai dēkho junharî kâ rang!

Uṭho arhar jabhîn lalkâr "bin bolê kuchh kahâ na jâê."

Mēri roṭī, mēri dār, main jarūn chūlhē kē nichē.

Mēri taṭṭī, mēri chhān, main logē mangarē mēn gūth.

Nēk Jēth kī kār karūn.

Na Asārh mēn phēr kaṭūn.

[Among the gods Mahadeo is great, and among grains great is the lordly gram : long are his branches, his flowers like the rose. If his tops are nipped he grows thick. Says Birbal—“Listen Akbar! it makes a splendid dish of greens with salt. *Masurī* is a slave girl. *Bōjrā* is called the *Mughal*. Barley is a *Paṭhān* and sits stroking his beard. Wheat is a nobleman and grows a moustache on his lip.” The pea says—“I am a bride and come rolling myself modestly into the courtyard.” Up gets *urad* in a passion—“Let nothing be said till I have my say. Big cakes and small are made of me, and without me no great house can thrive.” *Mūng* stood on the fence, and said in a rage, “Sister *moṭh* don’t leave me behind.” Up got *Ramsā* in a passion—“Let nothing be said till I have my say. Dry is my flour, dry is my pulse. If a strong man eat me for four months he will stick to his bed.” *Sānvān* and *Pasāī* cried out, “We spring up with the first drops of rain. We are husked and put before the whole brotherhood. Mix a little butter and sugar with us, and we will mend a broken backbone.” Up got maize in a passion—“Let nothing be said till I have my say. Make nine revolving grindstones, and then only will you get my flour to the platter.” Up got *juār* and cried—“Let nothing be said till I have my say. He that is merciful to me will lose his seed grain. I will come out and burst the granary of him who breaks and twists my clods. If I am eaten for four months I will swell out the lean buttock. See the beauty of *juār*!” *Arhar* called out “Let nothing be said till I have my say. Bread and pulse are made of me. It is I am burnt under the hearth. It is I make screens and thatches. It is I fasten the ridge pole. If I had not respect for *Jēth* I would be cut in *Asārh*.” (This needs a note to make it intelligible. *Urād* is esteemed as a sexual stimulant. *Moṭh* is always cut a few days before *mūng*, who asks not to be left behind by her sister. *Sānvān* and *Pasāī* are the first fruits of the season, and though poor grains are put before visitors. Maize is the hardest grain to grind. *Juār* must be ploughed when it is a few inches high, and the more it is ploughed the better (see *gūrab*). There are several puns in the verses—e.g. *barā* = a cake; *barā* = big. *Jēth* = the month and the elder brother of the husband and entitled to respect from the wife.]

Anajhī bahī—(*anāj*)—a grain account (bahī).

Anajhī bēlā—(*anāj*)—the dinner hour. East districts.

Anandī—[Skt. *ānanā* = happiness] (*gēnā, gainā, jatāh, nādiyā, nandī, nāndiyā*)—a bullock not used for agriculture because it has tumours or excrescences on its body, but purchased and led about by religious mendicants—see jibh.

Anant—[Skt. *ananta* = without end]—like the Anantā—} Muḥammadan *ta’āviz* (qv.), an amulet of 14 knots worn on the right arm principally by Hindū women. It is assumed on the festival of *Anant Chaudas* (*Ananta Chaturdasi*) (14th light half of Bhādon), when a festival is held in honour of the eternal Vishnu.

Anarsdā—} (*andarsā*)—a sweetmeat made of Anarsā—} rice, flour, and sugar. East districts.

Anaunī pathaunī—the visits paid by the bride to her father’s house after the three regular visits. East districts (*anāī pathāī, gaunā*).

Ānchal—} [Skt. *ānchala* = the border of a garment, rt. *ānch* = to bend] (*an-ānchalā*—} *char, ānchāl, ānchrā*)—the ends of a woman’s wrapper used as a sort of pocket for holding money and valuables (*sārī*).

Ānchal gānṭh—} (*gānṭh bāndhan, gānṭh*
Ānchal gānṭh—} *chitnā, gānṭh jorā, gānṭh*
Ānchal gānṭh—} *bāndhan*)—the ceremony of knotting together the clothes of the bride and bridegroom at the marriage ceremony (*biyāh*).

Ānchar—see *ānchal*.

Ānchar dharaū—(*dharnā* = to hold] (*gānṭh pakrāī*)—part of the marriage ceremony when the bridegroom before leaving with the bride seizes the hem of the garments of the old women of the family and demands presents (*biyāh*).

Ānchlā—} see *ānchal*.
Ānchrā—}

Ānḍ—} the castor oil plant. West districts
Ānḍā—} (*araṇḍ*) *anḍ kē ban mēn bilārī bāgh* = a cat is a tiger in a grove of castor oil.

Dātā dē bintī karē, sūm satar kē jāē;

Amḍ phalē to nich chālē, anḍ phalē satrālē.

[The generous man asks you to take a thing, while the miser draws himself up. When the mango fruits it hangs down, while the castor oil seed cocks itself up.]

Ānḍail—(*anḍā* = an egg] (*anḍēl*)—a laying fowl (*murghī*).

Āndarāt—[*andar* = inside]—the inner rooms or women’s quarters in a house. East districts.

Āndar kī mātā—lit. small-pox inside; rinderpest in cattle (*chēchak*).

Āndarsā—a sweetmeat made of rice, flour, and sugar. West districts (*anarsā*).

Ānḍē karḍā—pieces of cow-dung collected on grazing grounds for fuel (*gobar*).

Ānḍēl—see *ānḍail*.

Āndhār—a rope sling, two of which are filled with sheaves and carried on a pack animal. Allahabad.

Āndhērī—[Skt. *andha* = blind]—blinkers for cattle or horses (*āndhiyā*).

Āndhēriyā karnā—(*baīṭhāvan, patānṛ*)—to do the first hoeing of sugarcane. West districts (*ikh*).

Āndhēriyā pākḥ—} the dark fortnight of the Āndhēriyā paksh—} month (*paksh*).

Āndhī—a dust-storm, *āndhī kā ām* = a wind-fall. *Bāndī kē āgē bāndī.*

Mēnh giṇnē na āndhī.

[One slave girl under another has no time to count whether it rains or blows.]

Ādra Bharni Rohini Maghā Uttara tīn.
In Maṅgal āndhī chalai, tab lo barkhā chhīn.

[If a dust-storm occurs on a Tuesday in the asterisms of Ādra Bharni Rohini Magha and the three Uttarās, there will be scanty rain].

Āndhiyā— } (*āndhērī, dhauṇṭā, dhokā, dhonṭā,*
Āndhotī— } *mukhērā, mukhēri, mukhiyānā,*
Āndhvat— } *parchhā, pāṭī*)—blinkers for
Āndhyāri— } cattle and horses.

Āndī—(*ban, band*)—the iron hoop on the nave of a wheel.

Āndī—[Skt. *ēraṇḍa*—]the castor oil plant. West districts (*anḍ, araṇḍ*).

Āndiyā—(*ānriyā*)—a ripe cob of maize. Upper and Central Duab (*bhūṇṭā*).

Āndiyānā—[Skt. *anḍa* = a testicle]—to prick or punch the testicles of an ox to make him go faster.

Āndrā—(*gabaujhā*)—the stage at which the ears form on rice. Rohilkhand (*dhān*).

Āndū— } [Skt. *anḍa* = a testicle]—a bull, a
Āndū— } stallion (*bijār*).

Āndū— }
Ānēr— }
Ānēriyā— } lost—of cattle. East districts (*āvārā*).

Ānērvā— }
Āngā—(1) [Skt. *anga* = the body] (*āngarkhā,*

bālēbar, chapkan)—a kind of coat or jacket. Hindus have the opening over the right breast, and Muhammadans over the left. The part covering the breast is *pardāh, pardā*; that over the thigh *bālābar, bālēbar*; that round the waist *kamar, tōi*; the part above that *choli*; that round the neck *giribān, graibān*; the sleeve *āstīn, bānh*; the neck string *ghundī*, which runs in a hem *tukmā*. For other coats and jackets see *achkan, alkhalak, alkhalag, baṇḍī, chogā, daglā, fatōi, fatuhī, kemrī, kurtā, nimā āstīn, gabā, eadārī, sadrī, shalukā*. (2) pieces of old cotton padding in a quilt.

Āngā—[Skt. *anka* = side of the body]—as much cut crop as can be carried under the arm (*Akvār*).

Āngākar— } [Skt. *āngāraka* = hot charcoal]
Āngākrī— } (*bātī, bhatulā, bhaurā, gākar,*
gānkar, girdi, liṭṭi)—bread made of pulses, such as *arhar, gram, and mūng*, and baked on hot coals. West districts (*arhar*).

Āngan— } [Skt. *āngana*] (*bēṛā*)—the enclosed
Āngan— } space in front of a house, or in the
Ānganā— } better class of houses the inner

quadrangular enclosure or courtyard—cf. *chauk*.
Nāch na jānā āngan tērā = He does not know how to dance and says the courtyard is crooked!
Sab ghar āndhā āngan men kūān = Every one in the house blind and an open well in the courtyard!

Āngārī—pulse cakes cooked in ashes—see *āngā-kri*.

Āngārī— } [*āgē* = in front. Skt. *agrā*]—(1)
Āngariyā— } heads of sugarcane used as fodder (*chārā, lk*); (2) pieces of sugarcane cut up ready for the mill. East districts (*kolhū*).

Āngarkhā—[Skt. *anga rakshaka* = body protector]—a kind of coat or jacket—see *āngā*.

Āngarvāh—[Skt. *anga* = portion, share]—a ploughman who works half a day for one master and half for another (*halvāhā*).

Āngaunḡ } [Skt. *anga* = share, portion]—
Angaunḡ— } dues of grain, &c., given at harvest for religious purposes, distribution to religious mendicants, &c. East districts (*pujaurā*).

Āngaunḡhl—[Skt. *anga* = share]—advances on perquisites given to labourers. East districts, Oudh, Rohilkhand (*halvāhā, jitrā*).

Āngaunriyā—[Skt. *anga* = share]—a ploughman who receives the use of a plough and oxen in lieu of wages; the use of a plough in lieu of wages. East districts (*jitrā*).

Angayat—strings at the end of a bed (*chārpāt*).

Angēṭhl—[Skt. *agni* = fire; *stha* = to place]—a fire-place, generally movable (*chūlhā*).

Ānghiyā—a fine flour sieve, usually made of muslin. East districts (*ailak*).

Anghrā—a pewter or mixed metal ring worn on the great toe by low caste women.

Āngī—[Skt. *anga* = the body] (*āngiyā, āngro, choli, chuliyā, jhūlā, kānchud, kurtā zanānī, sinā bañā*)—a woman's boddice. The *kurtā* reaches to the waist, while these boddices cover only the bosom; *mahram* is a small coat worn under the boddice.

Āngī—a fine flour sieve made of muslin (*ailak*).

Āngiyā—see *āngī*.

Āngmālikā [*āng* = body; *milnā* = to join] (*ānkmlā, mlāt, milan, mlnī*)—part of the marriage ceremonies when the men embrace as their party of the bridegroom go away after the wedding—cf. *samadh mlāvā* (*biyāh*).

Āngnā—[Skt. *āngana*]—(1) the enclosed space in front of a house, or in a better class of house the inner enclosure or courtyard (*āngan*); (2) visits of condolence after a death. East districts (*mātampursī*).

Āngnai—see *āngan*.

Āngochhā—[*āng* = body; *pochhnā* = to wipe]—a handkerchief tied round the waist and used as a towel to dry the body after bathing.

Āngorī—[*āgē, Skt. agrā* = in front]—the heads of sugarcane used as fodder (*lk*).

Āngro—a woman's boddice—see *āngī*.

Āngul— } [Skt. *āngula* = a finger]—a measure

Āngulī— } of length; a finger breadth: 8 barley corns = 1 *āngul*; 12 *āngul* = 1 span, *bālīsht*.

Anguṅg—[Skt. *anga* = share] (*uṭhāvanā, māntā*)—anything put aside to mark a bow. East districts.

Āngur— } see *āngul*.

Āngurī— } see *āngul*.

Āngūsānā—In Oudh used of the first sprouting of the cotton plant, in other places the sprouting of grain generally (*diulī honā*).

Angusht—[Skt. *angushṭha*]—a finger.

Angushtānah— } (*angusht*)—a finger ring.

Angushtārī— }

Angut— }

Angutāh— } very early in the morning. East districts (*fajar*).

Angutāi— }

Angūṭhā—[Skt. *angushṭha*]—the thumb or great toe; a thumb or toe ring.

Āngūṭhī—A finger ring.

Āngvār— } [Skt. *anga* = a share]—(1) (*agvārī,*
Āngvārā— } *bhānjā, bhānjautī, āngvārā, gōi,*

goñ, harī, harsajjhā, harsot, hāñd, jannā, jittā jītaivā, jitrā, jittā, palṭo) reciprocal assistance in cultivation. East districts; (2) a ploughman who receives the use of a plough in lieu of wages. East districts (jitrā).

Aṅyā—a fine flour sieve made of muslin. East districts (ailak).

Anhai—(*aṅhval*)—a day-labourer. East districts (mazdūr).

Aniriyā—} strayed—of cattle. East districts

Anirvā—} (āvarā).

Anjal—[Skt. *anjali* = the outspread hands] *ajaulī, anjlā, anjlī, anjul, anjuld, anjuli, bukkā, khalihāñi haq, haulā, muṭṭhī*—as much grain as can be carried in both hands spread out; a harvest perquisite given to village artisans and other menials. In Oudh usually five handfuls are taken from each cultivator's grain heap, one for the family priest (*parohit*), one for the mendicant (*faqīr*), one for the family genealogist (*bhāt*), one for the gardener (*māī*), and one for the *chaukidār* or watchman.

Anjanā—the rice crop in the hills sown in unirrigated lands in March-April, and cut in August-September (*Chaitrā, dhān*).

Anjanī—the rice sown in the hills in May, and cut in September (*halyū, dhān*).

Anjlā—} see *anjāl*.

Anjll—} see *anjāl*.

Anjor—} [*anjyāḷā* = light; Skt. *ujjval*
Anjorpaksh—} = to illuminate]—the light fortnight of the month (*paksh*).

Anjul—}
Anjull—} see *anjul, muṭṭhī, siyāvar, siyāvarī*.

Anjuri—}
Anjūri—} see *anjul, muṭṭhī, siyāvar, siyāvarī*.

Āñk—the cross bar which supports the axle-block in a cart (*gārī*).

Āñkā—[Skt. *āñka* = a mark share]—valuation of crops for division between landlord and tenant (*kūt*).

Āñkar—} [Skt. *anka* = a hook]—gripes in

Āñkarā—} cattle.

Āñkarī—see *akrā*.

Āñkh—[Skt. *akṣhi* = an eye, or *ankura* = a shoot]—the sprouting "eyes" in sugarcane, potatoes. *Oculus* is used in Latin in the same sense, e.g., *nec modus inserere atque oculos imponere simplex* = nor is the method of grafting and inoculation one and the same. Virgil Georgics, II. 73. Similarly in Greek the term is ἐνοφθαλμιός (*ikh*).

Āñkhūā—[see *āñkh*]—the first sprouting of pease and similar crops (*akhūā, maṭar*).

Āñkil—a bull (*bijār*).

Āñkmālā—[see *añgmālikā*]—the mutual embracing of the parties of the bride and bridegroom at a marriage when the former make money presents to the latter.

Āñknā—[Skt. *āñka* = a mark or share]—to estimate the price of anything; used in particular of the estimating the value of crops for division between landlord and tenant (*kūtnā*).

Āñkrā—} [Skt. *anka* = a hook]—(1) (*ākrī, dāñkī,*
Āñkrī—} *ḍaggi, ḍungas, hīñchki, laggā, lag-*
gī, lāgī, lakṣī) a forked stick for pulling down fruit, &c.; (2) gripes in cattle (*āñkar*).

Āñkrī—} [Skt. *anka* = a hook, a curve]—small
Āñktā—} irregularly-shaped pieces of nodular
Āñkī—} limestone used for road metal and lime burning (*kankar*).

Āñkū—[see *āñknā*]—a man employed to value crops for division between landlord and tenant.

Āñkur—} [Skt. *ankura*]—(1) (*phutāo*) the
Āñkur—} first sprout from a seed; (2) gripes

Āñkurā—} in cattle (*aiñchā*); (3) the iron

Āñkurā—} hook for removing the melted

Āñkurhā—} glass from the furnace (*chūrī-*
hār); (4) the lapidary's lever (*hakkāk*); (5) the ring used by the fringe-maker (*paṭvā*).

Āñkurī—[see *āñkurā*]—(1) the sole of the plough. Bundelkhand and adjoining Duāb districts; (2) gram or pulse soaked in water; (3) a curved sickle.

Āñkus—} [Skt. *ankusha*]—the elephant goad.

Āñkus—} *Hāthī to āñkus tajē,*

Āñkusā—} *Aur ghorā tajē lagām;*

Bhālmānas gun ko tajē

Jab argun tajē ḡulām.

[When the elephant refuses to obey the goad, the horse the bit, a gentleman to do good: then will the slave give up what is bad.]

Āñkūt—[*an, ann* = grain; *kūtnā* = to pound]—the festival in commemoration of Krishna's sacrifice, held on the day after the *Dīvālī*.

Āñkvār—[see *akvār*]—a bundle of cut crops which can be carried under the arm (*akvār*).

Anmunāh—} the morning and evening twi-

Anmundāh—} light; early in the morning while it is still dark; about dark in the evening. East districts (*fajar, shām*).

Ann—} [Skt. *anna*]—grain (*an*).

Anna—} [Skt. *anna*]—grain (*an*).

Annaprāsan—} [Skt. *anna* = grain; *prāshana*
Annaprāsana—} = to cause to eat] (*chaṭāñd*

Ānprāsā—} *chaṭaund*)—the first feeding

Anprāsana—} of the child with grain.

Manu (II, 34) says—"the child should be fed with rice in the 6th month, or that may be done which by the custom of the family is thought most propitious." The ceremony is now generally performed in the 7th or 8th month after the child is born.

Āñrī—(1) the vessel for cooling iron in a forge. Rohilkhand (*lohār*), (2) [? Skt. *āñi* = a lincpin]—the knob at the end of the pestle in a sugarcane-mill. Rohilkhand (*kolhū*).

Āñriyā—(1) a ripe cob of maize. Duāb (*āñḍiyā, bhūñḍā*); (2) a curl of hair (*bhaunrī*) under the eyes of a horse, a very bad mark.

Āñsūdhar—[*āñsū* = a tear; *dhar* = flow] (*dharakā*)—a disease in the eye in cattle causing it to water.

Āñt—[lit. = a knot] (*āñtī, phāñr, phār, suddhā tēñt, tēt*)—a knot in the loin cloth for holding valuables. West districts.

Āñtā—[Skt. *āñdra* = fine, moist]—flour (*ātā*).

Āñtā—(*āñtā, āñāñd*)—the field watchman's platform. Bahraich (*machāñ*).

Antahū—[Skt. *anta* = the end]—the evening meal; a word used by Sarāogis and Jains.

Āntar—} [*antar* = between, Skt. *anta* = end

Antar—} limit]—(1) the "land" or portion of

Antarā—} soil left between each furrow; (2)

the circle or patch of land assigned to each plough. East districts; (3) the rows in a betel plantation; (4) an interval of space; *ék ghar ké antar* = one house off; (5) an alley or lane (*rāstā*).

Āntarpāl—(*atarpāl*)—waste land. Central and Lower Duāb (*bañjar*).

Āñthā—[? conn. with *āñtnā* = to be full]—a sheaf of wheat, etc. Hill districts (*pūlā*).

Āñtī—[see last] (*āñtī, añiyā, añtī*)—a large bundle of rice. East districts (*bojh*).

Mr. Grierson in his Maithili Vocabulary defines it as “a bundle of grain divided at the end of a day's work between the reaper and his master.”

Āñt—[*āñt* = a knot]—(1) (*āñt*) the knot in the loin cloth for holding valuables. West districts; (2) the wooden reel used by the fringe-maker (*patvā*).

Āñt kaṭṭū—[*āñt* = bowels; *kāṭnā* = to cut]—diarrhoea in cattle. Duāb.

Anuā—[Skt. *anūpa* = near water] (*anūvā*)—(1) the place where the men stand in raising water. Duāb (*ḍol*); (2) a small underground irrigation reservoir. Ghazipur.

Anurādhā—[Skt. (*anurāddha*) = accomplished]—the 17th lunar asterism (*nakshatra*).

Bhādon sudi cchait ko, jo Anurādhā hoē,
Tātā Sambat yūn jurē, bhūkā ruhē na koī.

[If Anuradha falls on the 6th of the light half of Bhādon, the season will be so good that no one will starve.]

Anūvā—see *ānuā*.

Āñvalā—crops cut unripe. East districts (*arvan*).

Āñvan—(1) the ashes plastered on a cooking pot

Āñvan—[to prevent it from burning. East districts (*lāvā*); (2) the iron axle box of a cart (*gārī*).

Anvanīhān—the bride's escort. East districts (*pathauniyā*).

Anvānsā—[Skt. *anu* = small; *añsha* = share]—a middle-sized sheaf, larger than the *muṭṭhā* or *pūlā* (*qqv.*).

Anvānsī—[see last]—the sheaf given at harvest time to the village watchman. East districts.

Anvānsī—[*anvānsā*] (*nanvānsī*)— $\frac{1}{8000}$ part of a *bighā*.

Āñvar—(*jēr, khēri, sām*)—the afterbirth. East districts.

Anvaṭ—a big toe ring with a shield of silver or enamel above.

Anveiā—the bride's escort. East districts (*pathauniyā*).

Āñvlā—[Skt. *amālaka*] (*anolā*)—the myrabolan tree (*phyllanthus emblica*). It is known as the *Brahma briksh* or tree of Brahma. It is worshipped by agriculturists on 11th Phāgun (February-March), and also in Kārtik (October-November), which day is therefore known as *anolā ékādasi*. On this occasion libations are poured at the root of the tree; a thread (generally yellow or red) is bound round the trunk; prayers are offered up for its fruitfulness, and the ceremony is concluded by a *pranām* or reverential inclination of the head to the tree.

Āolī—(*Dānābandī*)—estimating the produce of a field from the produce of a *bisvā*. The rule is

—take the number of *sers* yielded by a *bisvā*: halve it and you have the produce per *bighā* in maunds: the produce of a *bisvā* is similarly ascertained from that of a *bighā* by doubling the latter in maunds and calling the product *sers*.

Āoṭī—[? *auṭnā* = to boil] (*chanēth*)—drugs and messes given to cows when calving. Duāb.

Āpā—[Skt. *ātmā*]—an elder sister; a term of respect for an elder person; generally used among Muhammadans (*jilī*).

Apara ékādasi—[Skt. *apara* = posterior, later]—a term used for the 11th dark half of the month of Jēth.

Āphar—[*apharnā* = to be full]—the threshing floor. East districts (*khalihān*).

Apharā—[*āphar*]—windy colic in animals

Apharāi—[*apharāi*].

Āñdhā Jāt katorā pāyā,
Pī pī pāñī aphaṛāyā.

[The blind Jāt found a water cup and drank till he burst.]

Aphīm—opium (*afiyūn*).

Aphrā—[see *apharā*].

Aphrāi—[see *apharāi*].

Aphū—[see *apharāi*].

Aphū—[see *apharāi*].

Mithī koī oastu nāhīn,
Mithī jākī chāhē
Pērā misri chārke
Āphū khāt suhāē.

[Sweets are nothing, but sweets are what one loves best. There are those who leave sweets and sugar and delight in eating opium.]

Ār—[Skt. *āra*, rt. *ār* = to insert]—(1) (*ār*, *ār*—[*arai, arauā*]) the spike at the end of a goad; (2) a prop to support a falling roof; (3) the thick spokes of a cart wheel (*bahlī*); (4) an ornament worn by women on the forehead; also the streaks of sandal put on the forehead.

Ār—[lit. concealment, protection]—(1) a kind of mortgage (*rahn*): *ār karnā, ārak dēnā* = to mortgage property. Duāb; (2) a brick or stone put behind the wheel of a cart to prevent it from slipping.

Ārā—(1) (*thārā*)—cross-ploughing of land, considered very valuable as a means of fertilising the soil. The Indian cultivator agrees with Virgil Georgics I, 97-99.

Et qui proscisso quæ suscitāt æquore terga.
Rursus in oblicum versus perumpit aratro,
Exercetque frequens tellurem, atque imper-
at arvis.

[Great are his services who having broken through the earth's crust and made it lift its ridgy back, turns his plough and drives through it a second time crosswise, and piles earth again and again, and bows her fields to his will. Conington—Trans.]

(2) The second ploughing of a field. Upper Duāb (*dochās*).

Ārā—[see *ār*]—(1) the spokes of a wheel. The *ārā dāñriyā* of Rohilkhand and *ārā gaj* of other places are used in the same sense (*arhā, bahlī, gārī*). *Ārā* means properly the thick spokes, while the thin spokes, are *gaj*; (2) a large saw; sharpening the teeth is *bikār* (*barhā*).

Arahar—the *arhar* (qv.) pulse—*cytiscus cajan*.
Arai—[see *ār*]—the spike at the end of a goad.
Arai—[see *arui*]—the edible arum (*ghuiyān*).
Arak *dēnā* [see *ār*]—to mortgage anything (*rahn*).

Āram pāl [lit. = foot rest]—a sort of woman's slipper (*jūtā*).

Āran—[see *ār*]—the spikes which connect the felloes in a wheel. Duāb and Rohilkhand (*gārī*).

Ārānā—[see *ār*]—a beam used to support a falling roof or wall (*ballī*).

Arāṇḍ—[Skt. *ērāṇḍā*] (*anḍā, anḍī, rēṇḍī, Arāṇḍā*—*rēṇḍī*)—the castor oil plant (*ricinus Arāṇḍī*—*communis*). West districts.

A castor oil plantation is to the east *rēṇḍvār* or *rēṇḍvārī*. It is popularly known as the *chamār* among plants, and men of that caste are particularly afraid of a blow from the stalk. It is also supposed that a blow from it cures a witch. It has a very short root in proportion to its size: hence *arāṇḍ kī jar chākārī* = service is as untrustworthy as a castor oil root: and *jahān rūkh nahīn vahān arāṇḍī rūkh* = in a treeless land the castor oil is counted a tree. A high variety in Azamgarh is known as *bhatrēṇḍī*.

Arār—[Skt. *arava* = a door]—an enclosure in
Arār—the jungles where cattle are collected
Arārā—at night to protect them from thieves
Arārā—and wild animals: a place in the jungles where the *mahuā* fruit is collected. East districts (*gausalā*).

Arār jānā—to abort, of cattle.

Arārā—(*dānd*)—the high bluff over a river
Arārā—valley.

Arāzī—[plural of *arz* = land]—land, an estate.

Arāzīdārī—[*arāzī*]—a sub-proprietary tenure in the East districts held on payment of merely the proportionate share (*partā*) of the Government revenue.

Ārband—[*ār* qv. *band* = fastening]—(1) notches on the beam of the plough by which the adjustment is altered. East districts (*hal*); (2) the knot in the loin cloth behind: *ārband bāndhnā* = to wear the cloth so tight that it cannot easily be opened (*dhotī*).

Ārdāvā—[Pers. *ārad* = flour]—a mixture of gram and barley parched given to horses and cattle.

Ārdā—[Skt. *ārdra* = moist] (*ādrā*)—the 6th lunar asterism (*nakshatra*).

Ārdā to barsī nahīn, Mragshir paun na joē, To jāni jēsū Bhaddālī barkhā būnd na hoē.

[If there be no rain in the Ārdā asterism and no wind in Mragashir, says Bhaddālī be sure there will not be a drop of rain.]

Ādāt Ārdā na dīno, jān na dīno Hast, Yē do pachitēṅgē pāhun aur grihast.

[If it rain not as Ārdā is coming and as Hast is going, both the farmer and his guest will repent it.]

Ārdā barsē, Punarbas jāē
Dīn anna koī nā khāē.

[If there is rain in Ārdā and clear weather in Punarbas, no one will lack grain to eat.]

Arganī—a clothes rope (*arganī*).

Argh—[Skt. *argha* = a respectful offering]—

Arghā—(1) a respectful offering or libation to an idol or to a Brahman or at the marriage

ceremony. "The ceremony of making a libation of water between the threshold and the spot where the first bundle of corn is deposited after being brought home from the threshing ground. This particular ceremony is supposed to be propitious, as it unites the two chief elements of man's sustenance. Another ceremony consists in placing on the threshold at seed-time a cake of cow-dung formed into a cup, filling it with corn and then pouring water on it. The practice is supposed to propitiate the deities and secure a good harvest." (Elliot Gloss., s.v.); (2) the saucer for the *lingam* in a Hindu temple; (3) a copper cup used for laving water during Hindu worship.

Argorā—[*ār* = hindrance; *gor* = foot]—a piece of wood tied to the neck and foot of vicious or runaway cattle. Upper Duāb (*daingnā*).

Arhaiyā—[*arhāī, dhāī* = 2½]—(1) (*dhāī sēr, dhaiyā, kachchī pansērī*) a weight of 2½ *sers* (man); (2) a vessel usually made of clay, holding 2½ *sers*.

Arhar—[Skt. *āḥhaki*] (*arhar, arrhā, larihadrā, rahar, tor, tūar*)—a species of pulse (*cytiscus cajan*); the dry stalks are to the east *rahrēthā* or *rakhthā*; in North Oudh *lakthā* or *jhānkhar*; in the Upper and Central Duāb *laud*. The pods are to the west *koṣā, kosā, or phalī*: to the east *chhīmī*; in the Duāb *kurī* or *chhiyān*. But *koṣā, kosā*, is sometimes applied to a kind of vetch, otherwise known as *raunsā, rausā, or ramsā*. The chaff is to the east *karāī* or *chhimaūr*: and to the west *mīsā* or *missā bhūsā*. *Nakvā* is the small eye or shoot in the grain (*dāl*). For bread made of *arhar* see *angākār*:—

Arhar kī roṭī, arhar kī dār,
Arhar dāi chulhē mēn bār;
Arhar ko baiṭhē tūṅṅ pasār.
Arhar kī ṭaṭṭiyā dē lai duār;
Arhar kī dāliyā;
Arhar kī dāliyā;
Arhar kā ban gayā takhīrī kā pallā;
Arhar baiṭhē tolē Rām Lalā.

[*Arhar* bread, *arhar* pulse, *arhar* sticks burn on the hearth; spread out your belly (i.e. get pot-bellied) on *arhar*; *arhar* makes a door screen; *arhar* gives pulse; *arhar* makes baskets; you make the pans of your scales of *arhar*, and your dear boy sits and weighs it out.]

Arhar, arhar, mat kaho! mēro nām kishorī;
Ēk pot jāre nē mārā, mar gayē chamrā korī.

Arhar, arhar, mat kaho! mēro nām kishorī;
Annā chunnā nibaṭ gayē to hamēn āyē ṭa-

torī;
Arhar, arhar, mat kaho! mēro nām kishorī;

Aur nāj kē solah khāē, mēri do bahutērī.

[Don't call me *arhar*! my name is dear maiden. If one night's frost blight me, dies every *Chamār* and *Korī*. Don't call me *arhar*! my name is dear maiden. When all other grains are gone you come fumbling after me. Don't call me *arhar*! my name is dear maiden. Two cakes of me are as filling as sixteen of other grains.]

Arhar kī dāl, khatāī ām kī:
Ṭakā bhar ghiā, dāl rasōī Rām kī.

[Arhar pulse acidulated with unripe mangoes and half a chhatank of butter make a dish for the gods.]

Arhat—[Skt. *ara* = spoke of a wheel; *ghaṭṭa* = a landing-place] (*rahat*)—the Persian irrigation wheel. The wooden pillars are in the Duāb *khambh* or *sipāyā*: in Bundelkhand *chūriyā* or *jēr*. In Bundelkhand the thick beam laid over the well is *panēṭ* and in the Upper Duāb *jhālā*. The horizontal roller is *bhauṇrī* or *lāṭh*: the sides of the perpendicular wheel *bhauṇrā*: the pieces of wood tied across both rollers—four to each—*siṅghārē*; the beam fixed to the rollers on which the rope is tied *gadēlo*: the pieces of wood forming the wheel *ārā* or *pain*. Most of these are Bundelkhandi terms. In Muzaffarnagar the perpendicular cogged wheel is *chakrī*, of which the cogs are *muṭhiyā*: the small peg fixing the axle *mākrā*: the horizontal wheel *chakkar*, of which the teeth are *khubbē*, and the break or ratchet to prevent it from turning back *addā*: the pieces of wood forming the wheel *munḍū*; the fellows *bāngē*: the spokes supporting the vessels *phariyā*. In Bundelkhand the hollow pipes through which the water is discharged are *panrā* or *piriyā*. In Muzaffarnagar the trough into which the water falls first is *pārchkā*, and the short middle trough *bārī*. The rope round the wheel to which the pots are tied is usually *mālā*. In Bundelkhand the wedges fixing the pots to the rope are *kīrārē*, and the cord fastening the rope to the beam *naṭ*; the bamboos tied round the wheel *maṭar*. In Muzaffarnagar these are of wood and called *rēriyā*. The buckets are in Bundelkhand *gharī* or *gharī*; in the Duāb and Rohilkhand *karvālā*, *karvārā*, *ḍiṇḍ* or *ṭiṇḍ*; in Muzaffarnagar *ṭiṇḍar*. In Muzaffarnagar they are fixed to the wheel by strings *barri*: the rope or stick used to keep the string of pots straight in the well is *sūtlar*.

Ārhat— } agency or commission.

Arhatiā—a commission or grain broker (*ghallā farosh*).

Arhiyā—[see *arhaiyā*]—a little wooden or earthen platter for holding scraps (*kaṭhautā*).

Arhval—a day-labourer. East districts (*anhai*).

Ārī—[see *ār, ārā*]—(1) a small saw; (2) the small spokes of a wheel; (3) a crack in a masonry well—Duāb; (4) a patch of land between two fields left uncultivated, on which cattle graze. East districts—cf. *ārmārab*.

Ārīlā— } [*ārṇā* = to stick or stop]—a jibbing

Āriyal— } horse or ox.

Āriyan—(*phāṇsā*)—the knot of the rope tied round the neck of a water vessel (*ubkā*)

Āriyā—a kind of encumber.

Ariyā—[see *ālā*]—a small shelf in a house (*tāq*).

Arjal—a horse with white stockings, considered unlucky, the worst is if only one forefoot is white. It also means a horse who has one stocking of a different colour from the other three.

Arkchin—a round cap (*topī*).

Ārmārab—to dig the edges of a field. East districts (*khodnā*).

Ārnā— } [Skt. *āranya* = born in a for-

Ārnā bhainsa— } est, wild]—a bull buffalo.

Rāṇḍ, lugāī, arnā bhainsā,
Jo bigrē to hovē kaisā.

[If a widow, a wife or a bull buffalo lose their tempers, what may not happen.]

Arnā— } pieces of dry cow-dung collected
Arnā kanda— } in grazing grounds for fuel
(binuān kanda, gobar).

Aronā—[*a priv. lon* = salt]—food prepared without salt or condiments (*alonā*).

Aroṇḍ—[Skt. *arodhana* = secret place]—heat in cattle and other animals. West districts (*garmi*).

Ārpardah—[see *ār*]—the screen behind the driver in a ox cart (*bahlī*).

Arrā—[*P* Skt. *āḍhaka* = a grain measure]—all kinds of grain mixed up together (*satnaja*).

Arrhā—[see *arhar*], the pulse *cytissus cajan*. Bundelkhand.

Ārsī— } [Skt. *ādarsha*, rt. *ādrish* = to look at]—

Ārsī— } a ring set with a piece of mirror worn on the thumb by women: *bāṇḍar kē hāth ārsī* = a looking-glass ring on a monkey's hand, i.e., throwing pearls before swine.

Mūrakh ko pothī dinē, bāchan ko gungāth
Jaisī nirmal ārsī dinē andh kē hāth.

[Giving books to a fool which are only fit for an intelligent man is like putting a bright mirror ring on the hand of a blind man.]

Ārsī—[see *alsī*]—liuseed.

Ārtā— } see *ārtī*.

Ārto— } see *ārtī*.

Arthī—[Skt. *ratha* = a conveyance] (*bīvan, jhan-jhī, pinjri, ranthī, ṭatṛī, ṭatṭī*)—the Hindu funeral bier; the Muhammadan bier is *janāzah*.

Ārtī—[Skt. *arātrika*]—(1) a ceremony of putting lights in a lamp of three or five wicks and waving it over an idol; *ārtī karnā* = to charm for the evil eye: (2) the peculiar lamp-stand or saucer used in a Hindu temple: (3) the peculiar song sung at the time of this ceremony: (4) part of the marriage ceremony. After the *tilak* (qv.) a married woman (not a widow) receives the boy at the door of the women's apartments, and lighting a lamp on a brass pan (*thālī*) she puts it in the boy's hand; and taking the two corners of her sheet (*dopattā*) in her hand, she touches the pan, then the boy's forehead, then her own forehead. She then takes a vessel (*lotā*) full of water, moves it round the boy's head, and drinks the water herself. She then moves a ring round the boy's head and gives the ring to the family barber. All the women of the brotherhood similarly wave piece round the boy's head, and give them to their own barber. They then feed the girl's barber and distribute alms to menials and Brahmans. They then give a rupee as a present on going (*bīdhāī*) to the girl's barber, and by him they send to the girl a string (*lachhāḥā*) of beads, a cocoanut, five raisins, five dates, some finger dye (*mēhndī*), and 1½ ser *ladḍū* sweetmeats. These the barber brings to the girl's father who, selecting an auspicious day, ties the string on the girl's head and puts the dye on her fingers. This completes the betrothal (*sagai*). The *arti* ceremony is also known as *sēval* or *parackhan*. The primary object of it is to ward off the evil eye.

Ārtiyā—a commission agent or broker (ghallā farosh).

Ārto—see *ārtā*, *ārti*.

Aruā—[*arṇa* = to stop]—vicious—of animals (aryal).

Aruī—[Skt. *ālu* = an esculent root]—the edible arum (ghuiyān).

Arujhā—[prop. *arjḥā arajhnā* = to be tangled]—tangled hemp (san).

Arvā chāur—} rice that has not been parboiled

Arvā chāval—} before husking; eaten by the richer classes; distinguished from *bhūnjīyā* or *usnā chāur* which is cheaper and eaten by the poor.

Arvan—[Skt. *arpana* = offering] (*bhadahar*, *bhadāro*, *dadri*, *gaddar*, *gadāra*, *harihā*, *harkaṭ*, *kaval*, *khavīd*, *khūd*)—crops cut unripe. It is also used to mean the first cutting of the crop (called to the east *rās*) which is not taken to the threshing-floor, but brought home and given to the family gods and Brahmins. "To the west of the Province the grains usually taken home in this way are *shamākh* in the autumn and barley in the spring harvest. When it is brought home the grain is taken out of the ear, mixed up with milk and sugar, and every member of the family tastes it seven times" (Elliot Glossary, s.v.); also see Bareilly Settlement Report, p. 77. The season is of course one of festivity.

Phulā phulā kyūn phirē? Ghar arvan āyā.
Jhūkā jhūkā kyūn phirē? Ghar piyādā āyā.

[Why so happy? The first fruits have been brought home. Why so downcast? Because the peon has come to demand the revenue.] In the East districts *arvalā* is a little grain cut first. *Ummī*, *ūmī* or *umbī* to the east, and *murkī* in Rohilkhand is unripe wheat and barley cut for parching. Unripe gram cut and parched is *holā*, *horā*, *holhā*, *horhā*, and in East Oudh *birvā*; also see *navān*.

Arvan—the knot in the rope round a water vessel. East districts (*ubkā*).

Arvār—} a thick beam or pillar for supporting a

Arvāsā—} roof (ball).

Arvi—[Skt. *ālu* = an esculent root] (*aruī*)—the edible arum (ghuiyān).

Aryal—[*arṇā* = to stop]—a jibbing horse or ox.

Arzāl—[plur. of *rizdāh*, *razīl* = a low common person]—low caste inferior cultivators: opposed to *ashrāf*. Oudh.

Āsāmī—[plur. of *ism* = a name: from the heading of the village register, where *asām* = names of the cultivators]—(1) (*joṭā*, *joṭār*, *joṭiyā*, *kāshkāp*, *kirsān*, *kisān*, *krisān*) a cultivator; (2) a debtor to a village banker (*rinihā*).

Āsan—} [Skt. *āsana* = sitting]—(1) the driver's

Asanī—} seat in a pony cart (*ekkā*); (2) (*āsni*) the mat in a Hindu temple, or one used by an ascetic. The *kushāsan* or *darbhāsan* is made of the sacred *kusa* grass; the *ūnāsan* or *urnāsan* of wool.

Āsārḥ—[Skt. *āshāḍha*]—the 4th luni-solar month = June-July.
Krishnā Āsārḥī pratipadā jo anbar gargant,
Kshattrī kshattrī jājhīyān, nishchai kāl parant.

[On the 1st of the dark half of *Āsārḥ* if there be thunder in the sky, kings will fight and there will surely be famine.]

Dhur Āsārḥī bijju kī chamak nirañtar joē.
Somān Shukrān Surgurān, to bhārī jal hoē.

[If lightning blaze continuously at a distance in *Āsārḥ* on a Monday, Friday, or Thursday there will be heavy rain.]

Dhur Āsārḥī kī ashṭamī sasi nirmalī jo dēkh.

Pis jāēkai Mālve, māngat dolo bhīkh.
[If you see the moon clear on the 8th of *Āsārḥ*, go my love to Malwa and beg from house to house.]

Navēn Āsārḥī bādloñ jo garjē ghanghor,
Kahai Bhaddālī Joēsi, kāl parē chahūñ or.

[On the 9th of *Āsārḥ* if there be loud thunder in the clouds, says the prophet Bhaddālī, there will be famine on all sides.]

Dasai Āsārḥī krishṇ kī Bhaddālī, Rohini hoē,
Sastā dhān bikāēsi, hāth na chhovai koī.

[If the asterism of Rohini fall on 10th dark half of *Āsārḥ*, Bhaddālī says "Rice will be so cheap that no one will touch it.]"

Sudī Āsārḥ mēn Buddhā ko udai bhayo jo dēkh,
Shukr aur Shrāvan lakho, mahā kāl ab rēkh.

[If Mercury rise in the light half of *Āsārḥ* and Venus set in *Sāvan*, expect severe famine.]

Sudī Āsārḥ kī pañchamī gāj dhamdhāmā hoē,
To yōñ jāno Bhaddālī, madhurā mēghā joē.

[When thunder resounds on 5th light half of *Āsārḥ*, says Bhaddālī "be sure the rains will be moderate.]"

Sudī Āsārḥ naumi dinā bādar jhinā chand,
To yōñ jāno Bhaddālī bhūmī ghano anand.
[On 9th light half of *Āsārḥ* if clouds obscure the moon, "be sure," says Bhaddālī, "the land will be very prosperous.]"

Chittra Svātī Bishākhṛī jo barkhai Āsārḥ,
Chalo nārān bidēshrā, parasi kāl sugārḥ.
[If rain fall in *Āsārḥ* in the asterisms of Chittrā Svātī or Bishākhā: go women to another land. There will be a severe famine.]

Āsārḥī pūnyo divas bādāl bhinau chand,
Jo Bhaddālī joī kahai, sagalā nārān anand.

[At the full moon of *Āsārḥ* if clouds surround the moon, the prophet Bhaddālī says "every one will be happy.]"

Āsārḥī pūnyo dinā nirmal ūgai chand
Pis jāo tum Mālve, itai chhai dukh duñd.

[If on the full moon of *Āsārḥ* the moon rise clear, Go to Malwa my dear, there will be sorrow and trouble.]

Āsārḥī pūnyo dinā, gāj bīj barasant,
Nasai lakhshan kāl kḥ, anand māno sant.

[If there be rain with thunder and lightning at the full moon of *Āsārḥ*, it will remove the signs of famine and every one will be happy.]

Āsārḥī pūnyoñ kī sāñjh
Bāyu dēkhjai nabh kē māñjh,
Purab, Uttar, aru Ishān,
Jo rukh hai to samyo jān.

*Agnī Nairit bāyu jo kon,
Samyo nāsai chalai ju paun.
Dakhshin pashchim ādho samyo—
Sahdev Jost aisē bhanyo.*

[At the full moon of Āsārḥ watch the wind in the midst of the heavens. "If it blow east, north, or north-east consider the season lucky. If it blow south-east or south-west consider the season bad. If it blow south or west consider it a medium season," says Sahdev, the prophet.]

*Agē Maṅgal, picḥḥē Ravi jo Asārḥ kē māś,
Chaupad nāsai chakān dishā, birlē jēvan ḍs.*

Agē Ravi, picḥḥē chalai Maṅgal jo Asārḥ,

To barkhai anmoklai, pirthī anand bārḥ.

[If Mars be in front and the Sun behind him in Āsārḥ there will be general destruction of quadrupeds and little hope of life. If the Sun be in front and Mars behind in Āsārḥ there will certainly be rain and the world will be happy.]

Āsārḥ kē mor dhāi din [the peacock appears to Āsārḥ only two and a half days—in allusion in the limited time for sowing the autumn crops].

Āsārḥ— } (1) the autumn crop (*kharīf*) so
Āsārḥū— } called because it is sown in
Āsārḥ. It is also used for the spring harvest (*rabi*), the ploughing for which begins in Āsārḥ. (2) Indigo sown at the beginning of the rains (*nīl*); (3) the *asārḥī khod* is the special hoeing of sugarcane in Rohilkhand.

Asgun—an inauspicious omen—see *shagun*.

Asharfi—see *ashrafi*.

Ashlēkha— } (*asrēkha*, *asrēsha*)—the 9th
Ashlēsha— } lunar asterism (*nakshatra*).

For proverbs see under *Chiraiya* and *Pukh*. It is very unlucky to be born in this asterism, and the ceremonies are the same as in *Mūl* (qv.).

Āshnā— } [literally = a lover] (*āsnā*, *asnāo*)—
Āshnāo— } generally a relation, an acquaintance, or connection; in the West districts specially used for a son-in-law (*rishtadār*, *dā-mād*).

Āshokashṭami—the 8th of the *ashoka* tree (*jone-sia Ashoka*) *Chait sudi 8* = the 8th of the light half of *Chait*; water in which buds of the tree are soaked is offered in honour of *Vishnu*.

Ashrāf—[plural superlative of *sharīf*]—respectable, well born; of cultivators, high caste and entitled to certain privileges—see *arzal*.

Ashrēsha—see *ashlēkha*.

Ashṭami—[Skt. *ashṭa* = eight]—the 8th day of the lunar fortnight.

Ashvini—[lit. = possessed of horses]—the 1st lunar asterism (*nakshatra*).

Asich— } [a priv. Skt. *sich* = to sprinkle]—
Asichā— } unirrigated land (*khāki*).

Āsin—the month *Kuār* (qv.).

Askēl—a sort of hobble for an animal, connecting one fore and one hind foot (*chhān*).

Askulsīyā—a mode of light ploughing when the yoke is fastened to the lower part of the beam near the share. Upper *Duāb*.

ʾAsl—principal; capital out at interest (*sūdi*).

Āsnā—see *ashnā*.

Āsni—[Skt. *āsana* = sitting]—the mat used in a Hindu temple or by a religious ascetic (*āsan*).

Asnoī—see *āshnā*.

Asoj—[Skt. *ashvayuj* = harnessing horses]—the constellation *Virgo*—see *Kanyā Sankrānt*: the month *Kuār* (qv.).

Asrēkha— } see *ashlēkha*.

Asrēsha— }

Assārā— } brown sugar partially cleaned of
Assārḥā— } molasses. East districts (*shakkar*).

Assērā— }

Assērūā— } a weight of half a *ser* (man).

Asservā— }

Ast—[Skt. *asta*]—the west region of the sky: evening (*shām*).

Ast—[Skt. *asthi*]—the bones of dead relations collected on the second or third day after cremation to be removed to some sacred river, etc. (*Phūl*).

Astān— } [Pers. from Skt. *sthāna*]—a thresh-
Astānah— } hold (*dāsā*).

Astar—(*miyāntah*, *miyāntahi*, *tallā*)—the lining or inner part of a garment as opposed to *abrā* (qv.).

Astarkārī—plastering of a wall.

Asthān— } [Skt. *sthāna* = standing]—a place,
Asthānā— } a shrine; specially a place set apart for idol or ghost worship.

Asthāpan— } [Skt. *sthāpana* = fixing, placing]
Asthāpnā— } (*sthāpnā*, *sthāpnā*)—placing; in particular the ceremony connected with the placing of an idol in its shrine.

Asthi—[Skt. *asthi*]—the cremated bones of a corpse—see *phūl*: *asthi binnā* = to collect the bones of a deceased relation for removal to a sacred river.

Astūrā—[*ustā* = a barber] — a barber's razor (*nāl*, *ustarā*).

Ātā—[Skt. *dr̥da* = fine, moist] (*āntā*, *ārad*, *chūn*, *churni*, *gadam*, *kaunik*, *pisān*, *pisīyā*)—flour, generally of wheat. For various kinds of flour, see *akharā*, *bēsan*, *chokar*, *darrā*, *maidā*, *mēr-khun*, *rāvā*, *saṭṭā*, *sūjī*. *Ātē kā chirāgh ghar rakhūn to chūhā khāē*, *bāhar rakhūn to kavvā lē jāē*. [If I make a lump of flour and put it in the house the rat eats it; if I put it outside the crow carries it off] *Ātā nibarā būchā saṭkā*. [When the flour is spent my dog "Cropears" slopes off.]

Ātā—[Skt. *aṭṭaka*] (*aṭāri*, *aṭariyā*, *bālā khānah*, *bām*, *chaubārā*, *koṭhā*, *manḥā*, *pān*, *ūparaṭī koṭhri*)—the upper story of a house.

Ātā—[cf. *aiñh* = twist]—a reel for winding thread (*ātēran*).

Ātālā—[Skt. *aṭṭālā*]—a pile of grain, etc.

Ātānā—A field watchman's platform (*āntā*, *ma-chān*) parts of *Oudh*.

Ātar—see *āntar*.

Ātāri— } see *ātā*.

Ātariyā— }

Ātarpāl—[*āntar* = interval; *pālā* = cherishing]—land formerly cultivated and subsequently abandoned. Central and Lower *Duāb* (*āntarpāl*).

Ātēran—[*aṭṭi*, *ānti* = twist] (*aṭā*, *ātan*, *natai*, *nātaiyā*)—the reel on which the thread is wound off from the spinning wheel. In reeling silk a second frame-work reel called *liantī* is used, and from this the silk is wound up on another reel called *khālī*.

Athāī— } [Skt. *sthā* = to stand]—the sitting
Athāīn— } platform near a house. West districts
and Bundelkhand (baitak, chabūtrā).

Athāl—(athar)—the ceremony of bathing the bride
and bridegroom on the third day after marriage
by eight men and women respectively (byāh).

Athaniyā— } [*āṭh* = eight; *ānnā* = an anna]—an
Athanni— } eight-anna piece; thence the half-
yearly revenue instalment (adkari).

Athar—see athal.

Athīn—[Skt. *athmana*]—evening (shām).

Athmās—[*āṭh* = eight; *mās* = month]—land
ploughed constantly for sowing sugarcane for
eight months, from the beginning of the rains
till the following spring.

Athrā— } (*tasī, kuṇḍī, kuṇḍērā*)—an earthen

Athri— } pan used as a mason's mortar trough,
a kneading pan, in the manufacture of curds, by
a dyer, etc. The *athri* is a smaller size than
the *athrā*.

Athvārā—[Skt. *ashṭa* = eight; *vāra* = day]—
(1) a week (hufāh); (2) a ploughman who, in
consideration of the loan of a plough for a week,
works the rest of the month for the lender; (3)
see *athvariya*.

Athvariya—(*athvarā*)—a money-lender who col-
lects his interest every eight days.

Atī— } [*atī, āṇṇī* = a knot]—(1) (*atī, phēṇṇī*)

Atiyā— } a skein or hank of thread; a skein of

Atiyā— } silk is *bandī*, and in the East districts
a skein of cotton yarn is *karchī*; (2) a sheaf or
handful of corn given to reapers (*āṇṇī*);
(3) a large bundle of rice. East districts (*āṇṇī*).

Atrāvan—the thick rope at the end of a bed. West
districts (*chārpāi*, main).

Atṭā—a field watchman's platform, parts of Oudh
(*anṭā, machān*).

Aūd—[prob. Skt. *a* priv. *udaka* = water]
(*aut, gayāl, thān, út*)—a man who dies childless,
and hence the little masonry terraces near a vil-
lage on which jars of water are placed twice a
year to propitiate the ghost of a person who
died childless, and for whom therefore the an-
nual ceremonies (*shrādh*) cannot be performed.
“When a man dies childless he becomes spiteful,
“specially seeking the lives of the young sons
“of others. In almost every village may be
“seen small platforms with rows of small
“hemispherical depressions (*bhorkā*) into which
“milk and Ganges water are poured, and by
“which lamps are lit and Brahmans fed to ap-
“pease the ghost of the sonless dead; while the
“careful mother will always dedicate a rupee
“to them, and hang it round her child's neck
“till it grows up.” Ibbetson, Punjab Ethno-
graphy, p. 116.

Augā— } a long whip used in driving a team

Augī— } (pain).

Auhāī—[Skt. *a* priv. *vidhavā* = a widow]—a
woman whose husband is alive (*suhāgan*).

Aukān—a pile of grain and chaff ready for win-
nowing (sill).

Aulā—the hobs in a fireplace on which the pots
are placed. Upper Duab.

Auṅgh—[*auṅghnā* = to grease]—the axle, box of
a cart, well, wheel, etc.

Auphar—a blacksmith's fees for doing special
work at weddings, etc. (kharhak).

Ausāman— } a term used among Gūjarātī Brah-
Ausāvan— } mans—see jhor, properly meaning
rice water, and also rice water and pulse water
in equal quantities.

Auṭ—

Auṭā— } a block on which fodder is cut

Auṭan— } (nisuhā).

Auṭān—

Auṭī—[*auṭnā, auṭṭnā* = to boil]—sugarcane
juice mixed with water and boiled. East dis-
tricts (avṭi).

Autī—the eaves of a house (olt).

Āvā—[Skt. *āpāka*]—a potter's kiln (*pazāvā*).

Āvāī—[rt. of *ānā* = to come]—(1) (*avāy, lagū,*
lāgū) deep ploughing, effected by harnessing
the yoke high up on the beam of the plough.
In Azamgarh it means ploughing with a plough
of which the block is new and full sized, as
contrasted with *sēo*—cf. *naugol, chhoṭgol*.

Āvāī—[Skt. *āvāra* = enclosing]—(1) an enclosed
space between houses (*chauk*); (2) the driving
strings of a spinning wheel (*charkhā*).

Āvār—disease of the tongue in cattle (*jibhā*).

Āvārā— } [Pers. *āvarāh* = scattered] (*aniriyā,*
Āvārāh— } *anēr, anēriyā, anerā, bahētā,*
bauṇriāb, harahā, hirājānā)—lost and strayed,
of cattle. *Ralnā* or *riṭnā* (properly = to get
mixed up in a crowd) is to be lost, of cattle.

Āvāī—unripe crops cut for food (*arvan*).

Āvāy—see *avāi*.

Avṭī—[*auṭnā, auṭṭnā* = to boil] (*auṭī*)—sugar-
cane juice mixed with water and half boiled.
East districts.

Āyan— } [lit. = going]—half a year. From

Āyanā— } Sāvan to Pūs is *dakhināyan*: from
Māgh to the end of Āsāṛh *uttarāyan*.

B

Bābā—[Skt. *vapra, vapti*, rt. *vap* = to sow]—
a father; a paternal grandfather; a general
title of respect to old or reverend persons.

Bābal—[see *bābā*]—a husband; (*kṣāvind*) a
familiar title for a father chiefly used in songs.
The girl going to her husband's house says to
her father—

Aj kā din mo ko rakh,
Bābal! main pāni tēri;
Dēhlī to parbat hai:
Anṭā bhāe bidēs.
Lē bābal ghar apnā
Main chālī piyā kē dēs.

[Keep me for to-day, father! I am your guest.
Your threshold is like a mountain and your
courtyard a foreign land. Keep your house
now to yourself, father! I am going to my
husband's country.]

Bābar—a grass fibre used for rope-making, that-
ching, etc.

Babhanī— } [*Brāhmiṇī* = a female Brahman]—

Babhnī— } a sty on the eye; a blight in
sugarcane. East districts.

Babūl— } [Skt. *varvura*] (*babūr, babūrā*)—the

Babūlā— } gum acacia tree, *mimosa arabica*.

Babūliyanā—(*babūriyānā*)—land covered with
acacia trees.

Babūr— } see *babūl*.

Babūrā— } see *babūl*.

Babūriyānā—see babūliyānā.

Bāchh—[Skt. *vāncchhā* = wish, desire, or, according to Platts, *vyans* = to divide] (*bachhauṭā*, *bachhauṭā*, *bēhri*, *dhārbāchh*)—in a coparcenary village, the distribution of the revenue, village expenses, etc., amongst the sharers in proportion to their shares. Western districts. In the Central Duāb it means the portion of rent paid by a cultivator.

Bachhā— } [Skt. *vatsa* = a calf]—the young of
Bāchhā— } cattle; a male or bull calf.
Bachhah— }

Tamām rāt mimiyyāī
Ek hī bachhah biyyāī.

[The goat bleated all night, and had only one kid after all. Much cry and little wool.]

Bachhauṭā— }
Bachhauṭā— } see bāchh.

Bāchhbarār—[*bāchh* and *barār* = tax]—a tenure where the holder pays only the quatum of revenue assessed on the land he occupies. Bundelkhund (*bhēj barār*).

Bachhērā—[see bāchhā]—(1) (*bāchhā*, *bachhā*, *bachhā*, *bachhā*) a male calf (*gāē*); (2) a colt (*ghorā*).

Bachhērī—[see bāchhā]—a calf or filly.

Bāchhī— }
Bachhiyā— } [see bāchhā]—a female calf.

Bachhṛā— } [see bāchhā]—a bull calf; *gadhā*
Bachhṛū— } *dhoyē bachhṛā nahin hotā* =

wash an ass as much as you like, but you can't make a calf of him. *Jahān gāē, vahān gāē kī bachhṛā* = where you see the cow, you will see her calf too. *Bachhṛā khūṭē kē bal nāchtā hai* = the calf jumps by the power of his peg. *Apnē bachhṛē kē dānt kosoṅ sē mā' alūm hotē haiṅ* = a man knows his own calf's teeth a mile off.

Bachnā—a woman's foot ornament, like the *bichhiyā* (qv.).

Bād—[Pers. *bād* = *nābūd* = non-existing] (*dēkh-sun*, *nābūd*, *nāpaid*)—remission of rent on account of deficient produce.

Bād—[a private mark of the price (which admits of reduction) put by shopkeepers on goods.

Bādal—[Skt. *vārida* = giving water; *vāra* = water] (*bādar badlī*, *badrā*, *badrī*)—clouds.

Divas kā bādar
Sūm kā ādar.

[Clouds by day are like a miser's hospitality, i.e., they bring no rain.]

Rāt ko bādar, din parchhāin
Kahē Sahid Dēy, barsē nahīn

[Clouds by night, shade by day: Sahid Dēy says there will be no rain.]

Divas bādar, rāt tārē,
Chalo kanth jahān jivēn bārē.

[The wife says—clouds by day and starry nights; come husband let us go where our children can live (i.e., in anticipation of famine).]

Ahīr mītrāī, bādar kī chhāin
Hoē hoē, nahīn, nahīn.

[Friendship with an Ahīr is as untrustworthy as clouds; they may bring rain and they may not.]

Din ko baddar, rāt mibaddar,
Bahē purvaiyā bhaddar bhaddar;
Kahē Bhaddari barkhā nahīn
Savgrī jinsēn jāin sukhāin.

[Cloudy days and starry nights, and the east wind blowing hard, says Bhaddari there will be no rain and all the crops will dry up.]

Ashvinī galiyā aṅt bindāsē,
Gālī Rēvatī jal ko nāsē;
Bharnī nāsē trāno sahūto
Krittika barkhai ann bahūto.
Bādar āpar bādar dhāvē:
Kahē Bhaddālī jal ājur āvē.

[Cloudy weather in the asterism of Ashvinī destroys the result of the harvest: that in Rēvatī destroys rain: that in Bharnī destroys the grass. Rain in Krittika brings much grain. If clouds run over other clouds on the sky, Bhaddālī says rain will come earlier than usual.]

Ashvinī galī, Bharnī galī, galiyā Jyēsthā,
Mār,
Pūrvā Khāṭh dhūrikiyān upjē sātoṅ tār.

[Let there be cloudy weather in the asterisms of Ashvinī, Bharnī, Jyēsthā and Mār, if there be thunder in Pūrvā Khāṭh the seven kinds of grain will grow.]

Titarvārni bādālī, kājāl rāngā rēkh,
Bē barkhai, bē ghar karai, kahē Bhaddālī dēkh.

[When you see clouds like a partridge wing, and a deep dark line passing over them, says Bhaddālī there will be no rain, and people will wander about homeless.]

Din ko bādar, rāt taraiyān,
Yē Nārāyan kāhā karaiyān.

[Clouds by day and starry nights. O God! what hast thou in store for us.]

Kāla bādāl dardōnī, dhaulā barsanhār.

[The black clouds frighten us, but it is the white clouds bring the rain.]

Bādamī—[Pers. *bādām* = an almond]—almond or dun coloured, in horses, etc.

Bādar—see bādāl.

Baddhī—(1) (*sēhrā*)—the bridal chaplet; (2) a woman's neck ornament, a long chain crossing the chest and going round behind the body.

Baddī—[the block on which sugarcane is cut. Upper Duāb (kolhū).

Badh—[Skt. *vala* = strength]—an ox (bail).

Bād—[Skt. *vādha* = resistance]—fibre and rope made of the *mūnj* grass (*saccharum munja*) (*bān*).

Badhān—[*badh* = an ox]—the tutelary god of cattle in the hills.

Badhanā—[an instrument used by a bangle-maker (*chūrihār*).

Badhanā—[Skt. *vardhanikā* = the Buddhist sacred water vessel] (*badhnā*)—a water-pot usually made of copper or earthenware, with a spout.

Badhaniyā—[see badhanā]—a small water-vessel made of metal (usually copper) or earthenware, with a spout.

Badhār—[*badhān* = to increase]—the day after a marriage and the marriage feast held on that day (*badhār*).

Badhāvā—[Skt. *vadhū* = a young wife]—(1) presents sent to a woman after delivery, usually taken on the 6th or 40th day after the child is born; (2) a nuptial song.

Badhī—rope and fibre made of *mūnj* grass—see *bādh*.

Badhiyā—[Skt. *vadhya* = to be destroyed] (*badhya*)—a castrated animal, ox, etc. (bail, bakrā) *bail badhiyā*, *ghor daṅgar* = cattle generally. *Badhiyā marē to marē*, *Agar ko dēkhā* = Let the ox die if he please, but he has been to Agra at any rate.

Bādhiyā—} an instrument for making screws,
Badhiyān—} (lohār).

Badhiyānā—[*badhiyā* qv.]—(1) to castrate an animal; (2) (*khoṇḍā*) to nip off the tops of the tobacco, etc., prevent it running to seed. East districts.

Badhnā—see *badhanā*.

Badhni—see *badhaniyā*.

Badhiyā—see *badhiyā*.

Badi—[Skt. *vadi*]—the dark fortnight of the month, from the full to the new moon.

Badī—a village festival in honour of the Saint *Badi uddin Shāh Madār*. West districts—see *dam madār*.

Bādī—[Pers. *bād* = wind] (*bāo band*, *pēṭbhāgī*)—hoven in cattle: the corresponding disease to gripes or butts in horses.

Badillā—four annas—Sunār's slang (*rupayā*).

Badlā—see *bādāl*.

Badnasī—[Pers. *bad* = low; *nasī* = caste]—see *badqum*.

Badni—[*badnā* = to pledge, promise, Skt. rt. *vad* = to speak]—a contract whereby in consideration of an advance a cultivator engages to supply produce at a price lower than the market rate; used especially in connection with indigo and clarified butter: opposed to *khusk kharid*.

Badqum—[Pers. *bad* = low; *qum* = caste] (*badnasī*)—a term applied by Muhammadan villagers to pigs when they do not wish to use the word *sūar* (qv.).

Badrā—} —see *bādāl*.

Badrī—} —see *bādāl*.

Badshagun—[*bad* = bad; *shagun* = omen] (*asgun*, *kosūtī*, *kosūt*)—an evil or inauspicious omen.

Bādshāhī lāhī—} the royal mustard; an oil plant
Bādshāhī lāt—} —see *lāhī*.

Bāēnā—[Skt. *vāyana*, *vāyanaka*]—presents of fruits, etc., from a friend. West districts (*bainā*).

Bāg—[Skt. *vāga*, *valga*]—a rein.

Bāgambār—[*bāg* = a tiger; *ambar* = covering]—the tiger or leopard skin on which ascetics sit.

Bagar—} (1) a fence to keep cattle out of a field;

Bāgar—} (2) an enclosure for cattle. North
Oudh (*nohrā*); (3) land lying along the bed of streams, usually the site of a cremation place. Hill districts; (4) a house or cattle enclosure. West districts (*ghar*).

Bagār—(1) pasture ground. Bundelkhand; (2) waste land (*banjar*).

Bāgh—(*bārī*, *birvāhī*, *gachī*, *gachhī*)—a grove of trees: a vegetable or fruit garden—cf. *naurāngī*.

Bāghchāh—a little garden (*bāghichah*).

Bāgh kā byāh—the emblematical marriage of a newly planted grove to its well, without which it is considered improper to use the fruit. The *sāligrama* is married to the *Tulsi* representing the garden with the regular marriage ceremo-

nies. The relations are collected, and a man on the woman's side of the family represents the bride, the owner being the bridegroom; gifts are given to Brahmins and a feast is held in the grove itself (*banotsarg*).

Baghar—Rice flour. Garhwāl.

Baghār—(*chhawāk*, *tarāk*)—seasoning used with food.

Bāghichā—} (*bāghichā*)—a little garden.

Baghlī—[Pers. *baghal* = the armpit]—(1) a housewife for holding needles and thread, worn on the side of the body (*tilādānī*); (2) a slang term among burglars for a hole cut in the wall of a house close to the frame of a door or window; (3) (*baglē*) a piece of wood through which the pipe stem is fixed while being bored (*gargarā sāz*).

Baglā—Katthak's slang for a horse (*ghorā*).

Baglē—see *baghlī*.

Baglī—a disease in rice. Bundelkhand.

Bāgon—(*bāgā*, *suhāg*, *sahāgā*)—the special suit of clothes worn by a bridegroom at the wedding. Bundelkhand.

Bāgtē—[*bāghētē*; *bāgh* = grove]—land immediately adjoining a grove where the crops are injured by the shade of trees.

Baguliya—a white spot like mildew appearing on the leaves of millets and causing them to wither—cf. *makuā*. Rohilkhand.

Bāh—} [*bahnā*, Skt. *vah* = to flow]—(1) a
Bah—} field water-course usually artificial; in
Bāhā—} the West districts the term is also
Bahā—} applied to natural water-courses
(*barhā*); (2) ploughing of land (*bāhnā*).

Bahādurā—} [Pers. *bahādur* = valiant]—a
Bahāduri—} caterpillar which attacks gram and pease. Duāb, Rohilkhand.

Bahāl—[*bahānā* = to cause to move] (*bahiyār*)—rowing a boat down stream (*nāo*).

Bahal—[Skt. *vah* = to carry]—an ox cart (*bahlī*).

Bahan—[*bahnā* = to plough]—land ploughed and left fallow. West districts.

Bahan—[Skt. *bhagini* = the happy one] (*bahin*, *bhakurī*)—a sister.

Bahānā—[Skt. *vah* = to move]—(1) to plough. In the Upper Duāb the Jāt proverb runs—

Gēhūn bahētē sē,
Chand dālētē sē,
Dhān gahētē sē,
Makkī bārī nālētē sē,
Ikā kasētē sē.

[Wheat wants ploughing, gram clodding, rice raking, maize and cotton weeding, sugarcane loosening.]

(2) (*balādnā*, *bardāb*, *bardānā*, *bardhvānā*, *būhnā*, *dhanānā*)—to put a cow to the bull. West districts.

Bahanḡī—[Skt. *vihangama* = sky-goer, *vihangika*—rt. *vihā* = to be expanded]—the bamboo sling used for carrying burdens over the shoulder.

Bahar—a kind of bamboo used for making door nets (*chiq*) (*bāns*).

Bāharā—[*bāhar* = outside]—the man who stands outside the well and empties the water bucket as it rises.

Bâhdênâ— } to plough land (bâhnâ).

Bahênâ—[bahná = to flow]—(1) land liable to inundation. East districts; (2) ravines caused by floods. East districts.

Bahêtu—[bahná = to be lost]—lost or strayed—of cattle (âvârâ). Rohilkhand.

Bahî—[Skt. *viddhi* = money-lending, usury] (*bahî khâtâ, khâtâ*)—an account book. The pages are *panná*; the left or credit side *jama'*; the right or debit side *nâm, kharch*; the mark in vermilion like a Maltese cross which merchants put on the opening page of their books at the beginning of the year is *sathiyâ* (the representative of the sacred *svastika* figure). The books generally used are as follows—(1) *roznâmâ, roznâmchâ*—the diary or day-book; (2) *rok bahî, rokar bahî*—the cash-book, balanced after each transaction, of which the credit balance is *bâqî tahvîl*; (3) *khâtâ bahî*—the separate abstract of each creditor's account; (4) *jama' kharch*—an abstract (*khataunî, khatiaunî*) of the day book, showing the total receipts and payments on each page; (5) *lêkhâ bahî*—the ledger; (6) *anajî bahî*—the grain account book; (7) *gayâl khâtâ, battâ khâtâ*—the list of bad debts; (8) *jâkar bahî*—the suspense account book; (9) *chîthâ bahî*—the rough account book, afterwards entered in the day book and ledger; (10) *jaikhâtâ*—the book in which cloth merchants jot down their daily profits; (11) *bêjak khâtâ*—the book of invoices showing the list of prices and original rates.

Bâhî—[Skt. *vah* = to bear, carry]—poles forming the sides of a cart, or the sides of a bed. Upper Duâb and Rohilkhand (gârî).

Bahilâ—[according to Platts rt. *bandh* = to tie; *âl* = to move]—a barren cow; an old, worn-out cow or buffalo (*dângar*).

Bahin— } [Skt. *bhagini* = the happy one]—a Bahini— } sister (bahan).

Bahîrî—a female calf when it has two teeth (*bahîrî, kalor*).

Bahîyâr—[bahná = to float]—rowing a boat down stream (*bahâl*).

Bah karnâ—to plough (bâhnâ).

Bahlâ—[see bahilâ] (*bahilâ, bailâ, bailan, phard, thânth*)—old, worn-out, barren, of animals.

Bahlî—[Skt. *vah* = to bear] (*bahal, bailî, maj-holâ*)—a light two-wheeled ox cart. The *dûndiyâ* or *tângâ* is a similar small cart without an awning. The parts of the *bahlî* are as follows: (1) the wheel *pahiyâ*, of which the thin spokes are *gaz, gaj* or *sardî*; and the thick spokes *âr, ârâ* or *ârâ gaz*. The *tulâvâ* are strengthening spokes outside the wheel. The *pañjî* are curved pieces of wood which run outside the wheel, and in which, through a hole, the axle works; (2) the cross-pieces which run from side to side at the back, and to which the *tulâvâ* are fixed—*âk* or *âkh*; (3) similar crosspieces in front to which the *pañjî* are fixed—*ţakâni* or *ţikâni*; (4) curved pieces of wood outside the wheel fastened to the *âk*—*paţrâ*, or in Rohilkhand *bân-kaurâ*; (5) chains or ropes fastening the *tulâvâ* to the body—*bân, jant*; (6) the iron rim of the wheel—*hâl*; (7) the quadrant of the wheel *puţ-*

thî, which are fastened to each other by spikes *phannî, johniyâ, julâhiyâ, chorkillî*, which run into mortice holes—*chêddâ*; (8) the nave of the wheel *nâh, nâhâ*, which is surrounded by an iron ring *andî, bân* or *band*, to prevent splitting; (9) the axle-box *âvan*; (10) the leather washer of the wheel *chêngghî*; (11) the axle—*dhur, dhurâ, dhurî, bhavîrî*; (12) the frame of the seat, *pattî*, of which the supports are *khûntâ*. On these are ornamental brass knobs *phullî* or *phûliyâ*; (13) the posts supporting the awning *qûndâ*, of which *chhatrî* is the top, and *gaddâ* the stuffed cover to keep off the sun; (14) the net forming the bottom of the seat *sângî, sânvî*; (15) the leather guard of the body inside the seat, *dhamâkâ, ghîrî*; (16) the back seat *dântuâ, mânchî*, of which the frame is *khatôlâ*. *Mânchî* is also used for the front seat on which luggage is placed; (17) the strings forming the side of the awning—*qorî*. *Pardah, ubâr, ughâr, ughâr* is the side curtain. The screen at the back is *gardêhorâ*, or *urânpardah*, and that behind the driver *ârpardah*; (18) the yoke *jûd*; (19) the shafts *phâr*; (20) the ropes fastening the yoke to the body *nârî*, or in the East districts *jhatkâ*; (21) the pointed end of the body under the yoke *mohrâ, mohrî*; (22) the driver's seat *shagun, shagunî, sagun, shugunî*; it is supported by posts behind *adhâriyâ, ûntarâ*; (23) the iron spikes on the yoke *sail, sambhal, sammal*.

Bâhnâ—[Skt. *vah* = to carry]—to copulate—of buffaloes.

Bâhnâ— } [Skt. *vah* = to carry]—(1) (*bahânâ, Bâhnâ*)—*bâhdênâ, bâhkarnâ*) to plough land (jotnâ).

Har to bahê bailvâ, baiñhê khâê turang

[The ox has to plough while the horse can sit and eat.]

Gêhûn bâhê sê

Dhân gâhê sê,

Ikh na jânûn kahê sê.

[Wheat wants ploughing; paddy wants light ploughing after sowing; sugarcane wants—I don't know what]; (2) the sugar boiling house (*kolhvâr*); (3) the system of using only one pan in the sugar-boiling house, opposed to *bêl* (qv.) (*kolhvâr*).

Bahlî—[bahná = to flow, Skt. *vah*]—the pot for removing the sugarcane juice from the mill to the boiler. Upper Duâb (*saikâ*).

Bahnoî—[Skt. *bhagini pati* = the lord of the fortunate]—one (*jîyâ*) a sister's husband.

Bâho—[bahná = to flow, Skt. *vah*]—a field water-course (*barhâ*).

Bahorâ—[Skt. *bhrama* = to turn round]—the wooden handle which attaches the well rope to the irrigation leather bag. Duâb (*charas*).

Bahorî—[see bahorâ]—the *juâr* millet parched.

Bahoriyâ—[dim. of *bahû* = wife] (*bahotiya, bahuriyâ*)—a wife (*jorâ*). In the West districts usually applied to a younger brother's or son's wife—see *bahû*.

Bahoro—[see bahorâ]—the sloping pathway of a well. Central Duâb (pair).

Bahoriyâ—see bahoriyâ.

Bahrâ— } (*bahîrî, dâhân, kalor*)—a calf when it Bahî— } has got two teeth. Upper Duâb.

Bahtar—[*bahnā* = to flow] (*dahtar, dahétar*)—drift wood, etc., carried down by rivers. East districts.

Bahtl—[*bahnā* = to flow]—goods intended for export, imported in bond.

Bahū—[Skt. *vadhū* = a bride]—(1) a wife: used idiomatically without the genitive particle, e.g. *Bihāri bahū* = Mrs. Bihāri.

Bahū kā bhaiyyā pūri khāē.

Bhaiyyā kā bhaiyyā maṭar chabāē.

[The wife's brother gets the sweet cakes, but the brother's brother has to chew the peas.]

(2) A son's wife = *patoh, patohū*. In the West districts it generally means the wife of a relation younger than yourself or of a younger generation; (3) a mother. Bundelkhand.

Bahugunā—see *bohgnā*.

Bahulā—[a form of *basulā* qv.]—the carpenter's adze. Kumaun.

Bahūn—[Skt. *bāhu* = the fore arm]—a dyed thread tied above the wrist

Bahūnkhā— } as an amulet. It is sometimes

Bahūnṭā— } made round and in five pieces, of silver (*bāzū*).

Bahurī—unripe barley or other grains parched or roasted (*bauri*).

Bahuriyā—see *bahoriyā*.

Bai—(1) (*dūdhā bhāt*)—the rice which the bride and bridegroom take in their hands at the close of the marriage ceremony. East districts; (2) movable sticks placed at intervals to separate the threads in weaving (*kargah*); (3) the thread ready for the loom (*kargah*).

Bai'—sale.

Bai'ānā—[*bai'*] (*sai*)—earnest-money to fix a bargain.

Baiḍ—the wheel in the Persian wheel which revolves over the well. Upper Duāb (*arhat*).

Baigan—[Skt. *banga, bangana*]—the egg plant, brinjal (*solanum melongena*) (*baingan*).

Baigānā—a destructive weed. Rohilkhand—see *mothā*.

Baijilā—a species of black pulse. East districts.

Bail—[Skt. *bali, balicarda* = the powerful one] (*badh, badhiyā, bakahūnea, bailūd, balad, baladh, barad, baradh, bardh, bardhā*)—an ox or bullock—*bail badhiyā* = *qhor daṅgar*—cattle generally. A pair of plough oxen is to the west *goṭ, goṭn, juār, juārā*, and in parts of Rohilkhand *joṭ, juṭ*. When three bullocks are yoked in a team the wheelers are *dhuriyā*, and the leader *bīnrihā, bīndiyyā, bīndiyā* or *joṇrihā*.

When four are yoked the leaders are *juar*. Characteristic epithets of oxen are—*khasar, madhur* = slow; *chalansār, chālā, pharkan, tāt* = active, swift; *laddū* = a pack ox; *haryā* = one that goes in a plough; *garīha* = one that goes in a cart; for oxen with only one horn see *qūndā*; with horns projecting in front, *jhūngā*; unbroken to work, *adhāri*; one that sits down at work, *galiyā, gariyār*; an ox that butts, *markahā*; one that shies, *bharkan*; a crib-biter, *chābar*; one that kicks, *latāhā, lataurā*; with one horn erect and the other hanging down, *ka-inchā*; with horns joining in the centre, *jhūngi*; with one horn crooked, *mukāṭ*; with the horns growing backward, *moṇrā*; a dwarf or stunted ox, *nāḍā*; an ox with stunted horns, *muṇḍā*; an ox without horns, *bhūnṛ, bhūnḍā, bhūnṛ*; with

one horn broken, *ṭuṇḍā*; one horn turning to the right and the other to the left, *phulsapēl*; with no hair on the tail or a small tail, *banrā*; with the hair of the tail white in the middle and black at the ends—*musarihā*.

For colours refer as follows: *haldā* = yellow turmeric colour; *gorā* = a sort of light chestnut; *dhuul* = white; *kabrā* = speckled; *kālā* = black; *sokhan* = a shade of grey; *bhūrā* = brown; *lāl* = red; *lakhā* = reddish white; *pīlā* = yellowish; *kankaṇāhā* = black on the shoulders; *nīlā* = bluish grey; when the jaws are covered with long hair the ox is known as *jhabrā*; an animal used only by religious mendicants is *anandī*; for animals devoted to religious purposes see *chharuā*: for the trident mark of Shiva *tirsul*: for castration *kūṭnā*; for breaking in *nikālnā*.

In the Duāb the common breeds of cattle are the *dēst* or country-breeds: the *Jamnait* or *Jamnā-pāri* from beyond the Jumna: these are red and of medium stature: the *kanvariyyā* is a small hardy breed that come from the banks of the Ken river in Bundelkhand: the *paīntud* are so called from an old legend that they come from 35 (*paīntā*) villages in the Gogra valley; the *Hariānth* come from *Hariāna* in the East Panjāb; the *Mēdāti* from *Mevāt* in Rajputāna; the *Bhaddear* from the *Bhadanriyā* country—a slow poor rough breed (see Wright, Cawnpur memo., p. 103).

Teli kā bail—the oilman's ox is a phrase for an overworked man. *Teli kē bail ko ghar hai kos pachās* = the oilman's ox is always a hundred miles from home.

Dānt ghisē, khur ghisē, pīth bojh nāhīn lē, Aisē bārhē bail ko kaun dāndh bhus dē.

[His teeth worn down, his hoofs worn down, and his back unfit to bear a load—who will tie up and give chaff to such an old ox?]

Jahān dēkhā paṭēd kī ḍor, Vahān thailiyā dē chhor.

[Where you see an ox the colour of a yellow rope, spend all you have in buying him. East districts.]

Muñh kā moṭ, mātā kā mahuar, Inhēn ko kuchh kahiye bahaur?

Dharti vahān harai do chaliye Phir baitē mēnṛ par pāgur kariye.

[What say you wife of the ox with the wide face and red on the forehead like the mahua? He will only plough a couple of furrows and then wants to sit down and chew the cud.] East districts.

Jahān paṛi phulvā kī lār, Bārhni liyē bahāro sār.

[If the spittle of a speckled ox fall in your cow-shed, take the broom and sweep it out at once.]

Suarg patāli aur dugdāiyā, Ghūmar gusiyan khā: Jēkar ghar na ho gusiyan Ghūmar parosī khā.

[The ox with one horn raised to heaven and the other hanging down to hell is so vicious that he will turn and tear his master: and if his master be not at home he will turn and tear his neighbour.]

*Kār kachhauṭa, jhabré kân,
Inhén chhânṛ, na lījye ân.*

[If you are fool enough to reject an ox with black hair on his thighs and hairy ears, don't buy another. West districts.]

*Natiyā bard aur chhorā hārī,
Dūb kahé moē kyā ukhārē?*

[When you have only a dwarf ox and a boy for a ploughman, the dūb grass says why think of uprooting me? i.e., it needs good men and cattle to uproot the dūb. West districts.]

*Bail lījye kāyro
Dām dījye āgro.*

[Buy the ox with black rings round his eyes even if you have to pay high for him.] West districts.

*Bail bisāhan jaiyo kânthā,
Bhūrē kâ mat dēkhiyo dāntā.*

[When you go to buy an ox husband, don't even look at the teeth of the white ox with the pinkish skin. West districts.]

*Lambé lambé kân aur dhīlā mutān,
Chhorō chhor kisan, tajtā hai pirān.*

[The ox with the long ears and the loose penis sheath says—"Loose me, O cultivator! My life is leaving me!" i.e., each cattle are unstable and tire easily. West districts.]

*Bin bailan khēti karē,
Bin bhaiyan kī rār,
Bin mēhrārū ghar karē,
Chaudāh sākḥ labār.*

[He that farms without oxen, goes to fight without brethren, sets up house-keeping without a wife, is a fool and so have his forefathers been for fourteen generations.]

Orī sātan, Suarg patālī.

[Short ribbed, one horn pointing to heaven, the other to hell—very bad signs in an ox.]

Mard bhac, phir bard bhac, phir gārī nāḥ dīn.

*Teli kē kolhā chālē, bahur kassāi līn;
Gālā katā, boṭī lūṭī, khālā banā nagār;
Kachhū avgun bāqī rahā, parat khāl pē mār.*

[First a man, then an ox, yoked to a cart, driving the oil mill, sold to the butcher, your throat cut, your flesh scrambled for, your skin used to cover a drum; if after all this, you have any previous sin unatoned for, it will be punished by the blows falling on your hide (in allusion to the hard treatment of cattle, and the doctrine of transmigration of souls).]

*Kāl kachhauṭ, taiṅgan khurā,
Kānthā bail bisāho purā.*

[Husband buy, even if you have to pay high for, the ox with black hair on his thighs and hoofs shaped like the egg plant. West districts.]

*Jiskē sing hain gon,
Usē dēkhiyē kyon?*

[Why do you even look at the ox with his horns shaped thus? (putting out the fingers). West districts.]

Bailā—[see bahilā]—barren—of an animal.
Bailān—[The first is the eastern, the latter the Bundelkhandī form. Bānjā is similarly used of a woman.]

Bailī—[see bahli]—an ox cart.

Bailuā—see bail.

Bailvālā—[bail = ox; vālā, Skt. kāra = possessed of]—a cultivator sufficiently prosperous to keep oxen: instead of confining himself to spade husbandry, for which see khurpiyā. Central Duāb.

Bālī—see bāl.

Bainā—[Skt. vāyana, vāyanaka] (bāēnā)—a present of fruit or sweetmeats from a friend. East districts.

Bai'nāmā—[Arab bai' = sale]—a deed of sale.

Baiṅḍī—baling up water from a tank for irrigation: baiṅḍī chālānā = to work the irrigation swing basket (chopnā).

Baiṅgan—[Skt. vanga, vangana, or according to "Hobson-Jobson" sv. Brinjal from Pers. badingān] (baigan, bhaṅṭā, bhāṅṭā, bhaṭṭā)—the egg plant or lady's finger, brinjal (Solanum melongena or abelmoschus esculentus).

Bainī—a woman's gold ornament set with jewels for the forehead.

Bairag—[Skt. vairāgya = free from pain]—special dues levied at harvest time for religious purposes. East districts.

Bairbānī—[Skt. vira vanita = the lady wife] (bīrbānī, bayyarbānī)—a wife, or the wife and other women of the family—a word used by the Jāts and Thākurs of the Upper Duāb.

Baisak—[baisānā, baiṭhnā = to sit down]—(1) old, worn-out cattle. Upper Duāb (dāṅgar); (2) place in the jungle where cattle are sent out to graze. Upper Duāb.

Baisākh—[Skt. vishākha = one of the lunar asterisms]—the first month of the luni-solar year = April-May.

*Baisākhi sudi pratham din,
Bādar bijulī karēḥ,
Dāmā binā bisākhijai,
Pārī sākḥ bhārēḥ.*

[If there be clouds and lightning on the 1st day of the light half of Baisākh, you can buy grain for nothing and the harvest will be ample.]

Baisākhi—(1) The spring harvest, crops which ripen in Baisākh (April-May); (2) a prop for a thatch (kham) so called because roofs are repaired in this month in anticipation of the rains.

Baiṭh—[baiṭhnā = to sit]—the rate or amount of the assessment of Government revenue or rent. West districts.

Baiṭhak—[baiṭhnā = to sit]—(1) a sitting place outside a house for the reception of visitors (cf. Barothā); a verandah in which people sit inside the house; (2) in the Duāb, the village club (chaupāl), where wandering mendicants, etc., are entertained; a rest house at a holy place for the accommodation of the Gosāin on his annual visit on the feast day; (3) used by labourers in the sense of a day on which they are out of employment—e.g., mahinē mēn tīn baiṭhak hotē hain = I am usually out of work three days in the month; (4) a place where wild animals, birds, etc., resort.

Baiṭhānā—[lit. to cause to sit]—to transplant, used especially of the agharī or winter rice crop (ropnā).

Baiṭhāvan—[baiṭhānā] (dhurāvan, dhuriāvan, gurāi, patānṛ)—the hoeing of the sugarcane crop. East districts (khurpiāi).

Baithē par bonā—[*baithnā* = to sit]—to sow in unploughed land. Rohilkhand (*chhīññā*).

Bajar boṅg—} [*lit.* heavy and hollow]—a heavy bamboo used as a club. East districts (*lath*).

Bajhā—[Skt. *bandhya*]—working the cane mill in turn by gangs of labourers. Rohilkhand (*phērphēr*).

Bajhā—[*bajhnā* = to be submerged Skt. *bandhya*]—marshy soil.

Bajhāvan—sweepings, rubbish; Kahārs' slang (*kūrā*).

Bajhukā—[*bijhkanā* = to frighten]—a scarecrow (*dhokhā*).

Bajhvaṭ—[Skt. *bandhya* = tied; *orinta* = stalk of a plant] (*bālkaṭ, chauṇṭ, kaṭā, murkaṭ, āparchūṇṭ*)—cutting the ears of a crop without the stalks. East districts.

Bāj—(*jī*)—an elder sister.

Bajdār—[*bīj* = seed]—an agricultural servant paid in kind, contrasted with *mēhdār* who is paid in money. Rohilkhand.

Bajkā—slices of gourd or vegetables covered with pulse flour and fried in butter or oil.

Bajnā—a rupee. Sunār's slang (*rupayā*).

Bājra—} [Skt. *bājā* = strong food] (*lahrā,*

Bājra—} *lahrā, lahrī, lahrī*)—the bulrush millet (*penicillaria spicata*), the small variety is *bajar, bajrī*. *Bājra jhupanā* is used in Azamgarh for the *juār* or great millet, while *bājra ṭāngunā* is the bulrush millet. The young shoots are to the east *rēnr, rēnrā, rēnrī*.

Bajar bajrā mērā bhāt.

Nau māsāl sē karē laṛāi.

Iskī khicharī lālā khāē

Malla ākhārā larnē jāē.

[*Bajar* and *bajrā* are my brothers. It takes nine mortars to crush them. When my boy eats them boiled with spices he gets so strong he wants to go and contend in the wrestlers' arena.]

Bajrā—[*bajjar* = strong, heavy or possibly a corruption of English "barge"]—(1) a large cargo boat fitted up for the conveyance of passengers; (2) a bier in that shape used by wealthy Banyas.

Bajrī—} [see *bājra*]—(1) a small variety of the bulrush millet. *Bājra* has a greenish coloured, and *bājri* a reddish and smaller grain; (2) small hailstones (*olā*); (3) gravel.

Bājū—} [*bājū*, Skt. *bāhu* = the top of the upper arm]—an ornament worn on the upper arm (*bāzū*).

Bajullā—} [*bājū*]—an arm ornament worn principally by Muhammadan women.

Bakahunvā—bullocks; Sunār's slang (*bail*).

Bakand—in division of crops: two-fifths to the landlord, and three-fifths to the tenant. Upper Duāb (*pachdō*).

Bakār—[*baknā*, Skt. *vach* = to speak]—valuation of crops for division between landlord and tenant. Upper Duāb.

Bakaurā—[*banākā* = crooked]—a curved piece of wood fixed outside the wheels of a cart (*gārī*).

Bakēn—} [*vāk, vakh*, Skt. *vakhana* = the udder]—a cow or buffalo that has long calved, but is still giving milk. The milk

is supposed to be specially good. The opposite is *dhēn, lain, alvāi* (*bākhri*).

Bakēnā dūdh—see *bakēn* (*bākhā dūdh*).

Bakhā—(1) ground reserved for grazing. Rohilkhand (*charāgāh*); (2) a woman's arm ornament (*bakhorā*).

Bākhāl—} (1) a house, or more properly a house or place where cattle are kept.

Bākhār—} Duāb; (2) a courtyard in front of a house. Upper Duāb; (3) a row of houses together. Kumaun (*khōl*).

Bākhār—the heavy plough of Bundelkhand. It has an iron scythe in the room of a share about 20 inches broad and 5 deep fixed to the centre of a beam of wood between 4 and 5 feet long and 6 inches broad. This scythe enters about 8 inches into the ground effectually eradicating weeds and grass, and the beam pulverising the earth as it is turned up. Its parts are (a) the horizontal body made of a thick piece of wood, *lorh*; (b) the two beams fixed in the last, *dānrī*; (c) the crosspiece joining these beams where the yoke is fixed, *harēnā, harēnī*; (d) the iron pegs fixed to the horizontal body, *datuā*; (e) the iron blade fixed to these pegs, *pāns*; (f) the iron bands connecting the blade with the pegs, *kuro-rā*; (g) the wooden spike fixed in the middle of the horizontal beam, *mijhonā*; (h) the handle fixed to this peg, *muṭṭhiyā*; (i) the rope attaching the yoke to the beam, *nahnā*.

Bakhār—} (*bandā, bukhārī, chauras, chauris,*

Bakhārī—} *kano, koṭhī, koṭhīlā, kuṭhīlā, ṭhēkī*)

—a structure of straw or wicker work plastered over for holding grain. For other kinds of granaries see *dālā, dēhri, dhūndkī, jhabrā, jabrī, jabrā, jabrī, khāt, korangā, koth*.

The supports of these granaries are *gor, gorā*; the cover *chhaparā, chhaprā, chhapnī, pahnā, pihān, pihānī*; the bottom *pēnd, pēndā, pēndī*; the roof *upā* in the East districts, and *bandā* in parts of Bundelkhand: the opening for removing the grain—to the East *ān*; in Rohilkhand *ānā, amānā*, and more generally *mohrā, mohri*. The hollow space under the granary is *aliyā* in Rohilkhand or *chūhar*.

Bakhauṭ—} (*bakhonṛī, bakhvaṭ, saif*)—rope

Bakhauṭā—} made of the root bark of the

Bakhēl—} *dhāk* tree—*butea frondosa*.

Bakhēr—

Bakhērā—[*bakhērā* = to scatter; Skt. *vikīraṇa* = the act of scattering]—the distribution of money to be scrambled for by a crowd at a marriage.

Bakhērā—[see *bakhēr*]—to scatter; to sow seed, used generally in a contemptuous sense of land not properly cultivated. Rohilkhand (*bonā*).

Bakhīr—[Skt. *kshīra* = milk] (*gurhā bhāt mīthā bhāt, rasaur, rasiyāval, rasāval, rasiāo, rashīr*)—rice cooked in sugar and water—cf. *khīr*—*mīthā bhāt* is properly rice cooked in coarse sugar (*gur*) or fine sugar. *Rasaur, rasāval* is specially applied to rice cooked in fresh sugarcane juice.

Bākhī—[see *bākhāl*]—a house or enclosure (*ghar*).

Bakhonṛī—see *bakhauṭ*.

Bakhorā—(*bakhā*)—a woman's arm ornament.

Bakhrā—a pad for a beast of burden (gāchhī).

Bakhrā— } a share in a village, etc. (hiṣṣā).

Bākhrāh— } a share in a village, etc. (hiṣṣā).

Bākhrā dūdh—[Hind. *bākh* = udder] (*bakēnd dūdh*, *bākhrī gās kā dūdh*)—the milk of a cow which gives milk six months or more after calving.

Bakhrāit—[Pers. *bakhrāh* = share]—a sharer in a village (hiṣṣādār).

Bākhrī—[Hind. *bākh* = udder]—(1) a cow in milk long after calving—see *alvāl*, *dhēn*, *lāin*; (2) a cow gone five months or so in calf. West districts.

Bākhrī—[see *bākhā*]—a house: specially used for the inner house in which the women of the family stay. West districts (ghar).

Bakhaṭ—see *bakhaṭ*.

Bakkāl—[Skt. *valkula*, rt. *val* = to cover] (*bakulā*, *bakulī*, *chhāl*)—the bark of a tree, husk of a coconut, etc.

Bakhar—sugar syrup after straining, used for making sweetmeats. Before straining it is *chāshani* or *sharbat*.

Bāklā—[Ara. *baqal*, whence *baqqāl* = a grain-seller] (*sēvchanā*)—a kind of bean (*faba major*) (sēm).

Bakli—(*bakoli*, *bakuli*, *bānkā*)—a green caterpillar destructive to rice.

Baknāl— } [*baknā* = to speak; *nāl* = pipe]

Baknār— } (*bānkānāl*, *bānkānār*, *dhauñkñi*, *nāl*, *nārī*, *phukñi*)—a blow pipe.

Bakoll—see *bakoll*.

Bakorā—see *bānkaurā*.

Bakrā—[Skt. *varkara* = any young domestic animal] (*bakro*, *bok*, *bokar*, *bokrá*, *chhagrā*)—a he-goat; also see *bakrī*, *barbari*, *kharnā*, *khāṣṣī*, *mēmna*, *pāth*, *pāthā*.

Bakrāsū—milk, buttermilk; Sunār's slang (*dūdh*, *maṭṭhā*).

Bakrī—[see *bakrā*] (*chhagrī*, *chhēlī*, *chhēri*, *chhēriyā*, *mimiyā*, *summā*)—a she-goat. *Bakrī kē singhōn ko chār gayē bēri kē pāt* = the plum leaves have eaten down the goats' horns! an absurdity. The plum leaves are the goats' favourite food.

Bakrī—[? Pers. *bakhrāh* = a share]—cesses levied on the tenant's share of the produce (*sērahī*).

Bakuā malvānā—to anoint the bodies of the bride and bridegroom before marriage. East districts (abtan).

Bakulā— } [see *bakkāl*]—the bark of a tree.

Bakull— }

Bakull— a green caterpillar destructive to rice (*bakll*).

Bāl—[Skt. *bālā*]—(1) hair; (2) (*bālī*, *bār*, *bārī*) the ear of cereals.

Māngē Lodhā [Kurmi] bāl na dē;

Guddī pānū dē sarbas lē.

[Ask the miserly Kurmi or Lodhā for an ear of corn and he will refuse, but get your foot on his neck and take what you like.]

Bālā—[Skt. *bālaka*]—a large earring.

Bālā—a grub which attacks young wheat and barley. East districts.

Bālab—to chop fodder. East districts.

Bālābar—[Pers. *bālā* = above]—the part of the coat which covers the thigh (*āngā*).

Balad— } [Skt. *balivarda*]—an ox or bullock

Baladh— } (bail).

Baladhnā— } [*balad*]—to put a cow to the bull

Baladnā— } (*bahānā*).

Balāhar—a village messenger or watchman.

Balahri—contributions at harvest given to the village messenger or watchman.

Balāi—[Pers. *bālā* = above] (*malāi*)—the cream of milk.

Balāi lēnā— } [Pers. *bālā* = above]—to move

Balaiyā lēnā— } the hands over a sick person and then over another to draw away his disease—a woman's custom.

Bālākhānah—[Pers. *bālā* = above; *khānah* = house]—an upper chamber (*atā*).

Bālam— } [Skt. *vallabha* = beloved]—(1) a hus-

Balamā— } band (*khāvind*).

Bāsi phulōn bās nahīn,

Pardēsi bālam ās nahīn.

[Stale flowers have no scent, and you can't trust a husband in a foreign land.]

(2) A kind of encumber.

Baland—[Pers. *baland* = high]—high lands (*bāngar*).

Bālāposh—[*bālā* = above; *posh* = covering]—a quilt or counterpane (*razāl*).

Baldān—[Skt. *balidāna*] (*balidān*)—an offering made to a deity: in the case of Vaishnavas rice, milk, curds, fruit, flowers, &c.; in the case of Shaktiks living victims, sheep, goats or buffaloes.

Baldhiyā— } [*balad*]—a herdsman (*guāl*).

Baldiyā— }

Bālēbar—see *bālābar*.

Baleñḍī—[Skt. *balī dāṇḍa*] (*barēr*, *barēri*, *bīnri*, *magrā*, *magri*, *maṅgari*, *maṅgaurā*, *mañjhā*)—the ridge pole of a house. West districts.

Balgar—[Skt. *bala* = force]—strong, rich, of soils. Oudh.

Bālī—[see *bāl*]—the ear of cereals.

Bālī—[see *bālā*]—an earring worn in the lobe of the ear.

Bībī hai bharmālī,

Kān patthar kī bālī.

[A grand lady with stone earrings.]

Balidān—see *baldān*.

Bālīsht—[see *bittā*] (*bilānd*, *bilāndbhar*, *birānd*, *birāndbhar*)—a span = 12 *uṅgal*. It is measured from the tip of the thumb to that of the little finger, both extended.

Nakṣī kī nāk kaṭī, savā bālīsht aur baṛhī.

[What a wonder! the woman with no nose had her nose cut off, and it grew afterwards a span and a quarter.]

Balkaṭ—[*bāl* = ear; *kāṭnā* = to cut]—(1) cutting the ears without the stalks (*bajhvat*); (2) rent taken in advance. East districts.

Balkuchi—[*bāl* = hair; *kūñch* = a brush] (*chhinuñkī*, *kūñchī*)—a hair brush used by jewellers for polishing jewelry.

Ballā—(1) (*laṭṭhā*, *paṭṭā*)—a beam used to support a roof, the pulley of a well, etc. The *ballā*, *ballī* are usually round, the *karī* square, and the *koro* made of bamboos; (2) cowdung toys thrown into the Holi fire.

Ballī—[*karī*, *koro*, *kurai*, *kuriyā*, *tarak*, *torak*]—a beam or rafter. When square they are *chaupat*, *chaupatā*, *chaupaṭan*; when round

gol: the *sklâ* are small round beams; the *gho-riyâ* from trees two-thirds grown: the *chauk* square beams; the *têrhiyâ* crooked beams; also see *ballâ*, *balênqî* quainchi, *tarbâtâ*, *têokî*.

Balmâ—[see *bâlam*—] a husband.

Bâlsundar—
Bâlsundar—
Bâlsundarâ—
Bâlsundarâ—

[*bâlû* = sand; *sundar* = beautiful]—a rich clayey loam soil. East districts.

Bâlû—[Port. *balde*—] a bucket.

Bâlû—[Skt. *bâlukâ* (*bârû*)—] sand: often specially applied to high-lying sand, as opposed to *rêt* = river sand.

Baluâ—[see *bâlû*—] a variety of sandy soil. East districts (*bhûr*).

Bâlû burd—[*bâlû* = sand; Pers. *burdan* = to carry] (*bukârâ*)—land rendered useless by a deposit of sand.

Bâlûchar—[*bâlû* = sand; *char* = a bank]—(1) a sand-bank formed in a river; (2) the slang term for the narcotic hemp among ascetics (*gânjâ*).

Bâlûdânî—[*bâlû* = sand; *dânî* = a holder]—the writer's sand box.

Baluri—[cf. *bâlû* (*khûhâ*)—] the empty dry ears of the *manṣûd* millet. Oudh.

Bâlûsâhl—[*bâlû* = sand]—small cakes of wheat flour fried in butter and sprinkled over with sugar.

Bâlûtarâl—[the silt of white sand in a river course. Duâb.

Bam—[Skt. *vama* = to vomit or eject out. But cf. Port. *vao* = a ford]—the hole for the spring in a well.

Bam—[? Port. *vao* = a beam]—the shaft of a carriage; the axle of a cart.

Bâm—[Pers. *bâm*—] an upper chamber in a house (*aṭâ koṭhâ*).

Bâm—[a woman's ear ornament.

Bam—
Bamaṅgî—

[Skt. *vâma*—] a woman, a wife
(*joṛû*).

Bâmaṅg ânâ—[Skt. *vâma* = left; *anga* = body]—part of the marriage ceremony, when the bride seats herself on the left side of the bridegroom and they make mutual vows of fidelity.

Bamaur—[Skt. *valmika*—] a white-ant hill. North Oudh (*bambhâ*).

Bambâ—[Arab. *mambâ* Port *bomba pompa* = a pump]—(1) the hole for the spring in a well (*bam*); (2) a canal distributary (*nahr*). }

Bâmbhâ—
Bâmbhî—

[Skt. *valmika*] (*bamaur*, *bamîṭhâ*)
[*bâmbî*, *bîmaur*, *bîmauṭh*]—a white-ant hill, a snake's hole.

Bichhû kâ mantr na jānê, sânp kî bânbî mên hâth dê = the fool does not even know a charm for a scorpion sting and puts his hand in a snake's hole. *Ghar dē nâg na pūjiyê, bâm-ṭhî pūjan jâs* = instead of worshipping the snake when it was brought to his house, the fool went to the snake's hole to worship him (a fool takes a roundabout way to do a simple thing).

Bamhnî—[*Brâhman* coloured]—a light red soil. East districts.

Bamîṭhâ—see *bâmbhâ*.

Ban—[Skt. *vana*—] (1) (*jaṅgal*) a wood or forest; (2) (*bârî*, *kapâs*) the cotton plant or crop (*gossypium herbaceum*) often used in the plural—

e.g., *ab banon mên nuṣṣân hotâ hai* = now the cotton is beginning to suffer.

Ban mên ban karê

To bhâg ma'alûm parê.

[Plant two crops of cotton running and see what your luck is like—the worst possible farming.]

In Cawnpur (*side* Wright) when the crop is ripening three or four women will come to the field bringing curds, rice, sesamum, and a silver ring, pull a few ripe pods and take out the cotton, separating the seeds. Of the cotton they make garlands, and going to the middle of the field put them on the trees and worship with the other things. The seeds they drop along the road from the field to the house, and on the roof of the inner room, the object being to show the road to the cotton that it may come plentifully. Picking always commences on a Monday. The first pickings are exchanged for sweet-stuff for the children or given to the Brahmans or family priest. In Bareilly, "when the cotton has sprung up the owner of the field on a Saturday goes before noon to his field with some butter, flour, sweetmeats, and cakes (*pûrî*). He offers a burnt sacrifice (*hom*), offers up some of the food, and eats the rest in silence. When the cotton comes into flower, on a Wednesday or Friday parched rice (*khil*) is taken to the field: some is thrown over it broadcast, and the rest given to children, the object being that the cotton may swell like the rice. When the cotton is ripe and ready for picking the women pickers (*paikârî*) go to the north or north-east corner of the field with parched rice and sweetmeats, pick two or three large pods, and then sit down and pull out the cotton as long a possible without breaking it. These are then hung on to the largest and tallest cotton stalk which is called *bhogaldai*. They then sit round the stalk, fill their mouths as full as possible with the parched rice, and blow it out as far as they can in every direction. A burnt sacrifice (*hom*) is then burnt and picking commences. This operation is called *pharaknâ*." (S. M. Moens, Bareilly Settlement Report, pp. 87-88). Ibbetson notes in the Western Punjab districts, that "when the women begin to pick the cotton they go round the field eating rice milk, the first mouthful of which they spit on to the field towards the west; and the first cotton picked is exchanged at the village shop for its weight in salt which is prayed over and kept in the house till the picking is over" (Punjab Ethnography, p. 119).

Ban—[Skt. *vana* = to give]—(1) wages for weeding (*nirâl*); (2) wages in kind (*mazdûrî*); (3) presents given by tenants to a landlord at a marriage in his family (*shâdîyânâ*).

Ban—[*band* = fastening]—the iron hoop on the nave of a wheel (*aṇḍî*).

Bân—[Skt. *varṇa* = a religious rite] (*jog*, *ṭonâ*, *ṭoṭkâ*, *ṭuṭkâ*)—spells or charms generally used with an evil object. The phrase *bân baṭhṇâ* is used of part of the marriage ceremony; after the *abṭan* (qv.) the boy's father takes a tray (*thâlî*) and makes some lamps (*chirâgh*) of flour. In these he lights four wicks and waves them over the boy's head (*ârlâ karnâ*). Then he puts an



iron yard measure in his hand to frighten off ghosts and save him from the evil eye.

Bān—[Skt. *vāna* = the act of weaving]—(1) (*bādh, bādhi, bāndh*) string made of the fibre of the *mūnj* grass (*saccharum munja*); (2) the bundles or clumps of rice seedlings put into each hole when the rice is being transplanted. The phrase is *bān baiḥānā*—a man will not give fire from his house on the day when this work is going on.

Bān—[corr. of *bāndh*]—an embankment for a water distributary. Hill districts.

Banā—a bridegroom—see *bannā*.

Bānā—[cf. *bāndh*]—the first ploughing of a field. Kumaun (ēkbāh).

Bānā—[Skt. *vāna* = the act of weaving]—(1) a loom; (2) the woof in cloth weaving, as contrasted with *tānā* = the warp; (3) clothes. Central Duāb (kaprā).

Banaj—[Skt. *vaṇijya*] (*banij, banji*)—trade (lëndēn).

Dhamdhāsar rāhē moḍā,

Girē banaj na āvē toḍā.

[“Take it easy,” always thrives. Even if trade fail he does not lose.]

Banāt—

Bānāt—} broad-cloth.

Banāvan—[? *binnā* = to pick]—the refuse after the good grain has been sifted out. East districts.

Bānbī—a white-ant hill—see *bāmbhā*.

Band—fastenings of iron, etc., in a cart, etc.

Bāṇḍā—(1) [Skt. *vaṇḍa* = maimed]—a short-tailed ox or one which has lost part of his tail. This is of course usually caused by ill-treatment in early age, which implies that the animal was lazy or vicious. Hence it has a bad name among cultivators.

Thārē baṇḍā khēt par hasēn

Aj bālam mhārā tēn ṭhaur basēn.

[Bobtail stands in the field and says laughing “my master is living in three places to-day.” i.e., “I am such a useless brute that part of the load I brought home, part I dropped on the road, and part is still lying on the field.”]

Chalo bhāt baṇḍā dēkh harāī,

To ko nau man dār dardē.

Tērā ghar achpatī jo,

Dēvat chokar batāvat dār.

Baṇḍā tujhē bēchūngā,

Hathnāpur kī dinī nīm.

Tab ham nātho Arjun Bhīm.

Ramchandar Lankā par chakhē,

Dharē naqqārah ham par gayyo.

Baras pachār ēk dhoē hīng,

Chakhāt pahār par ghisgayā sīng.

[This is a dialogue between a man and his bob-tailed ox. The man says, “Come brother bob-tail, do a day and a half ploughing to-day, and I will put before you nine maunds of pulse.” Bobtail replies, “Your wife is a cantankerous soul. She gives me bran and calls it pulse.” The master replies, “Bobtail, I will sell you.” They go to the fair, and Bobtail tries to make out that he is quite a young beast. “When the foundation of Hastinapur was laid, Arjun and Bhīm put the ring in my nose. When Ramchandra marched against Ceylon it was on me

he carried his battle-drums. For fifty long years I was used in carrying assafetida, and it was climbing the mountains that wore down my horns.”]

(2) the south-west wind.

Dind sāt chālē jo baṇḍā,

Sākhē jal sāton khaṇḍā.

[If the south-west wind blow for seven days it will dry up the water in the seven regions of the world.]

Baṇḍā—the roof of a granary or a granary. Bunde-khand.

Bandanbārī—} [*bāndhnā* = to fasten; *bār* =
Bandanvār—} door, or *mālā* = garland]
(*bannēvar, banvār, jhālar, toran*)—wreaths of mango leaves, flowers, etc., hung over doors at marriages or other festive occasions.

Bāndh—[Skt. *bandha*]—(1) rope made of *mūnj* grass (*saccharum munja*); (2) (*pāl*) an embankment—cf. *lāt*.

Bāndhak—[see *bāndh*]—a pledge or deposit (*giro*).

Bāndhanā—a rope for tying up cattle (*paghā*).

Bāndhanī—} (1) an ornament worn by women,
Bāndhaniyā—} fastened on the hair with a
hook and brought round on each side of the face over the ears; (2) the strings attaching the ring on the neck of the irrigation bucket to the handle; (3) a sort of housewife for holding needles and thread (*tilādānī*).

Bāndharpā—(*badhandā*)—the instrument for widening and shaping glass bangles (*chūrlhār*).

Bāndhēj—a fixed custom; a fixed customary allowance. East districts.

Bāndhī—(1) the divisions between the irrigation beds in a field. East districts (*mēnd*); (2) a small field. East districts.

Bāndhuā—a horse kept in a stall (*ghorā*).

Bāṇḍī—[Skt. *vaṇḍa* = maimed]—a thick club curved at the top (*lath*).

Bandī—} a jacket without sleeves, or of which
Bandī—} the sleeves reach only to the elbow
(*āngā*).

Bandī—[Pers. *bastan* = to bind]—(1) a skein of silk (*āṭī*); (2) an ornament for the forehead.

Bāṅgā—[Skt. *ṅga* = tin, lead]—water with an oily or metallic taste (*pānī*).

Bāṅgā—a kind of mustard (*sarson*).

Bāṅgā—the cotton plant; raw cotton (*ban, rūl*).

Pēr miyān bakrā, murīd miyān bāṅgā—

Ā gayā bakrā, khā gayā bāṅgā.

[The saint is Mr. Goat and his follower Mr. Cotton tree. Up comes the goat, eats up the cotton tree (a skit at the rapacity of holy men).]

Bāṅgā—} splinters of bamboo, etc., used for
Bāṅgāl—} basket making (*battī*).

Bāṅgālā—} a thatched house in the Bengal

Bāṅgāliyā—} fashion, a bungalow.

Bāṅgar—(1) (*bulandī, bulandī, dānd, dāndī, pahārā, pahārī, ūpar hār, uparvār, uprān*)—high lands; in Gorakhpur soil on highlands = *doras*. The high land over a river valley as opposed to *khādir* or *tarihār*; (2) [cf. *bāṅgā bāṅgāl*] the bamboos forming the siding of a cart. Lower Duāb and East districts.

Bāṅgkā—[see *bānkā*]—an aquatic beetle, which attacks rice. East districts.

Baṅḡlā—see baṅḡalā.

Baṅḡolā—[bāṅḡā]—cotton seed. West districts (binaula).

Baṅḡoiñthā— } [Skt. *vana* = wood; *govishṭha* =

Baṅḡoiñthā— } cowdung]—cowdung collected in ploughing grounds and used for fuel. West districts (arnā, binvān goiñthā).

Baṅḡorā—see baṅḡolā.

Baṅḡrī— } [bāṅḡā = curved]—a woman's arm-

Baṅḡrī— } ornament; the origin of English "bangle."

Bāṅḡur—stunted; of sugarcane, bamboos, etc. East districts.

Bāñh—[Skt. *vahana* = exertion, moving]—the ploughing of a field: one such ploughing. East districts (chās).

Bāñh—[Skt. *bāhu* = the arm]—the sleeve of a coat (aṅḡā).

Bāñ— a sort of yellow earth with which potters sometimes ornament their vessels.

Baniḡ—[Skt. *vanijya*]—trade (lëndēn).

Khēṭī karē, baniḡ ko dhāvē
Donoñ mēñ sē ēk na pāvē.

[Cultivation and trade do not go well together; you lose by one or the other.]

Baniyā—[Skt. *banij*, see *banij*]—the mercantile caste. He has a bad name in the country side.

Jiskā hovē Baniyā yār
Vāko dushman kyā darkār.

[He that has a Baniya for his friend wants no enemy.]

Kāḡā hañs, na gadhā jāṭī,
Baniyā mītr na bēsvā satī.

[The crow is no more a swan, the ass an ascetic, the prostitute a faithful wife than the Baniya, a friend.]

Sahā marē, ghar bēṭā bhaiyo
Jāḡā ṭoṭā vā mēñ ganiyō.

[The banker is dead, and a son is born to him. Joy at the one event is counterbalanced by grief at the other.]

Sahā rahē munh bāñ
Na roñ banē na gāñ.

[The banker sits mouth open not knowing whether to cry or sing when the crops are lost.]

Baniyā sē syāñā so dīvāñā [he that is eater than a Baniya is a madman]. *Baniyē kī faqirī bhī bhālē* [a Baniya even when he has to beg is well off]. *Dom, Baniyā, postī tinoñ bē-māñ.*

[There are three rascals—the Dom, the Baniya, and the opium eater]. *Sau dīn chor kā, ēk dīn sakhā* [a banker will make as much in one day as a thief in a hundred]. *Dabā Baniyā pūrā taulē* [it is only when you have your foot on a Baniya's neck that he will give you full weight]. *Jāñ mārē Baniyā, anjāñ mārē chor* [the Baniya ruins you intentionally, the thief unintentionally].

(2) a caterpillar which attacks cotton buds. North Rohilkhand.

Bañḡar—[Skt. *bandhya* = bound, barren] (*bagār, bāñḡ, bañjo, bankhand, bējot, ghair mumkin, ijrāñ, kālā bañḡar, kāñḡalā, khūl, partī, parauti, tīt, ukkar, uṭṭāñā*)—barren or unculturable land. Usually *bañḡar* or *qadīm* means old fallow; *partī jadīd* new fallow and *nautor*

land given over on a clearance lease. In North Oudh the term is applied to land broken up for the first year; in the second it is *chāñchar*, and in the third *polich*.

Khēṭī khaṣam sēṭī, nahīñ bañḡar hēṭī.

[husbandry wants the owners' attention, otherwise it is barrenness.]

Bañḡārī— an ornament worn by men on the upper part of the ear.

Bāñḡ— } [see *bañḡar*]—(1) waste land; (2)

Bāñḡhal— } sterile of both sexes, barren, of trees plants, &c. *Bāñḡ biyāñi soñḡ urāñi* [the ginger flies when the barren woman is brought to bed]—cf. *bañā*.

Bāñḡhori— } [see *bañḡar*]—brushwood; a little

Bāñḡhul— } patch of scrub. East districts (jāñḡ).

Bāñḡ [Skt. *vanijya*]—trade (lëndēn).

Bāñḡin—lands close to the village site (*gau-hāñ*).

Bāñḡo—[see *bañḡar*]—fallow or waste land. Kumaun.

Bāñk—[Skt. *vanka* = crookedness]—(1) a curved knife used in cutting bamboos, etc. East districts (*chhurl*); (2) a blacksmith's fixed vice (*lohār*); (3) a woman's arm ornament. In the East districts it is worn below the *bāzū* and *bijāñḡ*: it is made in one piece, worn by Hindu women on the right arm and by Muhammadans on both (fide Grierson); (4) a curved piece of wood fixed outside the wheel of a cart. West districts (*gārī*).

Bāñkā—[see *bāñk*] (*bañḡkā, bāñkī, kaṭuḡ*)—an aquatic beetle or caterpillar which attacks rice, usually identified with the *baklī* (qv.).

Bankāñḡā— [*ban* = wood; *kañḡā* = cowdung]—cowdung collected for fuel in grazing grounds (*gobar*).

Bankar—[*ban* = wood; *kar* = tax]—income from the produce of forest lands, wood, gum, etc.

Bāñkarā—[see *bāñk*]—the cross-bar under the axle of a cart (*gārī*).

Bāñkaurā— } curved pieces of wood fixed out-
Bāñkaurā— } side the wheel of an ox cart. Rohilkhand (*bahll*).

Bankhañḡ—[Skt. *vana-khañḡa* = forest land]—land grown over with trees or brushwood; waste.

Bankharā—[*ban* = cotton] (*baraundhā, kap-sēñḡ, mūñḡ*)—land cultivated with cotton in the past season. West districts.

Bāñkī—[see *bāñk*]—(1) a small rough curved knife used by Doms and workers in bamboo. East districts (*bāñk, chhurl*); (2) a small aquatic beetle or caterpillar injurious to rice (*bāñkā*).

Bāñknāl— } see *baknāl*.

Bāñknār— } see *baknāl*.

Bāñkorā— } see *bañkaurā*.

Bāñkorā— } see *bañkaurā*.

Bāñkṭā—[*P ban-kaṭā*]—a crop injured or destroyed.

Bannā—[either = made, decorated, or Skt. *vani* = desire]—a bridegroom (*dūḡhā*).

Bannēvar—(*bāñḡñā* and *bār* = door, or *mālā* = garland)—wreaths of mango leaves, flowers, etc., hung over doors at marriages and festive occasions (*bandanbārī*).

Bannī—[Skt. *vāna* = to give]—payment in kind to a ploughman or field labourer. East districts (*bhañtā*).

Bannī—[see *bannā*]—a bride (*dulhin*).

Bannī barāvan—[see *bannī*]—grain remaining over in the basket after paying wages in kind; usually a perquisite of the village menials.

Bannī—[*ban* = forest; *nīl* = indigo]—wild indigo.

Banno—[see *bannā*]—a bride (*dulhin*).

Banotsarg—[Skt. *vaṇa* = wood; *utsarga* = abandoning]—the emblematical marriage of a garden to its well, without which it is considered improper to use the fruit—see *bāgh kā byāh*.

Bāñr—[Skt. *vaṇḍa* = maimed]—(1) pieces of bent wood used to keep the mouth of the irrigation bucket open; (2) the upper part of the sugarcane (*āg*).

Bāñrā—[Skt. *vaṇḍa* = maimed]—an ox with a short or maimed tail—see *bañḍā*.

Bāñrā—a bridegroom—see *bannā*.

Bāñrī—[see *bañrā*]—a cow with a small or maimed tail—see *bañḍā*.

Bāñs—[Skt. *vañsha*]—(1) a bamboo: some of

Bāñsā—[the varieties are (a) *danvā*, long and thick, but hollow (*polā*), and with thin bark (*ḍāl thōḍā*); (b) *chāo*, long, thin and springy (*lach-dār*); (c) *kaṭiyā*, cut in forests. The upper part is *palai*, the middle *mañjhā*, the lowest *perī*: they are almost solid (*bhartū*); (d) *purbi* or eastern classified as *bahar* used for making doorscreens (*chiq*): *sirāñchā* for chairs, etc. *Sir bojhī* or *kañdelavā* for making thatches, etc. The *chābh*, *bhaluā*, and *munḡer* are other varieties. The *basenṛā*, *basenṛī* are thin bamboos. The *kaṭvāñsi* has knots. *Khapchar*, *palvat*, *palautā*, are bamboo splinters. The *dhanbāñs* is a strong bamboo used for making clubs; (2) the drill plough (hal); (3) the pipe of the drill plough (hal); (4) a long pole forming the siding of a cart (*gārī*).

Bāñsarī—(*bāñsurī*, *baisurāi*)—a weed in the Central Duāb districts which grows up after the spring crop is cut, covering the country with a sheet of green in the hot weather. It is considered exhausting to the soil; and the people believe that its roots go down to the water level—see the question discussed in North-Western Provinces Gazetteer, Mainpuri, IV. 528.

Bāñsī—[a weed injurious to rice. Rohilkhand. **Bāñsī**—It seems to be the same as *gorkhal* (*tribulus terrestris*).

Bāñsī—[see *bāñs*]—(1) a fishing rod; (2) a **Bāñsī**—grove of bamboos (*koṭhbāñs*); (3) the *chīnā* or *chēnā* millet (*panicum miliaceum*). Bundelkhand.

Bāñsulā—[Skt. *vāsī* = a chopper]—the carpenter's adze (*basūlā*).

Bāñsvārī—[Skt. *vansha* = bamboo; *vāta* = enclosure]—a grove of bamboos (*koṭh bāñs*).

Bāñsāz—(*bāñ* = fibre; *sāz*, Pers. *sākhtan* = to make) (*banbaṭā*, *rassibāṭ*)—a rope-maker. The rope-twisting machine is *aiñṭhā*, *bañnā*, *phēṛī*, *puklī*, *ghērā*, *ghīriyā*. The thick piece of wood forming the base is *lañgar*; the

twisting wheel, *garri*, *ghirni*; the flat stone with a hook to which the rope is fixed as it is being twisted, *bhañvar kalī*, *bhañr kalī*: the board perforated with holes by which the strands (*lar*, *lār*) are twisted, *pēñch*. The strands stretched out to be twisted are *algant*, *argant*: the grooved block in which the strands are fixed so as to secure uniformity in the twisting, *kālbāt*, *kālbud*. As much hemp as can be twisted at one time is to the east *gāvā*. An imperfectly twisted rope is *gūrhī*, and a coil of rope *gēñrūlī*. Hemp (*san*) is woven into matting (*tāt*) in a loom, *tāñā*. The pieces of woven matting are *tāt paṭṭī*.

Bāñsūrī—a destructive weed—see *bāñsarī*.

Bāñṭā—[Skt. *bhāṇḍa* = a vessel]—a kind of cooking vessel—see *baṭulā*.

Bāñṭā chaudās—[lit. the 14th on which sheaves are tied]—the 14th light half of Kuār. on which the village game of "the tug of war" is played—see *barrā*. East districts.

Banvār—[*bāñdhā* and *bār* = door, or *mālā* = garland]—wreaths of mango leaves, flowers, etc., hung over doors at marriages and other festivities. East districts (*bandanbārī*).

Bāoband—[*bao* = wind; *band* = stopped]—hoven in cattle (*bādī*).

Bāoli—[Skt. *vāpi* = a large oblong pond or **Bāori**—[*vavra* = a hole, a well]—a large well usually made with steps and rooms round it (*kāñā*).

Bāp—[Skt. *vapra*] (*bapuā*, *bapvā*, *pitā*)—a father. *Chachā*, *lāldāji*, *ṭhākūr* are respectful terms for a father: *būrhā* and *ḍokrā* (old fellow) are disrespectful.

Bapans—[*bāp* = father; *ans* = share]—a **Bapauti**—[father's share of an estate: an estate coming through a father.

Baphaurā—[*bhāp*, *bāph* = steam]—pulse flour cooked in steam.

Bappā—

Bāpū—

Bapuā—[a father (*bāp*).

Bapvā—

Bāqī—[Arab. *baqā* = what is perpetuated or remains]—balance of rent, etc., due. In the Upper Duāb it means demand—e.g. *lagān kī bāqī* = the rental demand; *nahr kī bāqī* = the canal dues.

Bāqī taḥvīl—[the cash balance as shown in a merchant's daily cash book (*bahī*).

Bar—[Skt. *vara* = surrounding]—a husband (*khāvīn*).

Bar—(*gīñḍā*)—an insect fatal to cattle if eaten. Rohilkhand.

Bār—[see *bāl*]—an ear of corn.

Bār—[*bārī* = a turn; Skt. *vāra* = time]—the share of milk given to a cowherd. West districts (*pārī*).

Bār—[Pers. *bār* = door or Skt. *vāta* = enclosure]—[*sure*]—the bulwarks of a boat (*nāo*).

Bār—[Skt. *vāta*] (*bagar*, *bērhā*, *bārgā*, *ghāñ*, *ghāñ*—[*kar*, *gauhērā*, *ghēr*, *ghērā*, *gohrā*, *jāñkar*, *khīrak*, *sār*])—a fence or enclosure for cattle. In the West districts it is applied to the fold made of hurdles in which shepherds keep their sheep at night.

Bārā—the circle of land near the village site. West districts (*gauhān*).

Bārā—[according to Platts Skt. *vahakāra* = carrier, but cf. *bāharā*] (*bāriyā*, *charsiya*, *putahā puliyā*, *purchhēdā*, *purhā*, *purohihā*, *sokarhā*)—the man who empties the bucket at the mouth of the well.

Bārā—[*bārī*, Skt. *vāra* = time]—the cowherd's share of milk, generally the milk of every eighth day. Rohilkhand (*pārī*).

Bārā—[see *bār*]—(1) a cattle fence. *Bārāhī jab khēt ko khāē, to kaun karē rakhvālī* [when the fence goes and eats the field who would watch it? *quis custodiet ipsos custodes*]; (2) a sitting place or reception place outside the house for male guests. East districts (*baithak*).

Bārā—[Skt. *vaṭa*, *vaṭaka*]—coarse cakes made of *urad* pulse seasoned with curds
Bārā—} of *urad* pulse seasoned with curds
Bārā—} (*dahī*) and fried in butter or oil. The
Bārā—} *baingan* *barā* is wrapped in leaves of the *baingan*. The *sāg barā* is usually made with chopped up leaves of fenugreek (*mēthī*). The finest kind is *kalamī*.

Bārā—an ornament worn by women near the elbow. Central Duāb.

Bārā bhāo—[*lit.* high rate]—a kind of system of disposing of or appraising produce: used in distinction to *akhtij* (qv). The cultivator agrees to pay back the loan in grain with interest at the highest market rate of grain prevailing during the whole season.

Barādukh—[*lit.* great pain, great sickness]—rinderpest in cattle. West districts (*chēchak*).

Barahā—}[P Skt. *vaha kāra* = carrier] (*barārī*,
Barahī—} *barhā bēṛ*, *gūriyā*, *kādh*, *maigā*)—the ropes for dragging a harrow. East districts (*hēngā*).

Barahā—}[P Skt. *vāri* = water]—beds made in a
Barahī—} field and watered one after another: the water-courses in a field (*kiyār*).

Barahā—}[*barah* = 12]—the ceremony on the
Barahī—} twelfth day after a child is born.

Bārāhdarī—}[*barāh* = 12; *dar*, *duār* = door]
Bārāhduārī—}—a room with 12 openings; a garden pavilion.

Bārāhī—} the earth goddess: supposed to be
Bārāhī—} the goddess of eruptive diseases: so called because the earth was raised from the deep by the *vāraha* or Boar incarnation of Vishnu.

Bārahmāsā—}[*barah* = 12; *mās* = month]—

Bārahmāsiyā—} a song in honour of each month of the year. There are numbers of such songs very popular among the people. The following is a sort of rural or agricultural calendar sung in the western districts.

I. *Asārh kahai kirsān, suno ēk bāt hamārī;*
Kar hāl bail tayyār, bāh dē āri kiyārī.
Bārī sānvak gurār boē tū mujh mēn dējai;
Aur sālī kē paudh pachhētī chārōn na kējai.
Jis kā dhōrī hār isī samāē par jāvē,
Hārē voh kirsān; sāl bhar rās na āvē.

[Asārh says, "Cultivator! Listen to me. Get your plough and oxen ready and plough up the whole field. Sow in me *sānvak* cotton and *gurār* as well as paddy for transplanting. Take care never to allow these four to be late. Ruined is that cultivator whose oxen break down at this time of year and he will have no luck for the rest of the year."]]

II. *Sāvan kahai kirsān, bāt tū sunlē mēri;*
Pagārī bāndhat hot pachhētī khētī tēri;
Dhān chahorā gahrē boiyē, ānchē urād
judr,

Bo makkī pichhlē pakhvārē, dhūnd sab
sē ēksān kyār.

Sārī Sāvani bō lē mujh mēn, aur Sārhtī
mēn ālē bāh,

Sāthī sāth harī ho jāvē ghās, nāj kī
kamtī nāh.

["Hear me," says Sāvan, "your cultivation will be late if you wait even so long as to tie your turban. Sow coarse and fine rice in the low lands, and on the high lands *urad* pulse and *judr* millet. Sow maize in the last fortnight of this month, and choose out the most level field for the purpose. Sow all the autumn crop in me, and go on ploughing for the spring crop and then you will have lots of fodder and no lack of grain."]]

III. *Bhādon kahai, kirsān tant khētī mēn*
pāyā;

Bārāh mēn sardār khud Har nē bandyā;
Jo kyārī tappar parī rahitī mujh māhtī;
Phailī aisi dūb, dānah ēk hotā nāhīn.

Vohī hai pūt sapūt mujhē jo khāb ka-
māvē;

Main na barsūn kharāb donon faslēn
ho jāvēn.

[Bhādon says, "Cultivator! Your critical time is in me. God himself has made me the ruler over the twelve months. If during me the fields are allowed to remain fallow, the *dūb* grass spreads so thick that not a grain of corn will grow. He is a worthy son who ploughs hard while I last. If I give no rain both harvests are ruined"]]

IV. *Asoj kahai kirsān karai jo mujh mēn*
nulāi,

Nalton hīn paidāvār savāyā dēkh ho jāē.
Jo barsai mēgh pāni mat utaran dējai;

Jokē khēt mēn turat anāj savāyā lējai.
Sārhtī kē bāhan mēn bāh tū bahutī dējai,

Sardī kā jāb baith surā honā kar
dējai.

["If you weed your fields in me," says Asoj, "there will at once be a very great increase in the produce: if it rain, do not let the water run out of your fields. Plough them quickly and you will have an extra good crop: and begin to sow when the cold weather has fairly set in."]]

V. *Kārtik kahai kirsān, bāt mēri sun lējai,*
Pakhūārē pahilē mēn rabi bō sārī dējai;

Makkī, chahorā, dhān, inhēn sāngvā tū
lējai;

Chanā dofaṣlā khēt bōi tū in mēn dējai;
Tēre bājā chasam bail hain bhāi,

Inkē hārē tujhē thikānā nāhīn.

[Kartik says, "Cultivator, Listen to my advice. Sow all the spring crop in my first fortnight. Harvest your maize, your coarse and fine rice; and sow after them gram as a second crop. Mind, friend, your oxen are your arms and your eyes. If they are disabled you have no chance of getting on."]]

VI. *Maṅsīr kahai kirsān, ho jā mardānā,*
Tēri pakki āi kharif, issē sāngvānā;

*Khānē jugtā rākh, tū ghar mēn lījai ;
Bahē ko dē bēch, tayyār jab bāqī kījai.
Kor gēhūn mēn dēni kī tayyārī,
Yah mīhnat kā tēri vagī hai bhāri.*

[Mangair says, "Cultivator, now be a man ! Your autumn crop is ripe. Now is the time to harvest it. Keep only as much as is required for the food of your household. Sell the rest, and prepare to pay your rent. Now prepare to give the first light watering to your wheat fields. This is the time when you must work hard."]

VII. *Poh kahai kīrsān, bāt main tujhē batāūn,
Barsē jo Jagdīsh nāj ko kujam jamāūn.
Lākhon man barhai nāj, bāj nahron sē
chhūtai,*

*Bail bachai kīrsān, marad kāmōn sē
chhūtai.*

*Hokar kai nīphrām, ikh sab apnā pēlai,
Ek ek pēri bich pēr kitnē hī phailāin.*

["Hear what I have to say," says Poh. "If the Creator vouchsafes rain in me I will make even the hopeless seed grains grow. Your crop will increase a thousand-fold, and you will escape paying the canal dues. Both oxen and cultivators will be spared their toil. Thus relieved the husbandman can crush his sugarcane, and each root will give several offshoots for a second year's crop."]

VIII. *Māgh kahai kīrsān, suniyē albēlā,
Baras din kī kammāt ikh yah main nē
pēlā,*

Dūjē pāni hēt kūān sambhāro,

*Kolhā ko do chhor, gēhūn tum bharkē
māro.*

Jo barsē Bhagvān mauj phir tēri āvai,

*Man man bighē khām nāj tumhrē barh
jāvai.*

[Māgh says, "Listen to me, jolly cultivator. The sugarcane has given you as much as will support you for twelve months. Now set your well in order for the second watering of your wheat. Give up your cane mill, and drive the water full into your fields. If God be pleased to give rain you will be truly blessed. For every small bighā, you will have an additional maund of produce."]

IX. *Phāgun kahai, kīrsā : bāvalā matnā hūjai ;
Tālrāg mast hoēkē, khēt kī bāt na sūjhāi.*

*Pūs Māgh mēn ghās barhā thā, nāj barhan
samāē āi :*

Dēdē pāni is mēn nāj savāyā ho jāē.

*Rakh tanqūl khēt kī, khētī ujaran mat
dījai ;*

Jo chāhē Bhagvān nāj man chāhā lījai.

[Phāgun says, "Cultivator, don't be a madman during the Holi. Don't be so excited over singing and playing as to neglect your fields. The watering in Pūs and Māgh helped the growth of the stalks. Now is the time for the grain to swell. Pour water into the fields and you will have extra produce. Watch your fields well and don't let them be injured, and then, if it please God, you will get grain to your heart's content."]

X. *Chait kahai kīrsān, chānā ho mujh mēn
dūnā,*

*Sir uska mat tūtan dījai, rakhiyē mat sūnā.
Ikh pāndrā bo lē, jo tū chāhē hūā nihāl :*

*Bhar bhar gāddī khāt dāl dē, phailākar dē
khuvdāl.*

*Bār bār dē pāni ās mēn, bāndh bahutsī
sutharī dhāl,*

*Mīthī lakrī sab koī khāvē : baithā dēfaurān
rakvdāl.*

[Chait says to the farmer, "In me gram will give double produce if you don't break the tops and don't leave it ungarded. If you wish to be happy prepare your sugarcane fallow and pitch in manure by the cart load. Spread it out and drive the spade deep into the soil. Water it time after time and make a sound fence to shield it. Every one eats the sweet cane. Put a watchman on it at once."]

XI. *Baisākh kahai kīrsān, bāvalā, khēt khēt
par phērā mār.*

*Dēkh dēkh kar sāngvā khētī jo jo hogī
tayyār.*

*Jau aur chānā kātlē pahilē, nahīn jhar jāvē
sārā khār :*

*Gēhūn kātne kī tayyārī kar, kañdā ēk jā
kaṭhā mār.*

*Gēhūn kātne mēn jaldī kar, jagah jagah sē
kaṭhā kar.*

*Oloñ kī dahshat rakhtī hai, jhar na jāvē sab
pakke kar.*

[Baisākh says to the farmer: "Madman, go round every field, look about you, and harvest your crop as it becomes ripe. First cut your barley and gram, lest the grains drop from ripeness. Make ready to cut your wheat. Collect it all into a stack in one place. Haste to cut the field and collect it from every field. There is risk of hail, which may break down the ear as it ripens."]

XII. *Jēth kahai kīrsān, dhēthkar dhūp tapat
mēn kar pairī,*

*Mīhnat karkē jaldī uthā lē ho nā jā barsā
jārī.*

*Pachhvā lū mēn turai jo pairī ho jāvē do
do din mēn.*

*Purvā patlējō ākē phir honē kī nahīn chha
din mēn.*

*Purvā mēn tū lījai urāyā ; dhūp dhūp sārī
khējā ;*

*Jitnī jaldī ho sakī tujhsē, bhus anāj ghar
mēn lējā.*

[Jēth says to the cultivator: "Be undaunted by the heat of the weather. Make ready your threshing floor. Work hard and collect the produce before the rains set in. If you begin your threshing in the hot west wind, you can do in two days what you cannot do in six if the wind veer round to the east. You can winnow in the east wind. Patiently endure the heat, and take home the chaff and grain as quickly as you can."]

Bārahmāsiyā—[see bārah māsā]—a labourer employed by the year.

Barāhūn—(pātā)—the partitions in a fire-place for holding the pots (chūlhā).

Barālī—sugarcane—parts of Bundelkhand (lkh).

Barāib—(1) to pick out, select. East districts ; (2) to turn irrigation water into a new channel. East districts ; (3) to exorcise rats from a field. East districts.

Barail—the wedge fixing the beam of a plough into the body. Oudh and Rohilkhand (hal).

Barairī—[? *barāī* = sugarcane, but cf. *bārā*]—the circle of land near the village site. Bundelkhand (gauhān).

Baraiṭh— } [Skt. *vrīṭi*]—a conservatory or
Baraiṭhā— } garden for growing betel (*barē*,
pān).

Baraiyā—[? Skt. *vāri* = water, but see *bāharā*]—the man who distributes the irrigation water in a field. West districts (hath vaiyā).

Barakat ki miṭṭī—[Arab. *barak* = praying]—a piece of wood with an inscription in moist clay or cowdung placed on a pile of cleaned grain to save it from thieves and the evil eye; used by Muhammadan cultivators in the West districts (chānk).

Barāmdā—[either Pers. *barāmadah* = outgoings or Skt. *varaṇḍa*, rt. *var* = to surround. Platts separates the words *barāmdā* from Pers. and *baraṇḍā* from Skt. "Hobson-Jobson" sv. *verandah*—leaves the matter doubtful]—(*barāṇḍā*, *baraṇḍā*, *chākh*, *chhājo*, *sāyāhān*)—the verandah of a house. To the east *khamhiyā* = low verandah.

Baran—[? Skt. *vāri* = water]—alluvial deposits.

Baran—[Skt. *varaṇa*]—a present tied up in a cloth and given to Brahmans before certain ceremonies. East districts.

Baran—fibre for rope-making. East districts.

Barāṇḍā— } [see *barāmdā*]—the verandah of a
Barāṇḍā— } house.

Barāṅgā—[Skt. *varga* = square]—the square corner beam of a house-roof (*kamarballā*); planks used in roofing.

Bārānī—[*bār*, Skt. *vāri* = water] (*akāsī vrīṭi*)—unirrigated land; land dependent on the rain for irrigation. *Khēt bārānī*, *jaisā inām rajānī* = an unirrigated field is only as much to be trusted as a king's presents (*khāki*).

Barāo—see *baraunā*.

Barārī—[Skt. *varātaka* = a rope]—the hauling ropes of a harrow (*barahā*).

Barasbyāh— } [*baras* = year; *byāh* = mar-
Barasbyāvar— } riage]—a woman who has a
child yearly (*barsāin*).

Baras gāṇṭh—[*baras* = year; *gāṇṭh* = knot] (*jalamdin*, *janamdin*, *sālgirah*)—the ceremony on a child's birthday, when a knot is tied in a cord.

Barasnā—[Skt. *varsha* = rain]—to rain.

Māli chāhē barasnā, *dhobi chāhē dhūp*,

Sāh chāhē bōlnā, *chor chāhē chup*.

[The gardener longs for rain, the washerman for sunshine, the merchant talking, and the thief silence.]

Bhālā na at kā barasnā, *bhālī na at kī dhūp*;

Bhālā na at kā bōlnā, *bhālī na at kī chup*.

[Too much rain, too much sunshine, too much talk and too much silence, are all bad.]

Barasvāhi—[*baras* = year]—yearly wages (*sālānā*).

Barat—[Skt. *varāta*, *varātaka*]—the main well rope. West districts (*bart*).

Barat—*a weed destructive to rice—see dhondā*.

Barāt— } [Skt. *vara-yātra* = the bridegroom's
Barāt— } coming, or *vara-rātri* = the bride-
groom's night]—(*barāṭ*)—the procession of the
bridegroom when he comes to fetch his bride

(*byāh*). *Nāiki barāt mēn sabhī Thākur* = at the barber's wedding every one is a Thākur.

Baraukhā—*a tall soft variety of sugar-cane, possessing abundant juice. Cawnpur (lkh)*.

Baraunā—(*barāo*, *barāv*)—the ceremonious separation of that person from his relatives and friends by whose negligence or act a cow or bullock has died. East districts.

Barāurichī—*the jeweller's brush. Rohilkhand (sunār)*.

Baraundhā—[cf. *bārī*]—land under cotton in the past season. West districts (*bankharā*).

Baraunṭhā—*the part of the wall between the top of the door and the roof. West districts*.

Baraunṭhā—*the first room on entering a house; the vestibule (baroṭhā)*.

Barbarī—*the Barbary breed of goats (bakrā)*.

Bārbaṭāl—[*bār* = load, *baṭāī* = division]—division of crops by loads between landlord and tenant (*baṭāl*).

Barchhībāndī—[*barchhī* = a lance]—a variety of the *birt* (qv.) tenure; lands given in lieu of military service.

Bard—[see *balad*]—an ox, bullock.

Pārāb kā bard; *pachchham kā mard*;

Uttar kā nīr; *dakhin kā chīr*.

[The east for oxen, the west for men, the north for water, the south for clothes.]

Bardā—(*barḍī*)—a kind of light sandy or stony soil (*bhūr*).

Bardā—*lowlands in river valleys (kachhār)*.

Bardāb—[*bard* = a bull]—to put a cow to the bull. East districts (*bahānā*).

Bardahā—[*bard* = ox]—a cattle-dealer. East districts (*byopārī*).

Bardaihi—[*bard* = ox]—fees paid to the owner of land for grazing. East districts (*charl*).

Bardānā—(*bardhānā*)—see *bardāb*.

Bardaur—(*barā* = ox; Skt. *vāṭa* = enclosure)—an enclosure or shed for cattle.

Bardh—

Bardhā— } an ox, bullock (*baladh*).

Bardhānā—see *bardānā*.

Bardhī—(*chārsā*)—a bullock hide.

Bardhvānā—*to put a cow to the bull. West districts (bahānā)*.

Bardī—*a kind of light sandy or stony soil (bardā)*.

Bardiya—[see *bard*]—a cowherd: specially one employed to watch the semi-wild cattle in the Tarāī (*ṭhaṭhiyār*).

Bārduārī—(*bārchhikāī*, *bār rukhāī*)—the ceremony at the door of his house when the bridegroom returns with the bride. His sister stops the door against the bride till she gets a present.

Barēj— } [Skt. *vrīṭi* = a betel enclosure] (*ba-*
Barējā— } *raiṭh*, *baraiṭhā*, *bārī*, *bhīt*, *panvārī*)

—a garden or conservatory for growing betel. West districts (*pān*).

Barēkhī—*a woman's arm ornament: according to Grierson chiefly worn by women of the Guāla class*.

Barēr— } [Skt. *balī danda*]—the ride pole of a
Barērā— } house. East districts (*balēṇḍī*).

Barērī— } In Kahār slang *barērā* = the
boundary of a field (*mēṇḍ*).

Barēt—[Skt. *varāṭaka*]—(1) a rope used with a vessel at a well (ubhan); (2) the main irrigation well rope. Rohilkhand and Oudh (bart).

Barfi—[Pers. *barf* = ice]—a white sweetmeat made of coagulated milk and sugar (mithāi).

Bargā—[? Skt. *vāṭa* = enclosure]—a fence to keep cattle out of a field (bār).

Bargā—[Skt. *varga* = square]—the square corner-beam of a house; (kamarballā)—thin rafters supporting a masonry or mud roof.

Barhā—(1) (*ēktānāb*, *barhēt*, *barhētā*, *fardā*, *gabhān*, *gārā*, *hār*, *jaṅgal*, *khēt*, *palai pālo*, *ūparhār*)—the circle of fields most distant from the village site; (2) as such lands are usually devoted to grazing, it means generally grazing ground. Upper Duāb (charāgāh).

Barhā—[Skt. *varāṭaka*]—the ropes used for dragging a harrow. Eastern districts (barahā, hēngā).

Barhā—[? Skt. *vāri* = water] (*bah*, *bahā*, *baḥo*, *kūlo*)—a furrow used as an irrigation channel in a field (*guṇḍ*, *nālā*).

Barhai—[Skt. *vardhaki*, rt. *vardh* = to cut] (*barhi*, *baḥi*)—a carpenter. His tools are—(1) the adze—*basulā*, *basulā*, *basulī*, *basulī*, *bañsulā*, *bañsulī*: in Kumaun *bahulā*: in Rohilkhand *tēsh*, *tēshā*; (2) the axe—*kulhārā*, *kulhārī*, *tāngā*, *tāngī*, *tāngārī*; (3) saws—large, *ārā*, *karoñḥ*: small, *ārī*; (4) hammers, large—*hataurā*, *hataurā*, *mārtaul*: small, *hataurī*, *hataurī*; (5) the revolving drill—*barmā*, *barmī*, of which the bow is *kamānī*, the handle *dastā*, theawl itself *barmā*, *barmī*, the string *tasmā*, *tasmā*; (6) the bradawl—*salūlī*, *salūlī*, and to the East *tékurī*; (7) chisels—the middle-sized chisel, broad at the base and narrow at the top, *majhold*, *mañjhold*: made with a curved point for cutting grooves, *golak*, *gholak*, *nihānā*, *nihānī*; broad and straight, *chaurā*, *chaurā*; the long mortice chisel, *rammā*, *rambā*, *ramlā*, and in Kumaun *rāmpo*: the large thin chisel used for coarse work, *rukhan*, *rukhanī*: that with a rounded edge for making lines on wood, *girdā*: a small chisel, *patā*; (8) planes—*randā*, of which the blade is *tēgh*, and the body *kunḍā*: the plane with a course edge, *jharṇā* *randā*; that for cutting square grooves, *ghurach* *kāb*: that for making grooves for panelling, *jhārī* *kā* *randā*: the long narrow plane for squaring boards and levelling edges, *darāz*, *darāj*; (9) files—the common file, *rēlī*: that for sharpening saws, *kannā*: in Kumaun *kannē*; the coarse rasp, *sohan*, *sohān*: the broad file, *chaorsā*, *chaursā*, *chosā*: the half-round file for polishing, *nīm* *gūrid*; (10) the square or gnomon, *guniyā*, *guniyān*; (11) compasses—*parkāl*, *parkār*; (12) the block—*ṭhihā*, *ṭhihī*; in Kumaun *achainā*; (13) the grindstone—*illī*, *patthal*, *patthar*; (14) glue—*sarē*; (15) sand-paper—*rēgmāl*, *sarē* *kāghaz*; (16) pincers—*zambūr*, *jambūr*, *jambūrā*, *sunē*, *sañḍasi*, *sañsi*, *sañḍī*, *sañḍī*.

Barhāl—[*barhā* = to be filled]—a well depending for its supply of water on percolation.

Barhaipar—[see *barhai*]—the trade of a carpenter.

Barhār—see *baḥār*.

Barhāvan—[*barhā* = to increase]—a piece of cowdung placed on the

Barhāvanā—} of cowdung placed on the

Barhāvnā—} heaped grain to keep off thieves and the evil eye. East districts (chāñk). The practice is ridiculed in the lines—

Jag bāur trishnā bibas bhūt pāḥ dhan lēn
Barhē na barhē barhāvān jān kisān rach
dēn.

[The world is mad, and for the sake of wealth will worship devils, and the cultivator will put on the stamp, whether increase result from it or not.]

Barhētā—the lands most distant from the village site. Central Duāb (*barhā*).

Barhi—[Skt. *varāṭaka*]—the hauling-ropes of a harrow. East districts (hēngā).

Barhiyā—(*biyādh*, *biyādhā*)—a disease affecting

Barhiyā—} ing millets, sugarcane, and Indian-corn, which prevents the head from shooting.

Barhiyā—a kind of pulse. East districts.

Barhni—[*barhā* = to increase; or conn. with *buhārnī*, qv.]—the house-broom used by women (*jhārū*).

Bārī—[*bār*, Skt. *vāṭa* = an enclosure]—(1) *bir*—

Bārī—} *hānā*, *kachhiyānā*, *kachhiyānā*, *kachhiyānā*, *koḥrār*, *koḥrār*, *koḥrār* land under garden vegetables; (2) a house with its enclosures (*ghar*); (3) a grove or garden (*bāgh*); (4) a betel-garden (*barē*); (5) the cotton plant, uncleaned cotton (*rūl*).

Dārhi, *bārī*, *ghorī*, *ikh*;

Jo tū kuchh nā jāntā raulā rālā sikh.

[If you can't manage your beard, your cotton-field, your mare, your cane-field—then you are only fit to make a row].

(6) the small middle trough of the Persian wheel. Upper Duāb.

Bārī—a porridge made of the *mañruā* millet. Hill districts.

Bārī—[Skt. *vara* = gift]—presents sent by the bridegroom before the marriage procession arrives (*ḍāl*).

Bārī—[Skt. *vāṭa*, *vāṭaka*] (*urḍī*, *miṭhaurī*)—sun-dried cakes made of *urḍ* pulse or gram flour.

Bārībārī—[Skt. *vāra* = time] (*pālī*, *pārīpārī*, *pārā*, *pārī*, *phērīphērī*)—taking it in turns to work the cane-mill, etc.

Bariāt—see *barāt*.

Barichchhā—[*bar* = bridegroom; *ichchhā* = longing]—the betrothal ceremony (*sagā*).

Barīāl—the great mustard, an oil plant—see *lāhi*.

Bāriyā—a brush used on the threshing-floor. Bundelkhand (*sarhat*).

Bāriyā—[see *bārā*]—the man who empties the bucket at the mouth of the well.

Bariyār—(*baryār*, *baryārā*)—(1) low-lying—

Bariyārā—} of land—Gorakhpur; (2) fertile—of soil.

Bārjā—} the verandah of a house—(*barāmdā*).

Barjoiyā—[*bar* = husband, *jo* = wife] (*bar-kanyā*)—a married pair; husband and wife.

Barkā—a little earthen dish (*ghuliyā*).

Barkādēb—(1) to stop a path with thorns.

Barkāib—} East districts; (2) to turn a stream of water in a field. East districts.

Barkanyā—[*bar* = husband; *kanyā* = damsel]
—a wedded pair; husband and wife (*barjoiyā*).

Barkhā—[Skt. *varsha*]—rain; the rainy season (*mausim*).

Barkuiyān—} an earthen well without a masonry
Barkuiyān—} cylinder. East districts.

Barlāl—a species of oil plant. Kumaon. See *lāhl*.

Barmā—} [usually der. Skt. *bhrama* = revolv-
Barmī—} ing, whirling, but possibly Port;
verruma]—a borer of any kind; the revolving
drill used by carpenters, etc.

Bárnā—to drive cattle into a field (*bār dēnā*).

Barnaichā—one of the local gods or ghosts (*dihvār*).

Barnē—notches on the beam of the plough by means of which the adjustment is altered. Duāb (hal).

Bāro—} a garden. Kumaun. See *bārī*, *bārī*.
Bāro—}

Barokhā—see *baraukhā*.

Baroñthā—see *baroñthā*.

Baror—the central axle of the Persian wheel. Upper Duāb (arhat).

Barosī—a pot for fire, such as is used by a goldsmith (*burst*).

Baroñthā—[Skt. *varātha* = a house] (*baroñthā*, *paur*)—the outer room or vestibule of a house—cf. *baiṭhak*.
Jab barr baroñthē āī,
Tab rabi' kī hoī bodī.

[When the wasps come flying into the house, then is the time for sowing the spring crop.]

Baroñhī—[see *baroñthā*]—the threshold ceremony at marriage in the western districts, when the female relations of the bride welcome the bridegroom at the girl's door, and wave a tray containing flour, butter, etc., over his head.

Baroñhīnī—[Skt. *varāthini* = armed]—the 11th dark half of Baisākh—see *ēkādasī*.

Barrā—a lamb. Duāb (*bhēr*).

Barrā—[Skt. *vaṭāraka* = a rope]—(1) a rope; especially that which is pulled on the 14th light half of Kuār, which is known as the *bāñṭā chaudās*. The rope, which is made of the *makrā* grass, is thicker than a man's arm; and that village party in whose quarter the rope is broken, or by whom the rope is pulled out of the hands of their antagonists, remain the champions during the ensuing year. East districts. Compare a somewhat similar custom among the Bādis or rope-dancers in the hills. (Atkinson, *Himalayan Gazetteer*, II. 834); (2) an armet thick in the middle and thin at the ends, worn on the upper arm by women. Central Duāb.

Barrāi—} [Skt. *varāṭa*]—the safflower plant,
Barrē—} *Carthamus tinctorius*. East district (kusum).

Barri—[see *barrā*]—strings attached to the pots in the Persian wheel. Upper Duāb (arhat).

Barsain—[*baras* = year]—(1) (*baras biyāvar*, *barsonrī*, *barsauñhī*, *sūar biyān*) a woman or animal that is delivered every year; (2) a calf a year old. West districts.

Barsain—[Skt. *varsha*]—rainy—of a season or asterism. East districts.

Barsāliyā—[*baras* = year] (*barsodiyā*)—a labourer engaged for a year.

Barsānā—[Skt. *varsha* = rain]—(1) to cause to rain.

Rītē bharai, bhārē dhalkāvai;

Mehr karē to phir barsāvē.

[The empty he fills: the full he empties: if he pleases he fills them again—an allusion to the clouds and the dispensations of Providence.]

Barsāt—[Skt. *varsha* = rain] (*chaumās*, *chaumāsā*)—the rainy season.

Maghā kē barsē, mātā kē parsē.

[Rain is as good in the Maghā asterism as the food handed by a mother.]

Sāvan sūkhē dhān, Bhādon sūkhē gēhūn.

[A dry Sāvan is as unfavourable to rice as a dry Bhādon to wheat.]

Sāvan purvāi bahē

Bhādon bahē pachhiyā,

Har bailan ko bēchkar.

Larkan to jāō.

[If the east winds blow in Sāvan and the west winds in Bhādon, the season will be so bad—go sell your plough and oxen and feed your children.]

Fāni barsē ādhā Pūs;

Ādhā gēhūn ādhā bhūs.

[If rain comes in the middle of Pūs, the wheat will give half grain and half chaff.]

Titarbarnī baddālī; rāñḍ kājāl rēkh;

Voh barsē, voh ghar karē: kahai Bhaḍ-
darī dēkh.

[Says the astrologer Bhaḍdarī: Be as sure when you see clouds with an appearance like the wing of a partridge that they will bring rain as that a widow who puts lampblack on her eyes is on the look-out for another husband.]

Pandit Kāshī Nāth gives another version—

Titarbarnī baddālī; kājāl rangā rēkh;

Bēharī, bēghar karē, kahēn Bhaḍdarī
dēkh.

[If a black line pass over a partridge-coloured cloud, says Bhaḍdarī, there will be no rain, and people leave their homes.]

Pachhvā chālē subadī, rāñḍ kasumbhī chāv;

Voh barsē, voh ghar karē: inkē yihī
subhāv.

[If a west wind blow clear and a widow long for saffron, the one will bring rain; the other will marry—'tis the way with them.]

Purvāi kairī chālē, rāñḍ mūñḍ sē nhā;

Voh lē āvē baddālī, yihī kāl lē jāē.

[A strong east wind, and a widow bathing herself head and all—as sure as the one brings clouds, some one will run off with the other.]

Shukkarēdī bādālī, rahī Sanīchar chhā;

Sahdēv jōi yōñ kahai, bin barsē nāhīn jāē.

[If clouds collect on Friday and Saturday be cloudy, there is sure to be rain, says the astrologer Sahdēv.]

Agē Mangal, pichhē bhān;

Barkhā hoē os parmān.

[Mars in front and the sun's rays behind—there will be rain like dew.]

Sāvan pahī pañchmī jo garjē ādhī rāt,

Tū jāiyo piyā Mālē, hūñ jāōñ Gūjarāt.

Sāvan kī ēkādasī garbhē jo unhēn bhān,

Samvat hoē sukhālvō, upjēñ sāton dhān.

Sāvan shuklā satmīn udāe jo dekhē bhān,

Tū jāiyo piyā Mālē hūñ jāōñ Multān.

[Should it thunder at midnight on the 5th of the first half of Sāvan, go, my dear, to Mālva. I am off to Gujarāt. Should the sun be obscured on the 11th of Sāvan, the season will be prosperous and all seven kinds of grain will thrive. If you see the sun's rays on the 7th light half of Sāvan, go off, my dear, to Mālva. I am off to Multān.]

Sāvan Sukkar āntē, nēham parē akāl.

[Should Venus be hidden in Sāvan, there will certainly be famine.]

*Jai din Jēth chālē purvāi,
Tai din Sāvan sūkho jāē.*

[For as many days as the east wind blows in Jeth, so many dry days will you have in Sāvan.]

*Barasānā kī tīn rut,
Sāvan, Sant, Basant.*

*Ek din aīsā hoēgā—
Triyā na chahēgi kanth.*

[There may be three seasons in the year—Sāvan, Sant, and Basant. But a day will come on which the wife will not long for her husband—i.e., when in the month of Jēth (May-June) the land requires heat, or, as the rural phrase goes, *dharti bhūjnd chahiye* = the ground should fry and rain is unseasonable.]

*Bin Bhādon kē barsē
Bin mātā kē parsē.*

[There is as little satisfaction without rain in Bhādon, as there is without food served by one's own mother.]

Phēl par chāl bolē. [The kite sits on a clod and calls—a sign of rain.]

*Ek būnd Chait mēn parē
Sahasrā būnd Sāvan ko harē.*

[Every drop of rain in Chait (March-April) will lose you a thousand in Sāvan (August).]

*Kalsē pānī garm hoē, chiriyā nahavē dhūr.
Anā kē chīnī chārhāi—to barkhā bharpār.*

[When water boils up in the pot, the birds bathe in the dust and ants climb up carrying their eggs—then there will be abundant rain.] Compare Virgil—

*Sapius et tectis penetrabilibus extulit ova
Angustum formica terens iter.*

[Often too the ant is seen carrying its eggs out of its secret cells along that narrow well-worn path. Conington, Trans. *Georgics*, I, 379-80.]

*Sānjh kā dhanush, savēr kā morā;
Yē donōn pānī kā borā.*

[A rainbow at dusk and peacocks crying in the morning are signs of rain.]

*Māgh mās jo parē na sīt
Mahāgā nāy janiyo mīt.*

[If there be no cold damp in Māgh (January-February), be sure, friend, that grain will be dear.]

*Sāvan shuklā sātmin udae na dekhē bhān
Aīsā pānī barsē nikas na Dēothān.*

[If you cannot see the sun on the morning of 7th light half of Sāvan, it will rain without stopping till 11th light half of Kārtik.]

*Rāt bē badrī, din kī ghātā.
Ghāgh kahēn—yah barkhā satā.*

[Cloudless nights and shady days—so Ghāgh foretells the end of the rains.]

Another form runs—

*Rāt nibādar, din ko chhaiyā:
Ghāgh kahēn ab barkhā gaiyā.*

[Cloudless nights, shady days—“This is the end of the rains,” says Ghāgh.]

Māgh kī garmī, Jēth kā jār.

Pahlē pānī bhar gayē tār;

Ghāgh kahēn—ham hobēn jogī

Kūdn kē pānī dhōē haiñ dhobī.

[Heat in January, cold in May, the first showers filling the tanks—Ghāgh says, “I will turn Jogi. The washermen will have to use well water.” (All signs of drought.)]

Bolī lokhrī, phālē kāns,

Ab nāhīn barkhā kī ds.

[When the fox begins to fall and the *kāns* grass comes into flower, there is no longer hope of rain.]

Dhanush parē Būngdālī,

Mēnh sānjh yā sikālē.

[A rainbow in the east means rain by evening or next morning.]

Bolē mor mahā turo, khattī hoē jo chāchh,

Mēh mahi par parēhī jāno kāchho kāchh.

[When the peacock calls loud and buttermilk gets sour, know that rain is preparing to come down on the earth.]

Bhor jo bādāl dānbarē, rāt ujērī hoē,

Dopahar ko sūraj tapai, durbhiksh toū joē.

[A cloudy sky in the morning, clear nights and hot sun at mid-day, are signs of famine.]

*Māgh ādī pāñch nakshatra, Bhraḡu
pushchīm dishā hoē;*

To yon māno Bhaḡdālī, pānī prithvī na joē.

[In Magha and the four following asterisms, if Venus be in the west quarter, Bhaḡdālī says the earth will be without rain.]

*Rātyon bolai kāglā, din mēn bolai
siyāl,*

To yon bhākhai Bhaḡdālī, nishchai para-

hai akāl.

[If the crow calls by night and the jackal by day, then, says Bhaḡdālī, there will surely be rain—cf. *tum cornix plenā pluvium vocat improba voce* = then the raven in her deep tones like an evil spirit calls down the rain.—Virgil, *Georgics*, I, 388.: Conington's trans.]

*Ravi āngārā Surgurān Shashi Shukrān
pari vēkh,*

*Divas jo chauthē pāñchvēn rudhir bahto
dēkh.*

[If there be a halo round the moon on Sunday, Tuesday, Thursday, Monday, or Friday, be sure you will see blood flowing on the 4th or 5th day after that.]

Barsāt!—[see barsāt]—(1) belonging to the rainy season; (2) a constitutional disease in horses which comes on in the rains.

Barsaurh!—[*baras* = year]—(1) a woman or animal that is delivered every year (*barsain*); (2) yearly wages.

Barsī— } [*baras* = year]—the ceremony on the

Bārsī— } first anniversary of a death.

Barsī— }

Barsiyā— } a pot for fire—see bursī.

Barsodiya—[*baras* = year]—a labourer employed by the year (*barsāliya*).

Bart—[Skt. *varāṭaka*] (*bārārī*, *barat*, *barē*, *barhā*, *chhor*, *jéorā*, *lāo*, *nahan*, *nār*)—the main

well rope used with the well bucket. West districts.

Bartan—(*bâsan*)—a vessel; *chaukâ bartan* = a Hindu's cooking arrangements.

Bartush—land sown with sugarcane after a rice crop. Rohilkhand.

Bârû—[Skt. *bâluka*, *vâluka*]—sand (*bâlû*).

Baruâ—[see *bârû*]—a variety of sandy soil like *bhâr* (qv.). East districts (*baluâ*).

Baruâ khét raig birāngo;

Mai dēt sahlāē;

Mēr bharosē mat raho;

Mat kāphī birāno khēdē.

[The sandy field says: "I may be beautiful to look at, and you may tickle me on the top with the roller; but don't depend on me, and don't have to live on borrowed money."]

Baruâ—a bullock that butts. East districts (*markahâ*).

Baruâ—chips of rush used by women in making little boxes and baskets. East districts (*battî*).

Baruâ—the ceremony of putting the Brahmanical cord (*janêû*) on a boy.

Baruâ—seed remaining over after sowing, given to village menials as a perquisite and to the village blacksmith for the repairs of agricultural implements. East districts (*bijvâr*, *ubarvâ*).

Baruâr—[see *bârû*]—a variety of sandy soil (*baluâ*, *baruâ*).

Barun—[Skt. *varuna*]—the Hindu god of water—cf. *khwājâ khizr*.

Barvaṭ—an instrument used by Pâsis for incising toddy trees. East districts.

Baryâ—a knife-grinder (*siqligar*).

Bâyâ—[see *bârâ*]—the man who distributes the water in a field. West districts (*hathvaiyâ*).

Baryâr— } see *baryâr*, *baryârâ*.

Baryârâ— }
Bâs—[Skt. *vas* = to dwell]—a hamlet, as distinguished from *khêrâ*, the parent village. West districts.

Bâsan—[Skt. *vasana*]—a vessel (*bartan*).

Basant—[Skt. *vasanta*; perhaps *rt. vas* = to shine]—the season of spring, extending from 15th Phâlgun to 15th Baisâkh. In slang it means the period of three days during which a woman is impure at her menses.

Basantâ—[see *basant*]—rinderpest in cattle (*chêchak*).

Basanti Mâtâ— } [see *basant*]—the small-pox
Basanti Sitalâ— } goddess.

Basant pañchamî—the spring feast, held on 5th light half of Mâgh.

Basâorî—[Skt. *vas* = to dwell] (*basaurî*)—cesses levied on resident artisans (*abvâb*).

Basauñi bisâr—[Skt. *vas* = to dwell]—fees given by resident cultivators in support of watchmen. Lucknow.

Basaurî— } see *basâorî*.

Basâvarî— }
Basênâ— } [*bâns* = bamboo]—thin bamboos.

Basênî— } Bundelkhand.

Basênriyâl—[*basênâ*]—a festival in Bundelkhand, held during the Holi. A bag of coarse sugar (*gur*) is hung on a bamboo. A man climbs for it and is assaulted by the women of the village until he secures the bag.

Basgat— } [Skt. *vasana* = dwelling; *vas* = to dwell]—the village site (*âbâdî*).

Bâsi—[Skt. *vas* = to smell]—stale food, to eat which overnight is supposed to impair the intellect and memory. The food kept from supper for the children's breakfast is to the west *kalêo*, *kalêâ*; and to the east, *karhuâ*, *khaibâ*.

Basiaurâ khânâ—[see *bâsi*] (*basiyârâ*, *kalêâ*, *kalêvâ*, *kârdat kî pattal*, *khichrî khavât*, *koñhrat kâ bhât*, *koñhrat kî pattarî*, *kundr*)—the ceremonial feeding of the bridegroom at a wedding (*byâh*).

Basikat—[Skt. *rt. vas* = to dwell]—the homestead or village site (*âbâdî*).

Basit—[Skt. *vasita* = dwelling; *vas* = to dwell]—the headman in a village. Central Duâb, like the *muqaddam* (qv.).

Basiyârâ—see *basiaurâ*.

Bâsmatî—[*bâs*, Skt. *vas* = smell]—a fragrant variety of rice which it is unusual to bury in order to preserve it. Carnegie quotes the lines—

Bâsmatî dhân jo gârâ,

Barâ âdmi jo parimit chhârâ,

Unch kē bair, nich kē khâs

Yē chārôn gayē dhol bajēn.

[He who buries *bâsmatî* rice, a gentleman who acts dishonourably, he that quarrels with his superior, and he that eats with his inferiors—all four denounce themselves by beat of drum.]

Basnâ—[Skt. *vas* = to dwell]—to inhabit a place.

Basnâ—a satchel or covering for clothes.

Basnî— } a small purse. Rohilkhand (*thailî*).

Basnî— }
Bastar—[Skt. *vastra*]—clothes (*kaprâ*).

Bastî—[Skt. *vas* = to dwell]—the homestead or village site (*âbâdî*).

Bastî kî ashnâi,

Har vaqt kî latâi.

[If you have relatives (or marry your children) in your own village, you will be always in hot water.]

Bastri—see *bastar*.

Basukâ—tobacco. Sunâr's slang (*tambâkû*).

Basulâ— } [Skt. *vâsi* = a chopper]—a carpenter's
Basulâ— } adze.

Ba ūl—

Basul— } [*basulâ*]—a small adze: a hoe with
Basuliyâ— } a narrow blade.

Basuliyâ—

Basvârî— } [*bâns* = bamboo; Skt. *vâta* = enclo-

Basvârî— } sure]—a grove or patch of bamboos

(*koṭh bâns*).

Bât—[Skt. *vaṭ* = to divide] (*baṭkarâ*, *baṭkharâ*)—weights used for weighing; *inî kē bāt dam madâr* [weights made of brick are not to be trusted—they lose their weight].

Bât—special or extra food, grain, etc., given to cows when calving. Duâb (*pakhêo*).

Bât—[Skt. *vâta* or *vartmana*]—a pathway (*pag-dandî*). *Bârah bāt*, *athârah paindê* [a man is pointed out many roads, but is in doubt which to follow].

Bât—a weed which chokes young rice—see *dhonâdâ*.

Bât thairnâ—[*bât* = word; *thairnâ* = to be fixed]—to be betrothed—a Muhammadan phrase.

Baṭāī—[*bāṭnā*, Skt. *vaṭ* = to divide] (*agorbaṭāṭī*, *bārbaṭāṭī*, *bhaolī*, *bojhaṭāṭī*, *kan*, *paīrbaṭāṭī*, *rāmbaṭāṭī*)—the system under which crops are divided at harvest time between landlord and tenant instead of a cash rent being fixed. *Kachchē par jotnā* = to hold on the principle of division of crops. Also see *darkaṭī*, *halbandī*, *kūt*, *nijkārī*.

Baṭāl jinsī—rents paid in kind.

Baṭāl navāsiyā—[*nau*, *nava* = nine]—division of crops in the proportion of seven-sixteenths to the landlord and nine-sixteenths to the tenant (*nauānā*).

Baṭairā—[*bāṭ*]—weights and scales.

Bāṭān—foot and mouth disease in cattle (*khur-pakkā*).

Batānā—the English field pea (*ervum arvense*). Kumaun (*maṭar*).

Batānī—} [*batnā* = to be twisted]—a wooden
Baṭānī—} reel with a handle used by a silk-
worker (*paṭvā*).

Baṭāniyā—[*bāṭnā*, Skt. *vaṭ* = to divide] (*baṭēnth*)—the owner of a share in a village. Central Duāb.

Batās—[Skt. *vāt* = to blow]—the wind, a ghost or demon (*bhūt*).

Batāsā—} [*batās*]—a light sweetmeat in appear-
Batāshā—} ance like rātafia cakes. They are
made by dropping thick syrup on to a hot iron plate. Just before the drop hardens a minute portion of soda or potash is put in, which acting like yeast puffs out the drop before it hardens. *Pānī bich batāshā, jaisē jag kā tamāshā* = the world is as unsteady as a *batāshā* floating on the water.

Batāsphēnī—[*batās* = wind; *phēn* = froth]—a light kind of sweetmeat like the *batāshā* (qv.).

Bāṭ—[*bāt* = road]—a pathway (*pagḍāṇḍī*).

Baṭēū—[*bāt* = road]—a passenger (*baṭohī*).

Bathān—}
Bathānā—} [Skt. *avasthāna* = residence]—an
Bathānī—} enclosure for cattle (*nohrā*).

Baṭhiyā—a pile of cowdung fuel. Duāb (*goh-raur*).

Bathūā—} [Skt. *vastuka*, *vastūkā*, rt. *vastu* =
Bathvā—} house site]—an edible herb (*cheno-
podium album*) which grows in the spring
cereals.

Bāṭī—[Skt. *vartī*]—cakes cooked in the ashes—see *angākār*.

Bāṭī—[*bāt* = road]—a pathway (*pagḍāṇḍī*).

Baṭiā—} unripe cucumbers and similar plants.

Baṭiā—} unripe cucumbers and similar plants.

Baṭiyā—[*bāt* = road] (*baṭyā*)—a pathway (*pag-
ḍāṇḍī*).

Baṭiyā āiyē, baṭiyā jāiyē,

Phālī na toriyē, gāl na khāiyē.

[Keep to the pathway: don't pluck the ears and
don't get abused.]

Baṭiyā—[see *baṭāl*]—division of crops.

Baṭiyā khalihānī—} division of crops at the

Baṭiyā khaliyānī—} threshing-floor (*baṭāl*).

Baṭkar—[*baṭā* = discount; *kar* = tax]—dis-
count or commission. East districts (*baṭā*).

Baṭkarā—} [*bāt* = weight; *kharā* = standard]

Baṭkharā—} —weights used with a pair of
scales (*bāt*)

Baṭiā—a metal cooking pot—see *baṭlohi*.

Baṭī—a striped turban (*chīrā*, *pagṛī*).

Baṭlohi—} [Skt. *vartaloḥa* = bell-metal]—a
Baṭloī—} small metal cooking pot, princi-
Baṭloiyā—} pally used for cooking pulse and
vegetables (*baṭulā*).

Baṭnā—the cosmetic used at a wedding—see
abṭan.

Baṭnā—[*batnā* = to twist]—a machine for twist-
ing rope (*bānsāz*).

Baṭnī—a wooden reel with a handle (*paṭvā*).

Bāṭo—[see *bāt*]—a path for people: contrasted
with *gauno* = a path for cattle. Kumaun
(*pagḍāṇḍī*).

Bāṭo—[see *baṭā*]—interest at 50 per cent. Kum-
aun (*ḍeorchā*).

Baṭolan—} [*baṭolnā*, *baṭornā* = to collect]—
Baṭoran—} (1) the collecting of crops at
harvest time; (2) sweepings of the threshing-
floor (*gharvā*).

Batsāvitri amāvas—the last day of the dark half
of Jēth, when *sāvitri*, the personified form of
the sacred *gāyatrī* verse, is worshipped.

Baṭṭā—[acc. to Platts; *vritta*, Skt. = turned.
Fallon takes the original meaning to be defi-
ciency or flaw. "Hobson-Jobson" suggest a
connection with (1) *bhāt*, *bhāntā* = wages in
kind; (2) *bāt* = a pack saddle; (3) Canarese
batta = rice]—(1) (*baṭkar*) discount or com-
mission; (2) the roller for grinding spices (*sil
baṭṭā*); (3) the spike which holds a pipestem,
etc., while it is being bored (*gargarā sāz*).

Baṭṭā hvāhī—[*harādhā* = ploughman]—a de-
duction on the tenant's share of the produce
when the crop is being divided. Gorakhpur.

Baṭṭaiyā—a pile of cowdung fuel. Duāb (*goh-
raur*).

Baṭṭā khātā—a merchant's list of bad debts
(*bahl*).

Batti—[Skt. *vartī* = any thing rolled up]—
(1) (*baṅḍā*, *baṅḍāī*, *baruā*, *kāmī*, *sāl*) twigs of
various kinds for making baskets; (2) crosspieces
in a roof; (3) a bough or suppository covered
with some irritating substance used in cattle
poisoning; (4) a candle wick, a candle.

Baṭuā—[*batnā* = to twist]—(1) a bag or purse
(*thailā*); (2) a small bag for holding chewing
tobacco, areca nuts, money, etc.

Baṭuā—a cooking vessel—see *baṭlohi*.

Baṭuiyā—[*baṭuā*]—a small purse (*thailā*).

Baṭulā—[Skt. *varta loha* = bell-metal] (*baṅṭā*,
baṭlōī, *baṭloiyā*, *baṭuā*, *bhartiyā*, *kānsiyā*,
kasēṇḍī, *kasēṇḍhī*)—a cooking vessel made of
alloy (*phāl*, *kaskuṭ*) used for cooking pulse
and vegetables.

Baṭull—[*baṭulā*]—a small cooking vessel usually
used for boiling pulse or meat.

Batūri—[Skt. *vatulikā* = flatulent]—a small
variety of grain. Benares (*chanī*).

Baṭuvā—see *baṭuā*.

Baṭyā—see *baṭiyā*.

Bau—the fee to a landlord when the daughter of
one of his tenants is married—cf. *shādiyānā*.

Baubēgar—[see *bēgar*]—help given by tenants to
a landlord in cultivating his home farm.
Kumaun (*harī*).

Bauchhār—[acc. to Platts, Skt. *vāta* = to blow
gently; *khar* = to pour out] (*chharkā*)—a
driving squall of rain.

Baug—[bonā = to sow]—the sowing season. East districts (boni).

Baul— } [baul = blossom; Skt. *mauli* = head]

Baulā— } —plants of the *mung* pulse. Bundelkhand.

Baun—[? Skt. *vamana* = short, dwarfish]—pieces of bent wood attached to the ring used to keep the mouth of the irrigation bucket open. Duāb (charas).

Baundā—[Skt. *vrinta* = stalk]—a pod of cotton, capsule of tobacco, etc. Upper Duāb.

Bauṇḍā— } land given in lieu of service to village

Bauṇḍī— } menials, such as sweepers, etc. West districts. For the difference between this and *dohli* see *dohli*.

Bauṇḍiyā—a sub-tenant. Agra (shikamī).

Bauṇḡā—(bḥūblā, boṇḡā, garī, garri, porauṭā, porauṭī, porāvaṭ)—a stack of chaff grass, etc. Upper Duāb—cf. *chhaur*, *mandal*.

Baunī—[bonā = to sow]—sowing; the sowing season (boāl).

Bauniyā—[Skt. *vamana* = dwarfish]—the white dwarf variety of the large millet (juār).

Bauṇkhā—[Skt. *bāhu* = forearm]—a dyed thread tied round their arms by women as an ornament or amulet. East districts (zēvar).

Bauriāb—stray—of cattle. East districts (āvārā).

Baur—[Skt. *mauli* = head] (bor)—(1) the blossom of the mango; (2) little bells hung on the foot ornament (pāzēb).

Baurī—(bahurī, bhaurī, hābus)—unripe barley roasted; parched dry barley (chabēnā).

Bāvag—[bonā = to sow]—(1) the sowing season (boni); (2) broadcast sowing (bonā).

Bāvanī—[bāvan = 52]—an estate consisting of 52 villages—cf. *chaurāsi*.

Bāvarchī khānah—[bāvarchī Pers. = cook; *kāh-nāh* = house]—a cooking-house (raso).

Bayā—[either *bīj* = seed-grain or Arabic *bai* = buying and selling]—a weighman (taulā).

Bayāl—[see bayā]—a weighman's fees (taulāl).

Bayālā—[bayālīs = 42]—a custom prevalent among landlords in Bijnor, who in division of crops extort 42 *sērs* for each maund from their tenants.

Bayār—[see biyāl]—(1) the wind; (2) the wind demon (bhūt).

Bayyar— } [see baibrānī]—the wife and wo-

Bayyarbānī— } men of the family generally : a term used by Jāts and Thākurs in the West districts; they also use *'aurat-vānī* in the same sense.

Bāzū—[Skt. *bāhu* = upper arm]—(1) (*bāzūband*) the ornament worn by women on the upper part of the arm; (2) a bank raised along the side of a potato field to keep in the water. Farrukhabād.

Bāzūband—see *bāzū*.

Bēbāqī—[bē privat; *bāqī* = arrears]—a release in full of a debt (fāriḡhkhatī).

Bēchirāgh—[bē privat; *chirāgh* = amp]—of a village, deserted; of a house or family, without a son (ujār).

Bēdahā—[? Skt. *vedha* = excavation]—metal vessels made in a mould, as contrasted with *kūṭ* = those beaten out of sheets of metal (thāṭhērā).

Bēdan—[Skt. *vedana* = pain]—rinderpest in cattle. Duāb (chēchāk).

Bēgār—[bē privat; Pers. *gār*; Skt. *kāra* = one who works]—one who is forced to work for no-

thing. *Baiṭhē sē bēgār bhālā* = it is better to work for nothing than sit idle. *Chamār ko 'arsh par bhī bēgār* = the Chamār even when he gets to the seventh heaven has to do jobs for nothing.

Bēgārī—[see bēgār]—(1) forced labour; (2) people forced to work for nothing. *Chor gaṭhri lēgāyā, bēgāriyōṅ ko chhuṭṭī hūi* = when the thief carried off the bundle, those who were carrying it for nothing were let off (utār).

Bēgrī— } [bēgar = tin foil]—a lapidary (hak-

Bēgrī— } kāk).

Bēgrī—thin sowing of seed. West districts (chhidā).

Bēhan—[biā, bīj = seed]—(1) a seedling (paud); (2) a plant nursery (biyār).

Bēhar— } grass reserved for pasturage (bēhrā).

Bēharā— } grass reserved for pasturage (bēhrā).

Bēhar—[Skt. *vedha* = excavation]—ravine ground. Central Duāb (bihāṇḍ).

Bēhnā—[biā, bīj = seed]—one who cleans the seed from cotton (dhuniyā); a class noted for quarrelsomeness and cowardice. *Paṭhān laṭāī mārēn*

Bēhnē dāṭhī paṭkārēn = the Paṭhān does all the fighting and the cotton-cleaner all the beard-stroking.

Bēhnaur— } [biā, bīj = seed]—a nursery for

Bēhnaurā— } young plants, particularly rice. East districts (biyār).

Bēhnē—[bihān, bhān = the sun's rays]—in the early morning.

Bēhrā—[bēhar, bēharā]—grass reserved for pasturage. Rohilkhand.

Bēhri—[Pers. *bahrah* = a share or portion]—(1) the distribution of the revenue, village expenses, &c., over the subordinate shares in a village (bāchh); (2) one of the divisions in a *bhaid-chārā* (qv.) estate; (3) a subscription.

Bēhridār—[bēhri (2)]—the holder of a share in a *bhaidchārā* (qv.) estate.

Bēl—a cattle chain (zājir).

Bējhar— } [acc. to Platts, Skt. *vyāmishra* =

Bējharā— } mixed]—(1) barley. Central Duāb

Bējhrā— } (jau); (2) (*bijhrā, bijhrā, birrā, gauchānī, gojārā, gojārī, jauchānī*) peas, barley, wheat, gram or any two or three of these grains mixed or sown together.

Bējot—[bē privat; *jotnā* = to plough]—waste land (bañjar).

Bēkra—foot and mouth disease in cattle. Kumaun (khurpakkā).

Bēl—[in some of its meanings from Skt. *valli* = a creeper : in others Skt. *mali* = holding]—

(1) posts to strengthen the siding of a cart. Rohilkhand (gārī); (2) a sugar-boiling house (kolhvār), more properly the system of sugar boiling by which two or more pans are used; in Rohilkhand generally five (kolhvār); (3) the seedlings or small shoots of betel and similar plants (pān); (4) a machine for twisting thread (aiñṭhā); (5) a kind of fibre—*imperata spontanea* (kāns); (6) a precipice. Hill districts; (7) printing cloth with a pattern in imitation of creepers (bēlbūtā); (8) presents given by the members of the brotherhood to barbers and other persons engaged in marriage or other ceremonies.

Bēl—[Persian = a spade]—a spade, a mattock, whence *bēldār* = navy.

Bêlâ—[see bêl]—(1) a woman's forehead ornament; (2) the leading bullocks in a team of four (gârî); (3) a metal cup in which food is served (kaṭorâ).

Bêlak—[dim. of Pers. *bêl*]—a small spade or mattock (bêlchâ).

Bêlan— } [Skt. *vellana*, rt. *vêl* = to move]
Bêlanâ— } —(1) (*bêlnâ*, *bêlnî*) the wooden
Bêlanî— } roller for rolling out paste; (2) the
Bêlaniyâ— } treadle of a loom (kargah); (3)
the cylindrical field roller; (4) the axle of the
spinning wheel (charkhâ).

Bêlbûṭâ—[see bêl] (*bûṭâ* = flower)—an ornamental flower pattern stamped on cloth by a cloth printer (chhîpî).

Bêlchâ— } [dim. of Pers. *bêl*]—a small spade
Bêlchah— } or mattock (bêlak).
Bêlchak— }

Bêlhaḍḍî—splints or splents in a horse (ghorâ).
Bêlhan—[see bêlâ]—the leaders in a team of four oxen (gârî).

Bêlhâshiyâ—a flower border stamped on cloth by a cloth printer (chhîpî).

Bêlf— } a small metal cup in which food is
Bêliyâ— } served (kaṭorî).

Bêlkâblî—the whole sugarcane cut up into pieces for seed. West districts (lkh).



Bêlnâ— } see bêlan.
Bêlnî— }

Bêlnâ.

Bêluvâ— } a small metal cup in which food is
Bêlvâ— } served (kaṭorî).

Bênâ—[Skt. *vyajana*, rt. *vyaj* = to toss about] (*bijnâ*, *bijnî*)—a fan made of slips of bamboo, &c., plaited together: used by a jeweller, &c., for brightening up his fire.

Bêndâ— } [Skt. *vindu* = a drop]—a sort of tas-
Bêndî— } sel or spangle hung on the *bañ-
dhani* or head ornament.

Bêng— } [conn. with *bîd*, *bîj* = seed]—seed,
Bêngâ— } grain, or money to purchase it
Bêngat— } advanced by landlords, &c., to
Bêngbisâr— } tenants. East districts (taqâvî).

Bêni—[see bênâ] (*bînî*)—(1) a fan; (2) a slip of wood nailed on one leaf of a door to cover the chink.

Bênîpân—[Skt. *veni* = a braid of hair]—an ornament worn on the head and forehead by women.

Bênorâ—[? Skt. *vandâ* = crooked]—a prop used to support the hurdle used instead of a door. East districts (âgal).

Bênrâ—[see bênorâ]—(1) a beam used for fastening a door. Bundelkhand (âgal); (2) a partition wall. Oudh.



Bênri.

ket. Oudh and Rohilkhand.

Bênri—
[Skt. *vîti*,
vîṭika = a
fastening]
(doglâ,
duglâ,
dûglâ),
a small
swing irri-
gation bas-

Bênri chalânâ—to work the swing irrigation basket.

Bênt— } [Skt. *vêtra* = a reed, or *vartana* = a
Bêntâ— } spindle]—(1) the handle of a spade,
etc.; (2) a beam for fastening a door (âgal).

Bêntar—a fifth child of a different sex from the four preceding children—e.g., a girl following four boys: considered unlucky—cf. *têntar*, *têlarh*.

Bênv—part of the blanket-maker's loom (gaḍa-riyâ).

Bêohâr—[Skt. *vyavahâra* = doing, business]—trade (lêndên).

Bêpârî—[Skt. *vyâpâra* = trade, *vyavahârika* = engaged in business]—a merchant, petty trader, as contrasted with *mahdjan* (qv).

Bêr—[Skt. *badara*]—the jujube tree—*zizyphus jujuba*.

Bêr—[? Skt. *vêshṭa* = surrounding]—(1) the hauling ropes of a harrow. Upper Duâb (hêngâ); (2) a rice nursery. Central Duâb and Rohilkhand.

Bêrâ—[Skt. *vêḍa* = a boat]—(1) a raft; *dharm kâ bêrâ pār* = the raft of faith gets across (nâo); (2) the paper boats set afloat in the rivers by Bangâli Muhammadans in honour of *Khudja Khîr* (qv.) on Thursday evenings, especially the last Thursday in Bhâdon.

Bêrâ—[Skt. *vêshṭa* = surrounding]—a woman's bracelet.

Bêrânâ—[bêr]—a grove of jujube trees.

Bêrh—[Skt. *vêshṭana* = enclosure]—(1) a nursery for young plants (biyâr); (2) seedlings such as rice, etc., for transplantation (dhân).

Bêrhâ—[bêrh]—a fence to enclose cattle or keep them out of fields.

Bêrhâb— } to drive off cattle forcibly. East
Bêrhâb— } districts (bêrhânâ).

Bêrhân—(*bêrmin*, *bêrvîn*) [Skt. *vêḍhamika*]—a wheaten cake filled with *urad* flour, salt, and chillies, and then cooked.

Bêrhânâ— } see bêrhâb.

Bêrhânâ— } see bêrhâb.

Bêrî—see Bênrî.

Bêrî chalânâ—see Bênrî chalânâ.

Bêrlâ—a pice; Katthak's slang (paisâ).

Bêruâ—the stick which the man hauling a boat keeps pressed against his shoulders (nâo).

Bêrukhi—[bêr = wind; *rukhnâ* = to stop]—disease of the tongue in cattle (jibhâ).

Bêsan— } [Skt. *vêšana*]—the flour of gram
Bêsanâ— } (chanâ).

Bêsar—[Skt. *vêsha* = apparel]—a woman's nose-ring (bulâq). It is fixed in the central cartilage of the nose, not in the side like the *nath* (qv).

Bêtâ—see Bêntâ.

Bêtâ—[Skt. *vaṭu*, *baṭu* (*biṭvâ*)—a boy; a son.

Bêtahnâ—[dim. of *bêṭâ*]—a little boy. East districts (chhokrâ).

Bêtahnî—[dim. of *bêṭî*]—a little girl. East districts (chhokri).

Bêth—sandy unproductive soil. Rohilkhand.

Bêthan—[Skt. *vêshṭana*]—a cover for a bundle of clothes; a washerman's ironing cloth (dhobi).

Bêṭî—[*bêṭâ*] (*biṭiyâ*, *biṭyâ*, *dhî*, *dhîari*)—a daughter.

Bêûgâ—a wooden chisel for smoothing leather (byoûgâ).

Bèun—(*biyāi, kūnch*)—a wooden implement passed between the threads of the web to drive tight each thread of the woof in blanket weaving (*gaḍariyā*).

Bévah—[Pers. Skt. *vidhava*; *vi* = without; *dhava* = husband] (*bīdhvā, rānā, rāṇḍorī*)—a widow.

Bhābar— } (1) a grass of which the fibre is used
Bhābarī— } in rope-making; (2) the forest under the Sewālik hills.

Bhābh— } (1) blight in early autumn crops.
Bhābhī— } Azamgarh; (2) weevil eaten—of dry articles. East districts.

Bhābhī— } [Skt. *bhrātri vadhū*] (*bhaujāi, bhā-*
Bhābī— } *vaj, bhāvij*)—an elder brother's wife.

Bhābhkā— } [Hind. *bhābāka*, Skt. *vāshpa* = a
Bhābkā— } sudden burst of steam] (*bhāpkā*)—an earthen vessel used in distilling, etc. (āb-kārī).

Bhābrā—a variety of clay soil found in tanks. Mathura (*chiknot*).

Bhādāhar—[*bhad* = the sound of falling fruit]—crops cut unripe. Rohilkhand.
Chanā bhādāhar, jau kūrā;
Gekūn dhēnkā dhārā

[Cut your gram half ripe, your barley ripe, and your wheat when the ear hangs down.]

Bhādai— } [*Bhādon*, Skt. *Bhadra* = the 5th
Bhādāī— } month] (*bhadēlī, gayā, kārtiki, kuārī*)—a term applied in the East districts to the crop of rice which is sown broadcast on the first fall of rain in Bhādon and cut in Kuār (September-October) as opposed to the Aghani or Jarhan (qqv.) crop. This crop is specially known as *dhān* in the east of the Province.

Bhādārā—[see *bhādāhar*]—the green ears of the *manruā* millet. Rohilkhand.

Bhādāro—crops cut unripe. Rohilkhand (*bhādāhar*).

Bhādḍū—[? Skt. *vartaloḥa* = bell-metal]—a metal cooking vessel. Kumaun (*baṭulā*).

Bhādēlī—see *bhādai*.

Bhādī—noxious saline efflorescence. Central Duāb (*rēh*).

Bhadkī—a measure of land in Kumaun—see *nālī*.

Bhadmār—[*Bhādon*] (*bhadvār, paṇḍrā, paṇḍrī, pāṇṇo, parāhaḥ*)—land kept under preparation for sugarcane during the rains. Rohilkhand, Duāb.

Bhādo— } [Skt. *bhādra*]—(1) the fifth month of
Bhādoṇ— } the Hindu year.

Bhādoṇ hadi ēkādashī jo na chhutkē mēgh,
Chār mās barsē nāhīn, yīh bhākhē Sahdēv.

[If it does not rain on the 11th of the dark half of Bhādon it will not rain for four months—says Sahdēv the prophet.]

(2) the name in the hills for the constellation Leo (*siñhā saṅkrānt*).

Bhadvār— } [*Bhādoṇ*]—(1) the rainy season.
Bhadvārā— } East districts; (2) see *bhadmār*.

Bhadvār parāl—see *bhadmār*.

Bhagai—(*bhagūā, bhagvā, bishī, bisī, dhariyā*)—a small loin cloth worn by boys and beggars (*laṅgotī*).

Bhagal— } [Skt. *bhāga* = imposture]—grain
Bhagar— } which has heated in pits and become rotten.

Bhagar—a kind of long lakes, the beds of old rivers. Kheri.

Bhāg jānā—to dry up—of a cow's milk (*chhūt jānā*).

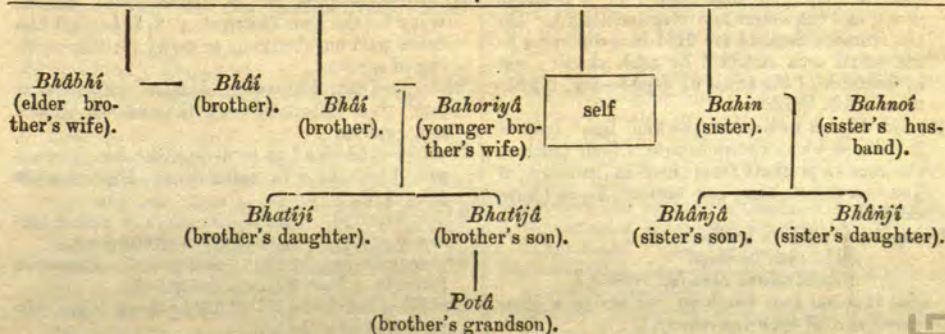
Bhagnā— } the rich alluvial lands in the Jamna
Bhāgnar— } valley. Central Duāb.

Bhaguā— } see *bhagai*.

Bhāī—[Skt. *bhrāta*] (*bhaiyyā, bhakurā*)—a brother. The elder is *barā*, the younger *choṭā, lauharā*: one by a different mother is *sautēlā*. *Bhaiyyā jī kī ghorī* = my brother's mare—common property. *Khēn mālīk ko, gīt gāvēn bhaiyyan ko* = eating at the expense of the master and singing the brother's praises.

The following table taken from Panjāb Customary Law, II. 107, gives the relationships through the brother concisely:—

Father (*bāp*).



Bhaiaṅsī—[*aṅs* = share]—see *bhāihissī*.

Bhāī bhinnā—the festival held on 12th dark nalf of Bhādon (*ogduās*).

Bhāihissī (*bhaiaṅsī, bhaipaṅsī*)—shares held by a brotherhood.

Bhainē—[*bhāī*]—a sister's son (*bhānjā*).

Bhainī—[bhāī]—a sister's daughter (bhāñjī).
 Bhains—[Skt. mahisha = the powerful one]
 (bhāñsī, bhāñsiyā)—a female buffalo.

Khaṭkan kahē kandhēl sē—hālan kē ghar jān;

Mālik apnē ghāt mēn, chalo parosin khēn.

[The buffalo that knocks her head against the peg, says to her with the hollow in her back: "Let us go to the house of the buffalo that swings her body about. Our masters are at our mercy. Let us eat the neighbours." (These are all well known bad signs in a buffalo.)]

Bhūrā bhāñsā, chandlī joē,

Pās mahāvāt birlī hoē.

[There are three uncommon things—a brown buffalo, a bald wife, and rain in December.]

Jā ghar ghorī,

Tā ghar bhāñsiyā dījiyo mohrī :

Jā ghar bhains

Tā ghar bardh bāndhiyē khēnch.

[If you have a mare in the house, put a head-stall on the cow buffalo: if you keep oxen in the same house with a bull buffalo, take care and tie them up well (as they do not agree).]

Marē qolēn Māgh mēn

Jēth mēn gālī dēn.

[Your buffalo bull calves go about starving in January and curse you in May. (Buffalo calves want care in the cold weather.)]

Bhainsā—[bhāñs] (dāngar, dāngar, dāngarā, jhoṭā, karsingī, siyāhī, thoro)—a male buffalo.

For calves see *payēā*; old buffaloes *kholā*; a herd *lahndā*: copulation of buffaloes *būhnd*.

Bhainsaurī—

Bhainsaut—

Bhainsautā—

Bhainī—

Bhainīya—

Bhainīson—[bhāñs]

Central Duāb.

Bhaipañsī—see bhaipañsī.

Bhaivād—

Bhaivaddī—

Bhaivat—

Bhaiyā—the ribs of a boat. Rohilkhand (nāo).

Bhaiyā—a brother (bhāt).

Bhaiyā chārā—[bhāī and ? Skt. char = to go,

feed] (lāndāri)—a form of tenure in which estates are held by descendants of a common stock, and the shares and responsibility for the Government demand are fixed in proportion to the actual area occupied by each sharer: not in fractions of the rupee or *bighā*—see *bighā-dām*, *dādā lāhī*.

Bhaiyā dūj—a festival on the 2nd light half of Kārtik, on which sisters entertain their brothers and receive presents from them in memory of Yamuna entertaining her brother Yama (jāmdutiya).

Bhaiyyā—[bhāī]—a brother.

Jiskē chār bhaiyyā

Mārēn dhaul chīn lēn rupayyā.

[He that has four brethren can strike a blow and run off with the money.]

Bhaiyyāchārā—see bhaiyāchārā.

Bhājī—[Skt. bhājī = to fry] (bhāñjī)—fried

vegetables.

Bhājī—[Skt. bhaj = to divide]—(1) a share, wages in kind; (2) food given to the brotherhood when they return from a wedding.

Bhājīdār—[bhājī]—an agricultural labourer paid in kind. West districts (halvāhā).

Bhākā—[cf. bhājī]—the green ears of the *mañṇu* millet roasted.

Bhakurā—a brother. Katthak's slang (bhāī).

Bhāl—

Bhāl—

Bhāl—

Bhāl—

Bhālū—[bhāl]—a kind of bamboo (bāñs).

Bhamahar—blighted millets. Azamgarh.

Bhāñbhā—(bambhā)—a blight which attacks the *sāñbāñ* millet. East districts.

Bhāñsāl—

Bhāñsālā—

Bhāñsālī—

Bhāñsālī—[bhāñsāl] (bhāñsālī)—a person who stores grain.

Bhāñsār—see bhāñsāl.

Bhāñsālī—see bhāñsālī.

Bhañg—

Bhañg—

Bhañg—

Bhañg—

Do to bhañg Guñg;

Do bañan hañ;

Tū rahtī Shivkē sañg;

Taran tāñi Guñg hai;

Tū laḍḍī khāñi bhañg.

[Come hemp and mother Ganges! Two sisters are ye. Thou livest with Shiva. Ganges delivers from sin, and hemp is as a sweetmeat to eat.]

Parhē na 'Arabī Fārsī,

Bhaiyo na daftarband:

Dayā bhac kartār kī,

Bhar bhar loṭā bhañg.

[Skilled am not I in Arabic or Persian: no post of office do I hold. But by the blessing of God I have pot after pot of hemp to drink.]

Bhañglā—[bhañg] (ganjēlī, ganjīyā, ganjīyā)

—hemp bags for pack animals (gāchhī).

Bhañg ghoṭnā—

Bhañg ghuṭnā—

Bhañgrā—[bhañg]—(1) a kind of hemp from which strong canvas is made; (2) a small creeping weed with a white flower (*verbena prostrata*) which injures rice.

Bhañj—[bhañjā] = to divide]—(1) thread ready for the loom (kargah); (2) (*bhanjat*) discount paid on changing money; (3) the twisting of a rope.

Bhāñjā—[Skt. bhaganiya, bhagini, rt. bhaga = luck; the fortunate one] (*bhainē*)—a sister's son, nephew.

Bhāñjā—[bhāñjā] = to divide, Skt. bhaj]—reciprocal assistance in cultivation. East districts (aṅvārā).

Bhāñjā hariyā—a man who cultivates with a borrowed plough. East districts (bhūñjīyā).

Bhāñjautī—[see bhāñjā]—reciprocal assistance in farming. East districts (aṅvārā).

Bhāñjī—[see bhāñjā] (*bhāñjīyā*)—a niece, sister's daughter (bhainī).

Bhāñjī—[see bhāñjī]—fried vegetables.

Bhāñkā—[? Skt. bhaj = to divide]—a ravine or fissure in the ground. Agra (bihāñd).

Bhanpaṭailā—a kind of tile used for lining sugar-boiling pans. Rohilkhand.

Bhaṅgaro—[Skt. *bhaja* = to divide]—distribution of juice on the first day of sugarcane pressing. East districts (rasvāt).

Bhaṅrsāl } [Skt. *bhāṇḍa śālā* = a house for
Bhaṅrsār } vessels]—(1) a recess in the wall of a house for holding vessels. East districts (tāq); (2) a granary (bhaṅdsāl).

Bhansāl } [contr. of *bhaṅrsāl*]—used in some
Bhansār } places to mean a fire-place (chūlhā).

Bhāṇṭ—(*bhāt*)—a whitish clay resembling chalky alluvium principally found in the valley of the great Gandak river. It retains moisture and grows sugarcane with little or no irrigation. Gorakhpur.

Bhāṇṭā—[*bhāṇṭnā*, Skt. *bhaj* = to divide] (*bhātā*)—advances to labourers. Rohilkhand, Oudh, East districts.

Bhāṇṭā—} [Skt. *bhaṇṭāki*, *bhaṇṭukā*, *bhaṇṭuka*]
Bhāṇṭ—} —the egg plant. For its affinities in western languages see “Hobson-Jobson,” sv. *brinjaul*.

Bhāṇvar—} [Skt. *bhram* = to revolve]—the re-
Bhāṇvar—} volving of the bride and bridegroom round the sacred fire. The phrase is *bhaṇvar pāṇā* or *phirṇā* (sat phērī).

Bhāṇvar jāl—[Skt. *bhram* = to revolve]—a small fishing net with large meshes (jāl).

Bhāṇvar kalī—[see *bhāṇvar*]—a flat stone to which the strands are tied in rope-making (bānsāz).

Bhāṇvātāgā—[see *bhāṇvar*]—twisted string.

Bhāo—[Skt. *bhava* = state, condition; rt. *bhū* = to be]—current rate or price.

Bhāo biktā lēnā, **bhāo biktā dēnā**—a phrase used in grain-lending transactions. The cultivator returns at harvest an equivalent in grain to the real money value of the grain lent at the time of borrowing, no interest being charged on the transaction. Rohilkhand (sūd).

Bhāo ūbh savaiyā—} a phrase used in grain-
Bhāo ūp savaiyā—} lending transaction. The tenant borrows, say, 5 maunds of grain at sowing time to the value of ₹10. He returns the value of ₹12-8 at current harvest rates.

Bhaol—} [Skt. *bhava* = state; rt. *bhū* = to
Bhaol—} exist]—the system of division of crops between landlord and tenant. North Rohilkhand.

Bhapkā—see *bhabkā*.

Bhār—[Skt. *bhṛāṣṭra* = a frying pan, rt. *bhraj*]—an oven. *Bhār se nikāl bhaṭṭī mēn jhoṅkā* = out of the frying pan into the fire. *Aphī miyān sūbahdār, ghar mēn bibī jhoṅkē bhār* = he sets up for a colonel, and his wife stokes the oven at home. *Bārah baras Dillī mēn rahē, aur bhār jhoṅkā* = he was twelve years in Delhi and stoked an oven all the time. *Bhār jhoṅkē aur pūchhē gāṇv kī jamā* = his business is to stoke an oven, and he has the impudence to ask “how much revenue does the village pay”? *Akēlā chānā bhār ko nahīn phoṛā hai* = one grain of gram will not burst the oven.

Bhār—} [Skt. *bhāra*]—a load or bundle of any-
Bhārā—} thing.

Bhārā—[Skt. *bhāra*]—hire. *Bhārē par dēnā* = to let out on hire.

Bharāṭ—[*bharṇā* = to be filled]—irrigation of land; irrigation dues. West districts (ābpāshī).

Bharan—} [*bharṇā* = to be filled]—the weight
Bhāran—} on the lever used for lifting water (dhēṅklī).

Bharanī—the 2nd lunar asterism—see *bharṇī*.

Bharāo—[*bharṇā* = to be filled]—the lintel of a door (sardal); the earth piled on a roof; soft earth filled into a hole.

Bhararh—scaffolding. Kumaun (chālī).

Bharārī—refuse straw, etc., on the threshing floor. West districts (gaṇṭhā).

Bharat—[Skt. *varṭaka*]—an alloy in equal parts of copper and zinc (phūl).

Bharat—[*bharṇā* = to be filled]—the amount of revenue paid by one of the sharers in a coparcenary village. West districts.

Bharaunā—[*bharṇā* = to be filled]—a load of wood or grass (bharotā).

Bharautī—[*bharṇā* = to be filled]—a release in full of a debt (fāriḡ khatī).

Bharbhūñjā—} [*bhār* = oven, Skt. *bhṛashtṛa*;
Bharbhūñjā—} *bhūñnā* = to fry] (*bhūj*, *bhūñjavā*, *bhūrijī*)—a grain-parcher. *Bhār-bhūñjē kī laṛkī, kēsār kā tilak* = a grain-parcher's brat with a saffron forehead spangle. The parching house is *goṇrsāl*, *goṇrsār*, *goṇrsārī*, *bharsāl*, *bharsār*, *bharsāin*, *ghoṇsār*, *ghoṇsārī*. The fire-place is *bhār*; the pit in front of the fire-place into which the grain falls *parui*; the earthen pot in which the grain is parched—to the east when large *khapṛā*, when small *khapṛī*—to the west *nād*, *nādā*, *nānd* *nāndiyā*, *karizāl*; the spoon for taking out the hot sand *karchhā*, *karchhī*, *karchhulā*, *karchhulī*; the ladle or stirrer *dabīlā*; the iron hook for drawing out the grain *kauchā*; the sieve *jharṇā*, *chalnā*, *chalnī*, *chhalnī*; the poker *chalaunī*, and to the east *khudnī*, *khoṇī*; the large grindstone *jānt*, *jāntā*; the middle sized stone *chakkī*; the small stone *darēṭī*, *darēṭī*.

Bharērī—[Skt. *bhāṇḍa* = a vessel]—a pile of pots carried on the head, one above the other (jēhar).

Bhariyā—[*bharṇā* = to be filled]—land artificially irrigated. West districts.

Bharkail—} [*bharkaṇā* = to blaze up, to be
Bharkailā—} scared. Skt. *bhrajj* = to fry]
Bharṇā—} (*chaukahā*, *chauṅkahā*,
Bharṇā—} *pharṇā*)—an ox or other animal that shies or starts. East districts.

Bharṇā—[lit. to be filled]—(1) to irrigate land. West districts (ābpāshī karnā); (2) to deposit cattle, etc., in repayment of a debt. Central Duāb (lāin).

Bharṇī—[*bharṇā* = to be filled]—(1) the shuttle; the thread of the woof (kargah); (2) land given in mortgage. East districts.

Bharṇī—[Skt. *bharṇī*]—the 2nd or 7th lunar asterism (nakshatra).

Bharotā—[*bharṇā* = to be filled] (*bharaunā*, *bharautā*, *binḍā*, *pinḍā*)—a faggot, a bundle of fodder. Central Duāb.

Sharpāl—[*bhar* = full; *pānā* = to obtain]—a release in full of a debt (fāriḡ khatī).

Bharsahā—[*bharnā* = to be filled]—the cross-beam of a well. Lower Duāb (miyār).

Bharsāin— } [Skt. *bharashtra śhāla*]—a house for
Bharsāl— } parching grain (bharbhūjā).

Bharsār— }
Bharsārvālā—[*bhāṇṣāl*]—a grain factor.

Bhartā—(*bhartā*)—vegetables crushed up in the hand after being boiled—cf. *bhājī*.

Bhartī—[*bharnā* = to be filled]—(1) the stuffing of a quilt (*razāl*); (2) money required for the purchase of a full cart load; (3) a handful of grain thrown in at the time of sale to make up for dirt (*muṭṭhiyā*); (4) carrying about grain in carts for trade.

Bhartiyā—[Skt. *varṭaka*]—a cooking pot made of bell-metal (*baṭulā*).

Bhartū—[*bharnā* = to be filled]—solid—of bamboos, etc. (*bāṇs*).

Bharukā— } [*bharnā* = to be filled]—an earthen
Bharukī— } drinking cup.

Bhās— } [*bhasnā* = to sink] (*chabhār*, *cha-*
Bhasān— } *hal*, *chhīlīl*, *chīk*, *chīkar*, *qabāhā*,
dahāl, *daldāl*, *dhasān*, *dhasāo*, *habarā*, *habsā*,
hilā, *kich*, *kichar*, *kichkil*, *lahalvā*, *lahalī*,
pachpach)—mud, muddy ground, a swamp, a quagmire. East districts.

Bhasam—[Skt. *bhasman* = ashes, rt. *bhas* = to consume]—crops withered by drought. East districts (*jhīrī*).

Bhasēṇḍī—[Skt. *viśa*, rt. *viś* = to pierce] (*bhīs*, *kwaīkārī*)—the root of the edible lotus.

Bhāsūr—[Skt. *bhrātra śhvashura*]—the husband's elder brother; the wife's brother-in-law (*jēth*).

Bhāt—[Skt. *bhrāshtra* = a frying pan]—(1) a fire-place (*chūlhā*); (2) a pit or hole; (3) (*bhāṭṭā*, *bhīṭ*, *bhīṭā*) a pig sty (khobār).

Bhāt—(*bhāṭ*, *bhāṭh*)—a whitish alluvial clay in the valley of the Gandak. Gorakhpur. In Banda it is another term for *paruā* (qv.).

Bhāt—[Skt. *bhakta*]—(1) (*dēdhukā*) boiled rice; among Muhammadans *khushkā*.

Prīt na jānē pī kī jāṭ,
Nīnd na jānē ṭūṭī khāt
Bhūkh na jānē bāsī bhāt
Piyās na jānē dhobī ghāt.

[Love heeds not the lover's caste. Sleep heeds not a broken bed. Hunger heeds not stale rice. Thirst heeds not soapy water.]

Bhāt hogā to kavē bahut ā rahēngē—[where the corpse is, there shall the eagles be gathered together.]

(3) the presents given to the bride and bridegroom at marriage by their respective maternal uncles (*māmū*) and by a woman's brother in the 4th month of pregnancy—see *chhochak*, *chauk*.

Bhātā—[*bhāṭṭā* = to divide]—advances to labourers. East districts, Oudh, and Rohilkhand.

Bhatār—[Skt. *bhartṛi* = a master]—a husband; a woman's word (*khāvind*).

Bhāt dēnā—see *bhāt* (2).

Bhāth—see *bhāt*.

Bhāthī— }

Bhāthī— } [Skt. *vastī*]—a pair of bellows.

Bhāthiyārab— } to cover in the seed in the fur-

Bhāthiyārab— } row. East districts.

Bhāthua—the last plough in the line when sngar-

cane is being sown. East districts (*harī*, *īkh*).

Bhatījā—[Skt. *bhrāṭṛivya*] (*bhainē*)—a brother's son; a nephew—see *sārū*.

Bhatījī—[see *bhatījā*] (*bhainī*)—a brother's daughter; a niece.

Bhatmāl—Sugarcane grown from cuttings (*īkh*).

Bhatmās— } (*bhatvās*, *bhatvāns*, *khajhukhā*)—a
Bhatmāns— } kind of coarse pulse.

Bhatrēnri—a tall variety of the castor-oil plant. Azamgarh (*araṇḍ*).

Bhatṭhā—[Skt. *bhrāshtra*, rt. *bhrāj* = to fry]—a fire-place, a brick-kiln.

Bhatṭhī—[see *bhatṭhā*]—(1) a fire-place; (2) a brick-kiln; (3) a liquor-still.

Bhaṭulā— } bread made of the flour of gram,
Bhatulā— } *arhar*, and *mūng* (*angākar*).

Bhaṭuvā—a variety of light dry soil, yielding only an autumn crop.

Bhaun—[? Skt. *bhram* = to revolve]—(1) the sloping pathway of a well (*naichī*); (2) a well pulley (*charkh*); (3) (*pāchar*, *roṛd*)—small pieces of wood, etc., put into the cavity of a sugarcane mill to help in grinding the cane. Rohilkhand (*kolhū*).

Bhauṇrā—[Skt. *bhūmigriha*]—(1) an underground pit for storing grain. East districts (*khāt*); (2) the underground story of a house (*takhānah*).

Bhauṇrā—[Skt. *bhram* = to revolve]—(1) a winnowing sheet. Gorakhpur (*jhūlf*); (2) the perpendicular roller in a Persian wheel. Bundelkhand (*arhat*); (3) staggers in cattle. Bundelkhand (*tapkā*); (4) rinderpest in cattle. Rohilkhand (*chēchak*); (5) the block in which the axle of a cart is fixed (*gārī*); (6) (*bhauṇrī*) an insect which attacks millets in dry weather. Duāb and Rohilkhand; (7) a curl or twist in the hair of a horse which according to its position is lucky or unlucky (*ghorā*).

Bhauṇrī—[see *bhauṇrā*]—(1) the horizontal roller of the Persian wheel. Bundelkhand (*arhat*); (2) the axle of a cart (*bahī*, *gārī*); (3) a small earthy-coloured worm with a black head which attacks millets in dry weather, and is said to make the stalks poisonous to cattle.

Bhauṇrī—see *baurī*.

Bhauṇrkālī—the anchor used by the rope-twister (*bānsāz*).

Bhauṇṭī— } [Skt. *bhram* = to revolve]—the
Bhauṇṭī— } handle of the spinning-wheel. East districts (*charkhā*).

Bhaur—[*bhauṇrā*]—rinderpest or staggers in cattle. Central Duāb (*chēchak*).

Bhaurā—(1) hot ashes. East districts; (2) bread made of *arhar* pulse and cooked in the ashes (*angākar*).

Bhaurī—[see *bhaurā*] (*angakrī*, *angārī*, *bāṭī*, *baṭṭī*, *liṭṭī*, *madhūkārī*)—coarse cakes cooked in ashes.

Bhautā— } [see *bhauṇṭī*]—the ribs of a boat.
Bhautā— } Rohilkhand (*bāthā*).

Bhāvajī—[Skt. *bhrāṭṛi vadhū*]—a brother's wife (*bhābī*).

Bhavan—[Skt. *bhram* = to revolve]—the circle in which the oxen revolve in working the sugarcane mill. South Oudh—cf. *bhaun* (*kolhū*).

Bhavānī—(1) the goddess Pārbatī, wife of Shiva; (2) rinderpest in cattle. East districts (*chēchak*); (3) small-pox in human beings.

Bhāvlī—see bhāoli.

Bhēj—[Skt. *bhaj* = to share]—(1) rent of land; (2) various cesses on land (abvāb).

Bhēj barār— } [bhēj = rent; barār = tax]—a
Bhēj birār— } tenure in Bundelkhand; also
known as *bāchh barār*, analogous to the *bhaiyā chārā* (qv.). "Throughout the district of Banda the old *bhēj barār* tenure which attracted so much attention from the beginning of our rule up to the period of last settlement has practically disappeared, and the words *bhēj barār* and *bhaiyā chārā* no longer possess their old interest, or, it is hoped, their old vagueness of meaning. The *bhēj barār* tenure proper appears to have been the simplest and most elementary form of proprietary right: the co-sharer had simply the right to cultivate as much land as he could, and for this he paid his quota of the demand due upon his fields. His interest in the village and his responsibility for the revenue rose and fell with his cultivation, and the man who paid most one year might a few years later pay less than all his neighbours: indeed, the position of the member of a proprietary body in Bundelkhand holding their land under the *bhēj barār* tenure appears to have resembled very closely that of a member of a Russian commune, for in both cases the working power of a man's family came to be the measure of his holding." A. Cadell, *Banda Settlement Report*, pp. 39-40.

Bhēll— a lump of coarse crystallised sugar (gur): *gaṇvār bhēllī dē, gāndā na dē* = the boor is ready to give a lump of molasses, but he won't give a sugarcane. (Strain at the goat and swallow the camel).

Bhēnr— } [Skt. *bhēṇa*]—a ram (bhēr).

Bhēnrā— } [Skt. *bhēṇa*]—a ram (bhēr).

Bhēnrā—[bhēnr]—of an ox, with horns twisted like a ram.

Bhēnrā—withered or blighted—of crops. North Rohilkhand (jhiri).

Bhēnrhai—[bhēnr]—the feast of a sheep held once a year in Sāvan and Bhādoṇ or oftener among Dhobis, Kahārs, Kumhārs, Telis, Kalvārs, and barbers of a *ṭappā* of 49 actual or supposed villages. Azamgarh.

Bhēnrvaṇs—[bhēnr]—manuring land by folding sheep upon it. East districts (khatānā).

Bhēnt—[lit. = meeting] (*bhēṇ, nazrānah*)—(1) presents made to a landlord or any superior on meeting or visiting a village; (2) a scapegoat (*pujāpā*); *bimāri bē kisi barē dāmī kē bhēnt liyē nahīn jāti* = pestilence never departs without making some great man a victim.

Bhēr— } [Skt. *bhēṇa*] (*bhēnr, bhēnrā, mēṇḍhā,*
Bhērā— } *mimiyā*)—a ram. *Bhūlē Bāhman*

bhēr khāē, ab khāūn to Rām dukhā = the Brahman by mistake ate mutton; "God help me if I ever eat it again." *Sastē bhēr kī dum uṭhā uṭhā dēkhē hain* = looking for maggots under the tail of a cheap sheep (looking a gift horse in the mouth). *Bhēr kī lāt ghuṭvan loṇ* = if a sheep kicks you it is only below the knee. A sheep is *bhēri* or *gādar*; a lamb, generally *bhēr kā bachchā*; to the east, *ghēntā*; in the Duāb, *barā, mēṇḍā, ulā, unnā*; a flock of sheep *gallā, rēvar*; and in the Central Duāb, *ṭainī*. The wool is *ūn*; to shear is *pairī karnā*.

Bhērī—see bhēr.

Bhēriyā—[see bhēr]—an ox whose horns join in the centre. East districts (bail).

Bhēr kā bachchā—a lamb (bhēr).

Bhēs—[Skt. *vēsha*]—clothes. *Jaisā dēs vaisā bhēs* = dress according to the country you are in. While at Rome do as the Romans do.

Bhēsaurā—[bhēs]—a field scarecrow dressed up in old clothes. Kumaun (dhokhā).

Bhēt—see bhēnt.

Bhijua—[? *bhījā* = to be damp]—the early rice crop. Rohilkhand. But see *bijhuvā*.

Bhīnch—[*bhīchnā* = to press]—a wedge, used to fasten the legs of a bed, etc.

Bhīndī—[Skt. *bhīṇḍa, bhīṇḍaka*] (*baigan, bain-gan, ram turai, rām tarō*)—the lady's finger, a kind of vegetable (*Abelmoschus esculentus*).

Bhinsār— } [Skt. *bhānu* = the sun's rays]—

Bhinsārā— } the early morning (fajar).

Bhinsarvā— }

Bhīnt—[Skt. *bhitti*] (*bhit*)—(1) a wall usually made of mud or mud bricks.

Mērē Lālā kī anokhī rīt:

Sāvan Bhādoṇ uṭhāvēn bhit.

[My friend the Lala is a queer fellow: he builds his mud walls in the rains.]

Ochhē kī pīt, bālā kī bhit = the cur's love is like a wall of sand.

(2) the space between the top of the wall and the thatch used for storing small articles. East districts (divār).

Bhīnt—the mound on which betel is grown (pān).

Bhīr—[*bhīrnā* = to join]—a pile of *arhar* on the threshing-floor. East districts.

Bhīr—the space fenced in to contain the flour as it falls from the grindstone (*chakkī*).

Bhīrā— } [see bhīr]—thick sowing of seed. East

Bhīrā— } districts (chhīdā).

Bhīrā—weights of dry clay used in pressing out the treacle in a sugar refinery. East districts (khaṇḍā).

Bhīrī—the sloping pathway of a well. Parts of Rohilkhand (*naichī*).

Bhīrī—see bhīr.

Bhis— } [Skt. *visha*, rt. *vish* = to pierce]—

Bhisēṇḍā— } the root of the edible lotus

Bhisīr— } (*bhasēṇḍī*).

Bhit—see bhīnt.

Bhitarā—[*bhitār* = inside]—the inner bullock when threshing or working the sugarcane mill (*dāēn, kolhū*).

Bhitaurl—[*bhit*]—ground-rent levied on resident artisans and traders (abvāb).

Bhiti—see bhīnt.

Bhogal—[*bhōṛal*]—the talc or mica powder thrown about at the Holi festival (abīr).

Bhogaldai—the highest cotton plant in a field, worshipped with particular ceremonies—see *ban*. West districts (*sardār*).

Bhogbandhak—[*bhog* = enjoyment; *bandhak* = mortgage] (*paṭāvan, paṭbandhak*)—a usufructuary mortgage (*rahnī*).

Bhoghiyā—a sowing basket. East districts (*khānchī*).

Bhoglā—[cf. *bhogaldai*]—a large cotton-pod.

Bhoglābhā—[*bhog* = enjoyment; *lābhā* = profit]—usufruct in lieu of interest.

Bhojan—[Skt. *bhuj* = to eat]—food (*khānā*).

Bhāk gayā bhogan milē;
Jārā gayā qabāi;
Joban gayā trīyā milē;
Tīnoñ dēo bahāi.

[It is useless to get food when hunger is gone; a quilt when the cold is gone; a wife when youth is gone.]

Bāēntē bhogan karē, dahinē pīvē nīr;

Das din yon bhūlo rahē, avē rog sarīr.

[If you eat with the left hand and drink with the right, and do this for ten days running, you will get a sore disease.]

Bhoksā—(*bhuksā*)—a Hill tribe claiming to be Puwār Rajpūts: there the name is synonymous with sorcerer (*jādūgar*).

Bholānāth—one of the local gods in Kumaun, worshipped especially by the gardener caste. A small iron trident is sometimes put up at the corner of a cottage as his emblem, and resorted to when any sudden or unexpected calamity attacks the residents. (Atkinson, *Himalayan Gazetteer*, II, 817.) It is one of the titles of Shiva or Mahādēo (*dīhvār*).

Bholuā—a flat earthen vessel like a tea-saucer, used for serving round food at feasts.

Bhoñjā—stony—of land. Allahabad (*patthar*).

Bhor— } [Skt. *vyushṭi*]—(1) in the early

Bhorahrē— } morning (*fajar*); *ghor*, *mor*, *chor*, *pāñ pīvēn bhor* = horses, peacocks, and thieves drink water in the early morning; (2) the first watering of any crop. Central Duāb.

Bhorī—a blight in opium. East districts.

Bhorkā—semi-circular depressions in the shrines built to the sonless dead into which milk and Ganges water are poured. West districts (*aūd*).

Bhūblā—a stack of straw or fodder. Rohilkhand (*bauṅgā*).

Bhugtān ho jānā—[*bhugtānā* = to be required]—of a bill of exchange, to be paid and discharged (*khokhā*).

Bhūl— } a destructive caterpillar, the palmer

Bhūlā— } worm.

Bhūlīn pērā—[*bhūmī* = earth; *pēr* = tree]—the stump of a tree (*khutthā*).

Bhūj—[*bhūnjānā* = to fry]—a grain-parcher (*bharbhūnjā*).

Bhūjā—[*bhūj*]—parched grain (*chabēnā*).

Bhūjālī—[Skt. *bhūja* = the arm]—(1) the hill-man's curved knife or *khukhari* (*chhurī*); (2) an iron pot with a handle, used by Hindu ascetics.

Bhujēnā—[*bhūj*]—parched grain (*chabēnā*).

Bhukkā—pulse flour (*saffū*) prepared with sugar.

Bhulārī—refuse straw, etc., on the threshing-floor (*garthā*).

Bhūmiyā—[Skt. *bhūmya* = belonging to the earth] (*bhūmyā*)—the tutelary god of the homestead.

West districts. He is often confounded with *Khētrpāl* or *Bhairōn*. "The erection of his shrine is the first formal act by which the site of a new village is consecrated; and where two villages have combined their homesteads, for greater security against the marauders of former days, the people of the one which moved still worship at the *Bhūmiyā* of the deserted site. *Bhūmiyā* is worshipped after the harvests, at marriages, and on the birth of a male child; and Brahmans are commonly fed in his name. Women often take their children to the

shrine on Sundays, and the first milk of a cow or buffalo is always offered there." (Ibbetson, *Panjab Ethnography*, p. 114.) His worship is often managed by sweepers who beat a drum at his shrine; and the pious fix to the shrine with coudung small pieces of straw in the form of a rude Maltese cross known as *satiya* or *svastika*. "He sometimes possesses persons, and his sign is that the hairs of the scalp-lock become hopelessly entangled." (Atkinson, *Himalayan Gazetteer*, II, 825.) He is sometimes known as *khērā*, and in the hills *saim* or *sayam*, the Kumāoni corruption of *svayambhu*, the Buddha form now worshipped in Nepāl.

Bhūmiyārā pūjā—[*Bhūmiyā*]—the worship of the local village god. Oudh.

Bhūmko—[Skt. *bhūmī* = the earth]—a spring.

Hill districts (*choiyā*).

Bhumrā—early morning. Central Duāb (*fajar*).

Bhūmyā—see *Bhūmiyā*.

Bhunānā—[Skt. *bhraj* = to fry]—(1) to parch grain. West districts (*bhunṇā*); (2) to change money.

Bhuñd— } see *bhūñr*.

Bhuñdā— }

Bhuñdiyā— } (*bhānjā hariyā*, *boñhḍiḍā*)—a

Bhuñdrāeti— } man who cultivates with a bor-

rowed plough. West districts.

Bhungī—an insect which destroys the leaves of young sugarcane.

Bhunjānā—[Skt. *bhraj* = to fry]—to have grain parched. East districts (*bhunṇā*).

Bhunjavā—[*bhunjānā*]—a grain-parcher (*bharbhūnjā*).

Bhunjeriyā—(*bāl*)—the hair on the maize cob. Bundelkhand.

Bhūnjiyā chāur—(*umā chāur*)—rice husked after being parched; opposed to *arvā chāur*. East districts.

Bhūnjā—[Skt. *bhraj* = to fry]—(1) to parch grain. East districts; (2) of land—to turn it up and allow it to be parched by the summer sun—cf. Virgil, *Geor.*, II, 259—*terram multo ante memento excoquere* [remember to get the ground well baked].

Bhūnnā—[Skt. *bhraj* = to fry] (*bhunānā*, *bhunjānā*, *bhunjānā*, *ohrāb*)—to parch grain. West districts.

Bhuñr— } (*bhuñd*, *bhuñdā*, *bhuñḍ*, *bhuñḍā*)—

Bhūñr— } literally monstrous; uncouth; a

Bhuñrā— } bullock without horns, or with very

Bhūñrā— } small horns.

Bhūñtā—[Skt. *bhṛishṭi* = frying, roasting] (*bhūñtiyā*, *bhūtiyā*, *bhuñṭā*, *gupphā*, *gupphī*)—a

cob of the *juār* millet or maize—cf. *añḍiyā*.

Bhūr—[acc. to Platts, Skt. *bhūrni* = moving rest-

lessly about] (*bhūd*, *bhūḍā*)—a variety of soil.

"It is characterised by (1) the size and hardness of its particles, and their want of affinity, which renders the soil friable and porous; (2) its slender capacity for absorption, being able only to retain one-fourth of its weight of water; (3) the rapidity with which it absorbs and gives off water; (4) its power of self-supply by capillary attraction of moisture from below; and (5) its facility for accelerating the decomposition of organic matter."—Mainpuri Settlement Report: *Gazetteer*, N. W. P., IV, 485.

Bhūr—the side spring in a well. East districts (Jhīr).

Bhūr—the presentation of money and food to a selected number of Brahmans, etc., at a wedding; contrasted with *bakhēr*, the general largess to the crowd.

Bhūr lokhuriyā—[*lokhpī* = a fox]—sandy soil in which foxes burrow. Rohilkhand.

Bhūr mīlānī—[*mīlā* = to be mixed]—sandy soil mixed with loam. Rohilkhand. See *domaṭ*.

Bhūr rētilī—[*rēt* = sand]—a soil principally composed of sand.

Bhūr savaiya—[*savāi* = extra]—soil with an excess of sand.

Bhūr tarāī—the lower or flooded portion of a river-valley. Central Duāb.

Bhūr thāndī—cold sandy soil.

Bhūr urānī—[*urā* = to fly]—sandy soil which is blown about by wind.

Bhūrā—[Skt. *bābhru*]—of cattle, whitish with a pinkish skin.

Bhūrārī—} refuse straw on the threshing-floor
 } (*gañthā*).

Bhurārī—} [*bhor*]—early in the morning
 } (*fajar*).

Māh bhurārī, Jēth dopahārī, Sāvan sājñhē kār,

Kahai Kabīr, Suno bhāī sādū—yih tīnō haḡd khōr.

[“Listen,” says Kabir, “brother, ascetic! The worst times to go and ease nature are in the morning in Māgh (winter), mid-day in Jēth (summer), and the evening in Sāvan (the rains).”]

Bhurbhur—mica or talc powder thrown at the Holi festival.

Bhurđī—a blight in sugarcane. North Rohilkhand.

Bhurjī—[see *bharbhūñjā*]—a grain-parcher.

Bhurkī—(1) the smallest-sized house granary (*dhōṇdkī*); (2) a pit for water; (3) a small earthen pot.

Bhurī—an insect injurious to pulses, castor-oil plants, etc. East districts.

Bhurā—see *bhartā*.

Bhus—[Skt. *bhus*, rt. *bhus* = to discharge]

Bhūs—} (*bhusī, bhūsī, chīlā*)—the chaff and

Bhusā—} husks of cereals, used as fodder.

Bhūsā—} The chaff of pulses is *chhimaūr*.

Also see *missā*.

Bhusail—

Bhusailā—

Bhusail—

Bhusair—

Bhusairā—

Bhusairī—

Bhusaul—

Bhusaulā—

Bhusaulī—

Bhusaulāḡ—

Bhusaur—

Bhusaurī—

Bhusaurā—

Bhusaurā—

Bhusaurī—

Bhusaurī—

Bhusērā—

Bhusēlā—

[*bhus*] (*khoṇpā, khoṇī, obrā, obrī*)—a house in which chaff is kept. *Chhūṭī ghorī bhusaurī khārī* = when the mare gets loose she stands at the chaff-house. To the east they say *chhuṭal ghor bhusaulē thār*.

Bhusī—} [*bhus*]—chaff, bran.

Bhusiār—} [*bhus*]—(1) a pile of grain and
 } chaff ready for winnowing (*sillī*);
 } (2) thorough threshing of grain (*dāñh*).

Bhusrī—[*bhus*]—(1) a house for chaff; (2) of a dull red colour—of cattle. Central Duāb.

Bhūt—} a term in Banda for the alluvial soil
 } (*kachhār*) on the slope of a river-bank. See Settlement Report, p. 5.

Bhūt—} [Skt. *bhūta* = bean] (*batds, baydr,*

Bhūtā—} *bhūtāl, bhutnī, prēt, rukh chāḡhvā,*
 uparī, uparihā, uparvāns)—a ghost or demon.

“In the earlier works the term is applied to the elements of nature and even to deities. Shiva himself is called *Bhutesa*, or “Lord of Bhūts.”

With a change of religion the word *demon* acquired an evil meaning; and similarly the word *bhūta*, as applied to the village gods, carries with it among Brahmanists the idea of an actively malignant evil spirit.” (Atkinson, *Himalayan Gazetteer*, II, 702.)

“When a man dies a violent death his disembodied spirit travels about for about 12 months as a *prēt*, and even in that state is apt to be troublesome. But if at the end of that time he does not settle down to a respectable second life he becomes a *bhāt*; or in the case of a female who has died in the pangs of labour, a *churail*; and as such they are a terror to the whole country, their object being to give as much trouble as may be to their old friends, possessing them and producing fever and other diseases. Low-caste men, such as scavengers, are singularly liable to give trouble in this way, and are therefore always buried or burnt face downwards to prevent the spirit escaping. These ghosts are most to be feared by women and children, and especially after taking sweets: so that if you treat a school to sweetmeats the sweet-seller will also bring salt, of which he will give a pinch to each boy, to take the sweet taste out of his mouth. They also have a way of going down your throat when you yawn, so that you should always put your hand to your mouth, and had also better say ‘*Nārāyan*!’ afterwards. Ghosts cannot set foot on the ground, and you will sometimes see two bricks or pegs stuck up in front of the shrine for the spirits to rest on. Hence, when going on a pilgrimage, or with ashes to the Ganges, you must sleep on the ground all the way there, so as to avoid them, while the ashes must not rest on the ground, but must be hung up in a tree, so that their late owner may be able to visit them. So in places haunted by spirits and in the vicinity of shrines you should sleep on the earth and not on a bedstead. So, again, a woman when about to be delivered is placed on the ground, as is every one when about to die.” (Ibbetson, *Panjab Ethnography*, 116-117.)

Bhāt fariyādē Rām par, khāvē ko kuchh dēo:

Jo ham ko jānat nāhīn, chāḡh chhātī par lēo.

[The devils complained to God and asked for something to eat. He replied, “Whoever knows me not, mount on his chest and take.”]

Mār kē āgē bhūt bhāgtā hai = a thrashing makes a devil run. *Lāton kē bhūt bāton sē nahēn māntē* = a devil that wants kicking won't mind words. *Phirāṅg [Paṭhān] kē pūt, gharī mēn auliyā gharī mēn bhūt* = the Britisher's [Paṭhān's] brat—one moment a saint, another moment a devil.

Bhūt ball—[*bhūt*, Skt. *bala*]=offerings to the local ghosts.

Bhuṭiyā—see *bhūṇṭā*.

Bhūṭlā—see *bhūt*.

Bhuṭṭā—see *bhūṇṭā*.

Bhuvā—(1) a rice nursery. Oudh (*biyār*); (2) the flowers of the *kāns* or *mānj* grass.

Bīā—seed. East districts (*bīj*).

Biahautī—the first married wife (*biyāhtā*).

Bīāj—see *byāj*

Bīājū—see *byājū*.

Biaua—[*biyānā* = to bring forth] (*sadhāra*, *tālvā*)—presents given by relatives to a woman at the time of pregnancy.

Bibāh—marriage (*byāh*).

Bibī—(*bivī*)—a wife: a Muhammadan term (*iorū*).

Bichālī—[cf. *bichhānā* = to spread] (*nivārī*)—straw or grass used as bedding.

Bichhaunā—[*bichhānā* = to spread]—bedding (*bistar*).

Bichhiyā—[*bichhā* = a scorpion]—a woman's ornament for the feet which fits over all the toes, so called from its shape.

Bichhonā—[see *bichhaunā*]—*bhūkh ko bhojan kyā*; *nind ko bichhonā kyā* = hunger cares as little for the quality of food as sleep does for bedding.

Bichhornā—to clean cotton from its seed. West districts (*oṭnā*).

Bichhuā—[*bichhū* = a scorpion]—(1) small irregularly-shaped pieces of *kankar* for road metal (*kankar*); (2) a woman's foot ornament—see *bichhiyā*; (3) the seed-pod of hemp.

Bichrā—} (*bīj* = seed)—a seedling (*paud*).

Bichrā—}

Bidā—[Skt. *vidāya*, which, however, according to Sir Monier Williams, is probably not a Sanskrit word, but comes from the Arabic *vidā*]—permission of the bride to return to her parents' or her husband's house (*rukhsat*).

Bidahnā—[P Skt. *vyādha* = to separate]—(1) to plough up the millets when they are about a foot high. Duāb; (2) to give a light ploughing to cover in the rice seed. East districts.

Bidahnī—see *bidahnā*.

Bidar—[P Skt. *vija-dara* = seed-clearing] (*bhāl*, *bhālī*)—a heavy rake for collecting weeds and softening the surface of a field.

Bidar farshī—[*bidrī* = an alloy of copper, zinc, and tin, which takes its name from the town of Bidar in the Deccan; *farsh* = a carpet]—a small-sized tobacco pipe—see *naichā band*.

Bidh—[Skt. *vidhi* = rule]—the balance of an account (*bahl*).

Bidhbandī—[*bidh*]=rents paid in lump (*bil muṭṭā*).

Bidh milānā—(1) to balance an account; (2) to work out a horoscope.

Bidh milnā—of the horoscope taken before marriage, when the signs of the bride and bridegroom correspond and are considered auspicious.

Bighā—[see *bēārī*]—the man who works the swing irrigation-bucket. Oudh and Rohilkhand (*biyāṛ*).

Bidhvā—[Skt. *vi* = without, *dhava* = husband; Latin *vidua*]—a widow (*bēvā*).

Bigahl—[*bighā*]—an irrigation bed in a field (*kiyārī*). East districts.

Bigauto—the milk of a buffalo for twelve days after calving. Kumaun (*dūdh*).

Bighā—[acc. to Platts, Skt. *vigraha* = stretching out]—a superficial measure of land. The *pakkā bighā* is fixed at 3,025 square yards—that is, one square *jarīb* of 60 *gaz*, or five-eighths of an English acre, or 3 roods, 5 perches. The usual subdivision is—

20 *ānvānsī* = 1 *kachvānsī*.

20 *kachvānsī* = 1 *bisvānsī*.

20 *bisvānsī* = 1 *bisvā*.

20 *bisvā* = 1 *bighā*.

The local (*dēhī*, *kachchā*) *bighā* varies throughout the province, and is on an average about one-third or one-fourth of an acre. In Rohilkhand it comes to a square of 20 paces, or say 900 square yards or Big. 5-7-11-1 = 1 acre. In Bundelkhand the village *bighā* is expressed as a square *rassi* of 75 *kāth*. Sir H. M. Elliot gives some of the varieties of the *bighā* as follows:—

	100 acres.	<i>bighā</i> .
Farrukhabad	.	= 175-12-0
East and South Gorakhpur	.	= 192-19-7
Allahabad and Azimgarh	.	= 177-5-15
Azimgarh and Ghazipur	.	= 154-6-1
Bijnor	.	= 187-19-15

In the East districts the *dhār* corresponds to the *bisvānsī*, and a *maṇḍā* is two *bisvā*.

Bighā arhaiyā—an allowance of 2½ *sēr* of grain per *bighā* given to Pāsi watchmen. Oudh.

Bighādām—a tenure under which the owner pays a quatum of revenue in proportion to the amount of land he occupies—cf. *bhaiyāchārā*, *lānādārī*. Azamgarh.

Bighautī—land assessed by rates per *bighā*: the opposite of *bilmuṭṭā* (qv.).

Bihā bhāt—} [*biyāh* = marriage; *bhāt* = cooked

Bihā bhāt—} rice]—the food eaten by the relatives of the married pair after the marriage: contrasted with *kumārī bhāt* (qv.).

Bihāt—(1) the ghost that visits children in their sleep and causes them to laugh or cry: an image of her is made in cowdung and put in the room in which a woman is delivered; (2) the birth-song.

Bihān—[Skt. *bhānu* = the sun's rays]—the morning; next morning (*fajar*).

Bihāṇḍ—} [Skt. *vedha* = excavation] (*bēhār*,

Bihār—} *bhāṇḍā*)—land cut up by ravines.

Bihār—[see *bihāṇḍ*]—the sharpening of the teeth of a saw (*ārā*).

Bihar—[see *bihāṇḍ*]—a surface depression used as a well. Rohilkhand (*choā*).

Bij—[Skt. *vija*] (*bīā*, *bīhan*, *biyā*)—seed.

Tulsi apnē Rām ko rīj bhājo kē kīj,
Khēt parēn tē jāniyēn ulto sādho bij.

[Always praise God, Tulsi, whether you are pleased or vexed. The crop grows whether the seed falls upside down or straight.]

Bijae dasmīn—[Skt. *vijaya* = conquest]—the 10th of victory; the feast in honour of Rāma's

victory over Rāvana, held on 10th light half of Kuār.

Bijae ghañt— } [Skt. *vijaya* = conquest;
Bijae ghañtā— } *ghañtā* = bell—a large
temple bell with erect edges (ghañtā).

Bijāl—[*bīj* = seed]—surplus seed given to workmen at sowing time; wages for sowing paid in grain. Upper Duāb (bijvār).

Bijaith—[*bīj* = seed]—an ornament, generally in five pieces, strung together, worn just below the *bāzū* or *bāzū-band* on the upper arm (bijauṭhā). East districts.

Bijak—[Skt. *vijaka* seed]—an invoice for goods. *Bijak khātā* is the merchant's price-list (bahī).

Bijar— } [*bīj* = seed]—(1) (*harjinsā*) land in-
Bijar— } tended for the growth of cereals.
Duāb, Rohilkhand, Oudh; ((2) *dosāl*, *pēh*)
alluvial land cultivated for the first time; (3) an
unproductive, hard, gravelly, clay soil. East
districts.

Bijār—[*bīj* = seed] (*andā*, *ankil*, *nalkol*, *sānd*,
sānr)—a bull.

Hūd sae hūd bhae, hūd hajār hūd bijār—[said of
a tenant in arrears: when he owes only a
hundred rupees he is in a funk; when he owes a
thousand he goes about like the parish bull.]

Bijauth— } see bijaith.
Bijauthā— }

Bijayā—[*bīj* = seed]—the leaves of the narcotic
hemp; the hemp plant (*Cannabis indicus*).

Bijgaḍḍhā— } [*bīj* = seed; *gaḍhā* = a pit]
Bijgarhā— } (*khātā*, *khātā*)—the pit in
which the sugarcane slips are kept for seed.

West districts.

Bijganiyā—[*bīj* = seed; *ginā* = to count]
(*bijūrd*)—the calculation of rent on outlying
lands on the estimated amount of grain required
to sow them. Bundelkhand.

Bijghāh— } [*bijhkanā* = to scare]—as scarecrow
Bijhkhāh— } put up in a field. West districts
(dhokhā).

Bijhrā—[*bīj* = seed]—a nursery for sugarcane.
Rohilkhand (hāpar).

Bijhrā— } [Skt. *vyāmisra* = mixed]—a mixture
Bijhrā— } of pease, gram, barley, or wheat, or
any two or three of them sown together: in the
Central Duāb barley—see bējhar.

Bijhuvā—[*bīj* = seed]—the June rice sowings in
the hills (dhān).

Bijkhād—[Skt. *vija* = seed; *khād* = to eat]
(*agau*, *agā*, *bēng*, *bēngā*, *bēngat*, *bēng bisār*,
bisār, *manni*)—advances to cultivators for the
purchase of seed.

Bijl— } [Skt. *vidyut*]—(1) lightning; (2) a
Bijl— } bright ornament worn in the hair.

Bijmār— } [*bīj* = seed; *mārd* = to kill] (*abij*,
Bijmār— } *bīyāmār*, *nirbīj*, *tuḥkām soḥt*)—
seed which fails to germinate.

Bijnā— } a fan—see bēnā.
Bijnf— }

Bijū—[*bīj* = seed]—a seedling.

Bijūkā—[*bijhkanā* = to scare]—a field scare-
crow. Central Duāb (dhokhā).

Bijūrā—see bijganiyā.

Bijvār—[*bīj* = seed] (*bijāt*, *barud*, *ubarud*,
ubarud)—surplus seed or wages in grain given
to labourers at sowing time. Rohilkhand.

Bikharnā—[*bakhēr*]—to be sown broadcast—of
seed (bonā).

Bikhērnā—[*bakhēr*]—to sow seed broadcast
(bonā).

Bikkā—the spout of a vessel (ḍoñṭ).

Bil— } [Skt. *bila*]—a hole; in the Central Duāb
Bil— } a deep tank or water hole.

Bilā chhappar band—[*bilā* = without; *chhap-
par* = thatch]—a deserted village.

Bilahrā— } [acc. to Platts, Skt. *viṭidhruka*]—a
Bilahri— } chip box in two parts, used for hold-
ing betel, etc. Duāb (gēlāh).

Bilal— a door-bolt (billi).

Bilānd— } [*Pers. bālisht*; Skt. *vilasti*]—a
Bilāndbhar— } span (bālisht, bittā).

Bilāng— } [Skt. *vilamb* = to hang]—a stick
Bilāngā— } or rope on which clothes are hung.

Bilāngī— } Upper Duāb (aṭganī).

Bilārī—the wooden handle which attaches the
irrigation bucket to the rope. Duāb (charas).

Bilganā— see bilāng.

Bilganī— see bilāng.

Biliyā—[*bēld*]—a small metal cup in which food
is served (katorī).

Biliyā—throat disease in cattle.

Bilkā—a sheaf of cut corn. Kumaun (pūlā).

Bill—[*bilai*, *chhiṭkinī*]—(1) the bolt of a door; (2)
the rope which fastens the iron ring round
the neck of the leather irrigation-bag. Bundel-
khand (charas).

Bilmuqtā—[literally = according to agreement;
fixed; stipulated] (*bidhbandī*, *chakautā*,
chukṭī, *kaṭautā*, *thandā*, *thankā*)—payment of
rents in lump, not by rates fixed per *bighā*, etc.

Biloiyā—[*bilonā* = to churn; Skt. *vilōḍana* =
churning]—the man who beats out the indigo
in the vats.

Bilonā—[see biloiyā]—to churn milk (mathnā).

Bilonī—[see biloiyā]—a milk-pail (jhākār).

Bilvaiyā—see biloiyā.

Bimah—insurance on goods, etc.

Bimān—[Skt. *vimāna* = the chariot of the gods]
—the Hindu's funeral bier (arthī).

Bimaur— } [Skt. *valmika*]—a white-ant hill.

Bimauth— } East districts (bambhā).

Bīn—the handle of a sickle, etc. Kumaun (bēñṭ).

Binahar—[*binnā* = to pick]—a cotton-picker.

Bināl—[*binnā*, *bunnā* = to weave]—wages for
weaving cloth.

Binār—lands cropped in the past season with
wheat or barley (jaunāl).

Binaulā—[Skt. *vanga*, *gola*]—(1) (*bangolā*, *ban-
gorā*, *binaur*, *binaurā*, *binaur*) cotton seed.

*Jis kī nār gāi ās pār,
Uskā parukh rahā is pār;
Uskā parukh nār sāng jāē,
Pēt phār hāl mar jāē.*

[A riddle of the cotton and its seed: the wife and
husband are on different sides of the cotton gin,
and the seeds cannot go through without being
crushed.]

(2) middle-sized hailstones (olā).

Binaur— } (1) see binaulā; (2) a seed-bed.

Binaurā— } Kumaun (biyār).

Bināvāt—[*binnā* = to weave]—(1) (*bundvāt*,
jaṅglā, *jaṅgolā*, *sānkā*) the net-work at the
bottom of a bed (*chārpāl*); (2) wages for weav-
ing (bināl).

Blāḍ— } [cf. *baiṇḍā* = crooked, twisted]—(1)
Blāḍā— } the masonry cylinder of a well.
Blāḍā— } Rohilkhand (*golā*); (2) a cylinder
 made of twigs to support the sides of a clay
 well (*blār*); (3) the warp and woof of cloth; (4)
 a hank of thread after being cleaned (*luṇḍī*);
 (5) a bundle of fodder (*bharoṭā*); (6) a pad to
 support vessels on a woman's head. East dis-
 tricts (*iṇḍhuā*).

Blāḍī— } [see *blāḍ*]—the rope which rests on a
Blāḍī— } pad on the leader's chest when three
 oxen are yoked in a team (*blār*).

Bindī—the sectarian spot or spangle worn on the
 forehead, usually by women, while the *tilak* is
 for men. The *bindī* is put between the eye-
 brows and the *ṭikūlī* on the forehead.

Blāḍī—[see *blāḍ*]—(1) the perforated anvil used
 by a blacksmith; (2) pieces of cane on which the
 thread is stretched before weaving. Rohilkhand
 (*pai*).

Blāḍiyā— } [see *blāḍī*]—the leading ox in a team
Blāḍiyā— } of three.

Blī—[Skt. *vyajana*, rt. *vyaj* = to toss about]—
 a slip of wood nailed on the leaf of a door to
 cover the chink (*bēnī*).

Binnā— } to pick up—of grain, weeds in a field,
Binnā— } etc.

Blār—
Blārā—
Blārāl— } see *blāḍ*.
Blārī— }

Blārīhā—
Blārīyā— } see *blāḍiyā*.

Blāt— } [? Skt. *varṭana* = a spindle]—the
Blātā— } handle of a spade, etc. (*bēṇṭ*).

Binuā kanda— } [*binṇā* = to pick]—cowdung
Binuān kanda— } collected in grazing grounds
 and dried for fuel (*arnā kanda*).

Binvar—see *binuā*.

Bir— } (1) a grazing ground. Upper Duāb
Birā— } (charāgāh); (2) terrace-walls in fields.
 Kumaun (*pugar*); (3) a brother.

Birā—[Skt. *vīṭi* = the betel plant]—(1) (*bīṭī*,
gilaurī, *hariyārā*) the leaf of betel rolled up
 for chewing with areca-nut, catechu, quick-
 lime, aniseed, coriander, cardamums, and cloves.
Mān kā bīṭā kīṛ kē samān = betel given with
 courtesy is a jewel; (2) the ceremony of betro-
 thal among Thākurs, etc., in the West districts,
 in which the sending of betel is an essential part.
Sāt pān kā bīṭā is a bundle of seven leaves of
 betel sent by the father of the girl to the boy's
 father by the barber as a sign of the betrothal
 (*sagāl*).

Birādarī—[Pers. *birādar*; Skt. *bhrātṛī* = brother]
 (*bhaivad*, *bhaivaddī*)—a brotherhood.

Birail— } the wedge fastening the beam into the
Birailā— } body of the plough. Oudh and
Birailī— } Rohilkhand (*haī*).

Birāṇḍ—[Pers. *bālisht*; Skt. *vitastī* (*vilāṇḍ*)—
 a span (*ḍittā*).

Birāonī—the ploughing of the millets when
 they are about a foot high. Bundelkhand (*gū-
 rab*).

Birganī—[see *algaṇī*]—a clothes rope.

Birhānā—land under garden vegetables. Rohil-
 khand (*bārī*).

Bīṛī—see *blāḍ*.

Birkā— }
Birkah— } a pond; a small well.

Birkan kānī—(*kheḷā*)—a calf nearly full grown.
 East districts.

Birrá—(1) a general term for various crops sown
 together: in Allahabad it is applied to barley
 and pease sown together: usually barley, gram,
 and pease. Lower Duāb (*bējhar*); (2) gram,
 injured by wet; (3) a ceremony connected with
 the building of a house. East districts; (4) entry
 of the various crops under separate heads in the
 Patwāri's accounts.

Birrábarār—[*birrá*, (4) *barār* = tax]. (*'amalī*)
 —lands paying rents in kind.

Birt—[Skt. *vr̥itti* = maintenance]—(1) a class of
 subordinate tenure in the large *ṭā'aluqa* estates
 which existed in Oudh and the Benares Division.
 The holders usually pay only their proportion of
 the Government revenue. For varieties of the
 tenure see *jīvan birt*, *marvat birt*, *khūn bahā*;
 (2) the round in which a beggar begs.

Birtihā— } [see *birt*]—the holder of a *birt* tenure
Birtiyā— } (qv.). East districts and Oudh.

Birūā—[see *bēṛī*] (*biḍhā*)—the man who works the
 irrigation skin-basket. East Oudh and Rohil-
 khand.

Birūā—pieces of bamboo fixed to the tug rope of
 a boat and pressed against the haulers' shoul-
 ders.

Birvā—(1) the gram plant (*chanā*); (2) unripe
 gram cut and parched. West Oudh (*arvan*);
 (3) a young tree (*ṭokhā*).

Birvahī—[*birvā* (3)]—a grove of young trees
 (*bāgh*).

Bisā—[*bīs* = 20]—one-twentieth; produce set
 apart for the local gods. Rohilkhand (*puja-
 urā*).

Bisār—[*bīs* = 20; one-twentieth]—(1) gleanings
 obtained at harvest. East districts (*sillā*); (2)
 the perquisites of a village watchman. North
 Oudh (*goraitī*).

Bisār—[*bīs* = 20]—(1) petty contributions of
 grain at harvest time given by cultivators—
 see *basaunī bisār*; (2) interest at 50 per cent.
 on grain advances, according to the price of
 grain—see *ḍeōrhā nirkh kākē*; (3) advances
 to tenants. East districts (*biḷkhād*).

Bisarvār—[see *bisār*]—a field watchman. North
 Oudh (*rakhvālā*).

Bisāt—[generally der Skt. *visṭā* = extended;
 but cf. *biṣāṇā* = to buy]—a huckster's goods;
 capital generally (*puñjī*).

Bisauṇṭā—[*bīs* = 20]—the fees of a village head-
 man. Kumaun (*syānāchārī*).

Bisbisvā—the village common lands (*shāmīlāt*).
Bishākhā—[Skt. *vi* = without; *sākha* = branch]
 —the 16th lunar asterism (*nakshatra*).

Bisharī—[Skt. *vishakara* = destroyer of venom]
 —one of the local gods (*ḍihvār*).

Bishnaṇsā—[*Vishnu*; *āns* = share]—the share
 of the crop allotted to Vishnu; the Brahman's
 share at harvest time—cf. *shiuānsā*.

Bishnprīṭ—[*līṭ* = grateful to Vishnu]—land
 given rent-free to Brahmans.

Bishṭī—see *bisṭī*.

Bisṭ—[*bīs* = 20]—a measure of area in the hills
 = 40 yards less than an acre; it should be the
 area requiring 20 *nālī* (qv.) of seed—grain.

- Bisonā**—[*baishnā* = to sit]—a rude measure of distance in the hills; literally a resting-place for a coolie; about 3 miles.
- Bistar**— } [Skt. *vishtāra* = spread, a bed]
- Bistarā**— } (*bichhaurā, bichhonā, gaddā, gadellā, nihālī, toshak*)—bedding.
- Bistī**—[? Skt. *vēshṭ* = to surround] (*bishṭī*)—a boy's long cloth smaller even than the *bhagai* (qv.). East districts.
- Bisul**—[*bis* = 20] (*bisvī*)—a mortgage on land. East districts (*rahn*).
- Bisukab**— } [*sūkhnā* = to dry. Skt. *shushka*
- Bisukhab**— } = dried] (*chhūṭ jānā*)—to dry
- Bisukhnā**— } up—of an animal's milk.
- Bisuknā**— }
- Bisur**—[*bis* = 20]—grain which the tenant is allowed to cut for his own food as the crop is ripening, and for which an addition is made when the crop is being divided between him and the landlord (*baṭāī*).
- Bisvā**—[*bis* = 20]—(1) one-twentieth part of a *bighā* (qv.). *Ek bisvā dhartīnahin, nām rakhā Pirthī pāl* = he has not a pole of land and calls himself "protector of the earth"; (2) a grain measure in Garhwal = 400 bushels: for the details see *muṭṭhī*; (3) refuse, straw, etc., on the threshing-floor (*gañṭhā*).
- Bisvābarār**—[*barār* = tax]—collecting by the *bisvā*; the unit of the shares in a coparcenary village. Central Duāb.
- Bisvādārī**—a class of sub-proprietary tenure under a chief proprietor; resembling *birt* (qv.); "the *muqaddam* is properly the title of the headman among the non-proprietary cultivators, but in some parts of the country it is applied to the *bisvādār* of a *talūqadārī* estate." (*Directions to Settlement Officers*, p 47.)
- Bisvānsī**—one-twentieth part of a *bisvā*.
- Bisvī**—[*bis* = 20]—the custom of allowing at division of crops one *bisvā* in the *bighā* rent-free—see *bisul*.
- Bit**—an allowance per head of cattle paid to a herdsman for grazing. Upper Duāb.
- Bit**— } [Skt. *vishtā* = excrement]—(1) bird's
- Bitā**— } dung (*khāt*); (2) a pile of cow-dung
- Bitā**— } fuel. Bundelkhand (*gohraur*).
- Bit**— } [Skt. *varṭana* = a spindle]—the handle
- Bitā**— } of a spade, etc. (*beṇṭ*).
- Bitā**— }
- Bitā**— } [Skt. *vitastī*]—a span (*bitā*).
- Bitāurā**— } [Skt. *vishtā* = excrement]—a pile of
- Bitāurā**— } cow-dung fuel plastered outside to save it from rain. Duāb (*gohraur*).
- Eiṭhak**—a white-ant hill. East districts (*bam-bhā*).
- Bithārnā**— } [Skt. *vishtārā* = spreading]—to
- Bithrānā**— } scatter or sow seed. Upper Duāb
- Bithrānā**— } (*bonā*).
- Bithuānī**—splinters of wood placed in a roof between the rafters and the tiling. Duāb (*chailā*).
- Bitiyā**—a laughter (*bēṭī*).
- Bitnā**—(1) the peg used with a slip-knot, on the removal of which it comes out. East districts; (2) to yoke oxen in a yoke which is fastened with a peg, not a rope. East districts.
- Bittā**— } [Skt. *vitastī*] (*bitā, bitā, bilānd,*
- Bittī**— } *birānd, birāndbhar*)—a span.
- Bittiyā**— } (*bā lisht*).
- Bitvā**—a son (*bēṭā*).
- Bivān**—[Skt. *vimāna* = the chariot of the gods]—a funeral bier. West districts (*arthī*).
- Bivi**—see *bibi*.
- Biya**—[Skt. *vija*] (*biā*)—seed. East districts (*bi*).
- Biyaḍh**— } see *byādh*.
- Biyaḍhā**— }
- Biyaḥ**—see *byāh*.
- Biyaḥī**—see *byāhī*.
- Biyaḥṭā**—see *byāḥṭā*.
- Biyaḷ**—a wooden implement used for pushing the woof threads close in blanket-weaving (*bēun*).
- Biyaḷ**—see *byāḷ*.
- Biyaḷ**—[Skt. *vyāḷa*] (*biyār*)—wind; a demon (*bayāl*).
- Biyaḷū**—see *byāḷū*.
- Biyaṇ**—[see *biyānā*]—the act of delivery in animals.
- Biyaṇā**—[Skt. rt. *vī* = to engender]—to give birth to animals. The times of the year at which it is inauspicious for births of animals to occur are thus fixed :
*Sānan ghorī, Bhādon gāē,
Māgh māś mēn bhāins biyāī
Khāntā ukhārtē khamē khāē.*
- [A mare foaling in Sāvan, a cow calving in Bhādon, a buffalo in Māgh, be sure they will go themselves and bring ruin on their owners.]
- Biyaṇthā**—see *byāṇthā*.
- Biyaṇ**— } [*bij* = seed] (*bēhan, bēhaur, bēh-*
- Biyaṇā**— } *naurā, bīhan, binaur, hinaurā, panir,*
- Biyaṇā**— } *pauḍh, paudhārī, zakḥīrah*)—a nursery for young plants.
- Biyaṇā**— } see *byārā*.
- Biyaṇī**— }
- Biyaṇ**—[*biyā* = seed]—(1) land under rice (*dhan-*
- Biyaṇ**— } *kar*); (2) offshoots in rice or other plants.
- Biyaṇ karnā**—to do the second ploughing of a field. Rohilkhand (*dochās*).
- Biyaṇā**—[*biyānā*]—the midwife's fee. East districts.
- Biyaṇar**—[*biyānā*]—a woman considered unclean until after the purificatory ceremony subsequent to delivery. West districts (*alvāntī*).
- Biyaṇā**— } see *byōṇā*.
- Biyaṇī**— }
- Bōāl**— } [*bonā* = to sow]—sowing; the sowing
- Boanī**— } season.
- Kātik lagē hoī,
Aghān mēn bhārī,
Mūṭhā kāṭh mēn pē dharī.*
- [Sow in Kātik, irrigate in Aghān, and you will pile the sheaves on the edge of your field; a good harvest.]
- Boanṭhī**—[*bonā* = to sow]—a sowing-basket. East districts (*ḍaliyā*).
- Boārā**—[*bonā* = to sow]—sowing; the sowing season (*bonā*).
- Bod**—the pile of a carpet (*darī*).
- Bodar**—(*rik, nadhā, ṭhaukā*)—the height up which water is raised for irrigation. East districts. See *ṭhaukā*.
- Boga**—tobacco. Sunār's slang (*tambākū*).
- Boghdā**— }
- Boghdah**— } a heavy butcher's knife (*chhurā*)
- Bogsa**—see *boksa*.

Bohlyā—a small basket or work-box made of chips (chapuri, kuru).

Bohni—(*dastlāb*)—the first cash sale a merchant makes in the day. In the first transaction no credit is given, and it is unlucky to break off the first bargain. *Pahlī bonnī, Allāh miyān kī ds* = the first sale, and trust in God Almighty! It is unlucky for a confectioner (*haldī*) to sell the *batāshā* sweetmeat in the early morning, as it is unlucky for a cloth-seller (*bazzāz*) to sell Turkey red cloth (*qand*), a Baniya butter (*ghī*), a Pansārī (grocer) paper, a Kasēra zinc (*Jastā*), a Sarrāf (money-changer) gold.

Bohorī—a small box or basket made of chips (chapuri, kuru).

Bohrā—[Skt. *vyavahārika* = a trader]—a merchant; money-lender; one of the Baniya caste. He has an evil reputation,

Bohrē kī Rām Rām! Jam kā sandēsā = the money-lender's "good morning" is a message from the god of Death! West districts (mahā-jan).

Bohrgat—[*gat* = occupation]—trade; business. West districts (lēndēn).

Bolbāchh—(*bonā* = to sow; *bāchh* = distribution) —an assessment to be realised on cultivation.

Boiyā—a small box or basket made of chips (chapuri, kuru).

Bojh—(1) a bundle. *Muttāhā* is a handful; *Bojhā*—*dabbiyā, dāb, dābī* in the Duāb is about ten handful of cut crops; this is equal to about four *lēhnā*. The *lēhnī* is a smaller quantity. *Kērā* in the East districts is a small bundle of grass or cut grain; and *jurī* a little bundle of dry tobacco or herbs—not crops or cut sugarcane. The *akvār* or *lakorā* is as much cut crop as can be carried under the arm; and *dokhtā* in the East districts is as much as can be carried in both hands. In the Duāb the *dhokā* equals 5 *dabbiyā*, and 10 *dhokā* make a *bojh*. The *ṭēmā* to the east is a small bundle of rice, and *goinṭh* a head-load of straw. *Jhankṭā* to the east and *pūnjā* in Rohilkhand are bundles of cut pulse. In the East districts *juttā* or *jūtā* is a bundle of cut grass or long crops. *Gadhlo* in Kumaun is a full bundle of cut crops; and *gath* in Bundelkhand a head-load of grass. In the East districts *sorahī* [*solah, sorah* = 16] means sixteen bundles of cut crops, specially rice, and is used as a unit of produce—e.g., so many *sorahī* go to a *bighā*. *Āñī* is a large bundle of grass, and *bhīr, bhīrā, bhīrī*, a bundle of *arhar* (*Cytisus cajan*). The *jhūā, gairā, gairiyā* of Rohilkhand, and the *kūndar* or *pañī* of the Duāb are large loads or stacks of produce. (2) In the manufacture of sugar, the first pan in which the juice is boiled.

Bojhbataī—the division of crops by bundle at harvest time. Rohilkhand (batāī).

Bojhiyā—(*bojh* = a bundle)—a reserve for fodder and grazing. Duāb (charāgāh).

Bok—(1) a he-goat (*bakrā*); (2) the skin.
Bokā—bag used in raising water for irrigation (*dol*).

Bokar—
Bokar—a he-goat (*bakrā*).

Bok gērānā—to work the swing irrigation bag (*bok, dol*).

Bokhārī—a tooth-brush; a Hindu mendicant's word (*datuan*).

Bokrā—a he-goat (*bakrā*).

Bokra—(*boṅgrā, boṭā*)—small logs into which a tree is cut up. East districts.

Bokri—a she-goat (*bakri*).

Bolā—[*bolnā* = to speak]—a verbal agreement between landlord and tenant. West districts.

Bolañs—[*bolnā* = to speak; *añs* = share]—a share made over under a verbal agreement.

Bolañsī—a sharer under a verbal agreement (*bolañs*).

Bonā—[Skt. *vapana*] (*bakhērnā, bithrānā, chhīṇṇā, chhīṭaknā, pabērnā*)—to sow seed. For sowing see *boāī*. The first handful sown is *mutṭhiyā*. The following are some of the modes of sowing: (a) sowing the seed in the furrow after the plough—to the west *burri, gullā, gurri, sī, sīn, siyā, sēo*; to the east *khufahar boab*. To cover in the seed thus sown is to the east *bhaṭhiarab*; (b) sowing extra crops in lines—to the west *khūr, mūr*; and generally *pānt, pāntī*; (c) sowing by drill—to the west of the province *nārī, nārā, wair, wairnā*; (d) broadcast sowing—to the west *bakhērnā, pabar phēnk, pabērā bonā, pabērnā, pabērī*, or simply *bāvag*—to the east *chhīṇṭab, chhīṇṇā, chhīṇṇā, pair, pairā, ulchhā*; (e) to sow in unploughed or imperfectly prepared land is usually *chhīṇṇā*, and in Rohilkhand *baitṭhē par bonā*. To the east the *dhuriyā bāvag* or *boan* [*dhul, dhūr* = dust] is sowing rice in dry land before the rain falls; (f) to sow thin—to the west *bēgrī, chhīdā*—to the east *bhīrā, pātār*. *Chikkan* in Azamgarh is used of the spaces in the field where the seed has failed; (g) sowing thick, *ghanā, ghankā*. The following are some proverbs regarding the time of sowing:—

Pukh Punarbas boiyē dhān;

Aslēkhā kodo parman;

Maghā masinā dējiyē pēl;

Phir dējiyē Parhal mēn thēl.

[Sow rice in the asterisms of Pukh and Punarbas; kodo certainly in Aslekhā; plenty of pulses in Maghā, and give them another push in Parhal.]

Chanā Chittarā chaugund

Svāntī gēhūn ho.

[Gram sown in the asterism of Chittarā and wheat in Svāntī produce fourfold.]

Koṭhē charhī pukārē jai

Khichrī khākar kyān nā bai.

Jo kahūn botē bighā chār

To main dārtī dēhrā phār.

[Oats cries out from the house-tops, "Why not sow me after the sign of *makar* (Capricornus). [Another version is *ādhā Pās mohē karai nā bai* = Why was I not sown in the middle of *Pās*.] If you had sown four *bighas* with me, I would have burst the granary with my produce.]

Burhāt kā biyāh aur ko;

Pichhāi khēt thaur ko.

[An old man's wife is for some one else; and a late-sown field is good for the ground, not for the owner.]

Aghān bāvā

Kahūn man, kahūn savā.

[Wait for Aghan to sow your spring crops, and in some you will only get a maund and in some 1½ maunds to the *bīgha*.]

Pās na boiyē, pīs khāiyē.

[It is better to grind and eat your seed-grain than sow in Pās, when the season is over.]

Agāī, so sūdī.

[The earlier you sow the more you get.]

Kātik bovē, Aghan bhārē,

Tāko hākim phir kyā karē.

[He that sows in Kātik and waters in Aghan is so well off that no official can harm him.]

Rohinī Mrigshir boiyē makḥā,

Urād, mañruḍ, de nahīn ṭakkā,

Mrigshir mēn jo boē chēnā,

Zamindār ko kuchh nahīn dēnā;

Boē bājra āyā Pukh,

Phir man mat bhogo sukḥ.

[Sow maize *urād* and *mañruḍ* in the asterisms of Rohini and Mrigshir, and you won't be able to pay a penny of your rent. Sow *chēna* in Mrigshir, and you can't pay your landlord. Sow *bājra* as Pukh comes on, and you will never have peace.]

San ghano, ban bēgro, mēndkī phāndī juār.

Pair pair par bājra gañḍāro sē bār.

[Sow hemp thick, cotton thin, and each seed of *juār* at the distance of a little frog's hop: sow *bājra* a pace apart, and you will have cobs as long as a well pulley.]

Jau chhidē, gēhūn sānslē, mēndak ṭāppī juār.

Jinkē chhidē ikharē, vē phirtē ghar ghar bār.

[Sow your barley thin, your wheat fairly thick, your *juār* each seed a frog's jump apart. Those whose cane-field is thin will beg from door to door.]

Boñbā—an iron gouge or gauge for testing the sugar in a refinery (*khañḍsāl*).

Boñgā—see *bauñgā*.

Boñgā—[corr. of *bahugunā*—] a round metal cooking-vessel. *Bundelkhand* (*taslā*).

Boñgrā—small logs into which a tree is cut up.

Boñḥīhā—[cf. *bauñḍā*—] a man who cultivates with a borrowed plough. West districts (*bhuñḍiyā*).

Boñī—[see *bonā*—] (1) sowing. *Sāt boañī ēk lāonī* = one day's reaping is as hard work as seven days' sowing; (2) (*baug, bāvag, boañī, boāī, boārā*) the sowing season.

Boñrā—[Skt. *vrinta*] (*bauñḍā, boñrē*)—the seed capsule of tobacco, poppy, etc. (*ḍoñḍā*).

Bor—the blossom of the mango (*baur*).

Boran—(*śālan*)—spicy food eaten with dry food. East districts.

Boriyā—a mat made of palm fibre on which people sleep and sit.

Janam na dēkhā boriyā.

Supnē āi khāt.

[He never saw a mat in his life and dreams of a bed.]

Boro—[Skt. *vorava*—] a poor variety of rice transplanted in the spring on the banks of rivers and tanks as the water recedes. East districts (*dhan*).

Boslrā—[*bonā* = to sow; *sir* = home farm—] land held and sown in common by the sharers in a village. West districts.

Boṭ—an earthenware pot used for pickles, etc.; a sort of flat earthen flask.

Boṭā—small logs into which a tree is cut up. East districts (*bokrā*).

Boṭā— } a young camel. West districts (*ūñṭ*).

Boṭī—a lump of flesh: *ēk boṭī sau kuttē* = only one morsel and a hundred dogs: *gandī boṭī kā gandā shorbā* = ill beef ne'er made good broo.

Boyar—[*bonā* = to sow]—land which is constantly sown and never lies fallow.

Brahkall bē—4 P.M. in the day. Kumaun.

Brahm— } [*Brahma* = the Supreme

Brahmasthan— } Being—] an earthen

Brahmchabūtrā— } mound erected near a

village usually in memory of some Brahman or holy man. Buchanan Hamilton (*Eastern India*, II, 479) says "they are not included among the local village gods (*ḍīhadr*), having priests of the sacred order, who in many places make burnt offerings which are never given to the local gods, who must be contented with miserable little images of elephants and horses that the Brahman ghosts totally scorn." East districts.

Brahmgrañṭh— } the knots in the Brahmanical

Brahmphañs— } cord (*janēū*).

Brakhotsarg—[Skt. *vrishotsarga*; *vrisha* = bull; *utsarga* = releasing]—the ceremony of marriage performed in the name of a bull let loose on the 11th day of mourning for a deceased relative.

Brikh— } [Skt. *vrisha* = a bull]—the constel-

Brikha— } lation Taurus; the passage of the

sun into that constellation (*sañkrānt*).

Brishchick— } [Skt. *vrishchika* = a scorpion]—

Brishchicka— } the constellation Scorpio; the

passage of the sun into that constellation (*sañk-*

rānt).

Būā—an aunt on the father's side; among Muhammadans a younger sister and a term of endearment used by women amongst themselves. *Soñḍhī būā chaṭṭī kā lahngā* = a perfumed lass with a mat for a petticoat.

Būchā—(*būñchā*)—crop-eared—of an animal, etc.: *būñchā sab sē ūñchā* = crop-eared is taller than any one else.

Buddhā—[Skt. *vridhā*] (*būrhā*)—an old man; in the Central Duāb a father.

Buddhī— } [see *buddhā*] (*būrhī, jalpā*)—an

Buddhiyā— } old woman; in the Central Duāb

a mother.

Būdhā Bābū—[*Būrhā Bābū*]—one of the local gods in the West districts. He is said to have been a shepherd (*gaḍariyā*), and was a friend of a Brahman who taught him Sanskrit and spells (*mantr*). If not appeased by offerings he brings scald head (*gañj*) on children and herpes (*dād*) or boils on men.

Budhjal— } clay wells the sides of which are

Budhjār— } supported by a lining of twigs.

West districts—cf. *blīr*.

Budkā—an inkstand (*davāt*).

Bughḍā— } (*boghḍā, boghḍā, chhūrā*)—a heavy

Bughḍat— } knife used by butchers.

Buhānā—see *būhnā*.

Buhāran—[*buhārnā* = to sweep]—(1) the common broom (*buhārī, jhārū*); (2) sweepings of the threshing-floor, the perquisite of the lower castes (*gharvā*).

Buhârî— } [buhâran]—the common broom;
Buhârî— } terms almost peculiar to the
Buhârû— } Baniyâ or merchant caste.
Bûhnâ—to put a cow to a bull. West districts
(buhânâ).

Bujhârat—[bujhânâ = to explain] (*hisâb
fahmâ*)—settlement of accounts; the special
account of the receipts and charges of the pro-
prietors kept by the village accountant.

Bûjhâ—[bujhâna = to explain]—a wizard; a
cunning or “knowing” man. West districts,
Oudh, and Rohilkhand (*jâdûgar*).

Bûjni—a woman’s ear ornament.

Bûk—lands recovered by the retrocession of a
river. Rohilkhand.

Bukârâ— } (*bâlûburd*)—land rendered useless by
Bûkarâ— } a deposit of sand. Rohilkhand.

Bukhârî—a structure of straw or wicker-work
used as a granary. Central Duâb (*bakhâr*).

Bukihâ—[*bok* = a leather irrigation-bag]—the
man who drives the oxen and empties the bag
at a well. West districts (*pairhâ*).

Bukk— } as much grain, etc., as can be carried
Bukkâ— } in both hands; a harvest perquisite
Bukâtâ— } (*anjâl*).

Bulâq—(*bésar*)—*lit.* the septum of the nose; a
nose-ring worn by women in the septum of
the nose: the *nath* (qv.) goes through the side
of the nostril.

Bulandî—[Pers. *buland* = high]—high lands
(*bângar*).

Bunârâ—[*bunnâ* = to weave]—the net at the
bottom of a pony-cart (*ekkâ*).

Bunâvat—[*bunnâ* = to weave]—(1) the twine
netting of a bed; (2) the texture of cloth;
(3) wages for weaving cloth.

Bûnchâ—see bûchâ.

Bûnd—[Skt. *vindu*]—a drop; a drop of rain.
Light drizzling rain is *bûndî-bûndî*.

Bûndâ—[*bûnd*, Skt. *vindu* = a drop]—an ear-
ring or spangle worn on the forehead.

Bûndâ— } an ox or cow with only one horn, or
Bûndâ— } a broken horn, or having a short
Bûndî— } tail or no tail (*dûndâ*).

Bunnâ—see bundâ.

Bûñt—[Skt. *vr̥nta*]—ripe pods of gram, usually
kept for parching (*bûp*).

Bûñtâ—[see bûñt]—flowers impressed on cloth by
a calico-printer (*bûtâ*).

Bûñtî—[see bûñt]—(1) leaves of the narcotic
hemp (*gânjâ*); (2) flowers printed on cloth
(*bûtâ*); (3) hemp stalks. Rohilkhand (*san*).

Bûr—(1) (*gabûdâ, gûl*)—the male ear of maize;
(2) chaff, bran.

Bharê byâh mên bûr khâi;

Ab kyâ khaêgi khasam kê agâr?

[When at my wedding I got only bran to eat;
what will I get to eat in my husband’s
house?]

Bûrâ—coarse dry brown or whitish sugar.

Bûrâ—[*bûrnâ* = to be submerged]—(1) of a well,
stream, etc., deep enough to drown a man; (2) a
redeemable mortgage. East districts.

Bûrhâ—(1) [Skt. *vr̥idha*]—an old man; in the
Central Duâb a father.

Jis ghar bûrhâ na barâ,

Woh ghar ðagmagâ.

[That family totters where there is no elder to
advise.]

Bûrhê munh mahâsé

Log ðyé tamashê.

[People stare at an old man’s face with the pim-
ples of boyhood on it.]

(2) The cotton-like flowers of the *madâr* plant;

(3) the headman of a village. Kumaun.

Bûrhâ Bâbû—see Bûdhâ Bâbû.

Burhâlî— } [*bûrha* = 3]—lands or privileges at-
Bûrhâlî— } tached to the headship of a village.
Kumaun.

Bûrhî— } [Skt. *vr̥iddha*]—an old woman; in
Burhiyâ— } the Central Duâb a mother.

Bûridâ— } [Pers. *buridan* = to cut down]—
Buridah— } crops cut by stealth by a culti-
vator to avoid paying rent. Rohilkhand.

Burj— } *lit.* a bastion; a pile of chaff or straw
Burjî— } thatched for use (*mandâl*).

Burkâ—(*gullâ*)—a piece of sugarcane chewed at
one time. West districts.

Burqâ— } a long woman’s sheet with eye-holes,
Burqah— } worn by Muhammadan women.

Burri—sowing seed in the furrow left by the
plough. West districts (*bonâ*).

Bursî—(*horsî*)—a pot for holding fire, such as is
used by a goldsmith.

Bût—

Bûtâ— } see bûñt, bûñtâ, bûñtî.

Bûti—

Butrâ rog—a cattle disease prevalent in Lalit-
pur, the symptoms being swelling of the neck
and great irritation of the bowels (*purbâ rog*).

Byâdh— } [Skt. *vyadha* = piercing; a wound]—
Byâdhâ— } a disease in millets, sugarcane, and
maize (*barhiyâ*).

Byâh—[Skt. *vidhâ*] (*bîbhâ, jhâjêrâ, nikâh,
shâdî*)—the marriage ceremony. There is an
elaborate account of the ritual as practised in the
hills, in Atkinson’s *Himalayan Gazetteer*, II,
906. For Brahmans, according to Sherring
(*Hindu Castes*, I, 13), “the ceremony of mar-
riage (*byâh*) has fourteen divisions and grada-
tions, as follows: (1) *bâgdân*. The bride’s
father proceeds to the house of the bridegroom,
and after worshipping him, and making presents
of money, cloth, and other things, utters these
words: ‘I will give my daughter to these.’ In
some cases the bridegroom himself goes to the
house of the bride. (2) *Simantini pûjan*. The
bridegroom accompanied by all the members of
his family goes to the bride’s house, whereupon
both bride and bridegroom are worshipped: first
the bride’s party worships the bridegroom, and
then the bridegroom’s party worships the bride.
(3) *Hardi uñhâñ*. Turmeric and oil having
been sent from the bride’s house to the bride-
groom, are rubbed upon his body: he then
bathes; after which the ceremonies of worship
of Ganesh (*Ganesh pûjan*),—*Punyâh vachan*,
Mâtrikâ pûjan, and *Nândî shrâdh*—are per-
formed. (4) *Barât*—marriage procession. The
bridegroom and his friends go in state to the
house of the bride. (5) *Madhu parakh*. *Kusha*
grass being placed on a wooden seat, the bride-
groom is made to sit upon it. Thereupon
honey, curds, and sweatmeats are given him to
eat, and various presents are placed before him.

(6) *Agnisthāpan*. Fire is placed upon an altar, and sacred texts (*mantra*) are recited. (7) *Antrapat*. A veil is put over the bride and bridegroom and Sanskrit verses are read. (8) *Kanyaddān*. The names of three deceased ancestors having been uttered, the bride's father gives his daughter, together with presents of money and other things, to the bridegroom. (9) *Hom*. Fire is placed on the altar, and a kind of parched grain (*lāvā*) is presented by the bridegroom's brother to both bride and bridegroom, and a portion is thrown upon the altar. (10) *Sapt-pādī*. The bride and bridegroom having first placed their feet on the parched grain (*lāvā*) on the altar, walk together round the place (*marvā*) where the rite is performed. (11) *Sēndurdhar-na*. The bridegroom having put a red pigment (*sēndur*) into the parting of the bride's hair, five married women (*sohāgin*) step forward and perform the same operation. (12) *Gaudān*. Money equal to the price of a cow is given to the family priest (*parohit*). (13) *Brahman bhōjan*. Brahmins are fed and money is given to them. (14) *Badhu pravēśh*. The bridegroom is placed for four days in the house of the bride, after which she is taken home to his house and the goddess Lakshmi is worshipped."

Byāhī—advances given to ryots for a marriage (*taqāvi*).

Byāhtā—(*biāhautī*, *biyāntā*, *jēthī*)—the first married wife; the wife married in the regular way as opposed to the concubine—see *karāo*.

Byāj—[Skt. *vyāja* = deceit]—interest on loans (*sūd*).

Byālū—[Skt. *vaikāla* = evening] (*sanjhoi*).

Byārī—[*sanjhiā*]—the evening meal. West

Byārū—districts.

Byāl—[Skt. *vāyu*]—wind: *byār mārā* is a

Byār—phrase used of the high west wind blowing and drying up the young wheat grains.

Byōngā—(*beūgā*)—the wooden chisel for smoothing the surface of leather (*mochī*).

Byopārī—[Skt. *vaya vohāraka*]—a dealer in goods generally. In some places it is specially applied to a dealer in cattle, for which the corresponding terms used in the east districts are *aharī*, *aharihā*, *ahariyā*, *bardahā*, *qahrī*, *qah-riyā*, and in Rohilkhand *bandā* or *khur palā*.

C

Chabāon honā—[*chāhnā* = to chew; Skt. *char-vana* = chewing]—of maize—to be beginning to ripen and become fit for parching. Rohilkhand.

Chābar—[see *chabāon*]—a crib-biting ox (bail).

Chabēnā—[see *chabāon*] (*bhūjā*, *bhujēnā*, *charban*, *phūlā*)—parched grain. *Pansāri kē pūt* ko *chabēnā lābh* = parched grain is a blessing to the grocer's brat. For to parch grain see *bhunā*, and for some of the varieties of parched grain see *baurl*, *chirvā*, *dadri*, *qobharā*, *khlī*, *mūrhā*, *parmal*, *phutēhrā*, *thurrā*.

Chabēnī—[see *chabāon*]—(1) money wages in lieu of an allowance of parched grain usually given to field labourers during the intervals of work; (2) a mid-day meal distributed to the members of a marriage procession.

Chābh—a variety of bamboo (*bāns*).

Chabhār—shaky mud; a quagmire (*bhās*).

Chābhl—[Port. *chave*]—a key (*tāl*).

Chābī—[Port. *chave*]—a key (*tāl*).

Chablā—[*chāhnā* = to chew]—a disease of the mouth in cattle (*lāl*).

Chābuk—[Pers. *chābuk* = alert]—a horse-whip. *Bhālī ghorī ko ek chābuk*, *bhālī ādmī ko ek bāt* = one touch of the whip is enough for a well-bred mare, and one word for a gentleman (*korā*).

Chabukī—[see *chābuk*]—(1) a whip-lash; (2) a whip used in driving cattle; (3) a string used by women for tying up their hair (*phulāvā*).

Chabūtārā—[Skt. *chatvara* = a quadrangu-

Chabūtārā—lar place; *chatur* = 4] (*aghi-yārī*, *athāt*, *chauñro*, *chauñdrā*)—a sitting platform near a house—cf. *chaupāl*.

Chachā—[Skt. *tāta*]—an uncle on the father's

Chāchā—side; the father's younger brother, opposed to *tāū* (qv.). In Agra it means father; to the west it is used euphemistically for *susar* (qv.). Those relations who are younger than a man's father he calls *chachā*, those who are older *tāū*.

Chachaiñdā—see *chachēñdā*.

Chachānī—[see *chachā*]—an aunt on the father's side; one of the elder women of the family; a mother. Agra (*pitiyān*).

Chachar—[Skt. *charchara* = a song]—(1)

Chacharā—the pole round which people dance at the Holi festival; (2) a screen or hurdle used as a house-door. East districts (*chānchar*).

Chachēñdā—[Skt. *chichingā*] (*chachaiñdā*, *chachingā*, *chichrā*)—the snake gourd (*Trichosanthes anguina*).

Chachērā bhāl—[see *chachā*]—a cousin; a father's younger brother's son.

Chāchī—an aunt on the father's side—see

Chāchī—**Chāchānī**.

Chachingā—see *chachēñdā*.

Chādar—(1) a man or woman's sheet (see

Chadar—*sārī*): *chādar dālnā* or *chādar*

Chadarā—*urhānā* is a common phrase for

Chadariyā—an informal marriage often carried out in the lifetime of the first husband or wife: the ceremony consists in throwing a sheet over the pair about to be married; (2) a sheet of metal, etc.

Chaddū—a ladle used in making confectionery.

Chagēl—(*chāngēl*, *chāngēr*)—a leather vessel for carrying water (*jhābā*, *marshk*).

Chāh—a well (*kūān*).

Chahal—(1) a quagmire; (2) a strong loamy

Chahalārī—soil. Upper Duāb; to the east it means a muddy soil in which crops are grown without ploughing.

Chahārūm—[Pers. *chahār* = 4]—(1) one-fourth: a fee given on house sites or on the sale of houses and received by the landlord; (2) in division of crops, one-fourth to the landlord and three-fourths to the tenant (*baṭāl*, *chauhārā*).

Chahbachhā—[*chāh*, *chāh* = well; *bachhā* = young one]—a small pit or reservoir for water, etc.; an underground grain-pit (*khāt*); an indigo-vat (*hauz*).

Chāhchā—a variety of the great millet (*guār*) found in Cawnpur, in which the grain is entirely covered.

Chahorā—[*chahornā* = to transplant]—(1) rice dibbled in a field after being grown in a nursery. Upper Duāb; (2) the children of a Hindu widow by the form of marriage known as *karāo* (qv.) (kaḥēlar).

Chahornā—to transplant rice, etc. Rohilkhand and West districts (ropnā).

Chail—land twice tilled. Rohilkhand.

Chailā—(1) (*bīṭhūnkī, chhapṭā, chhapṭī, chhipṭā, chhipṭī*)—splinters of wood, a layer of which is put between the rafters and the tiling. East districts; (2) chips of wood cut for fuel.

Chain—[Skt. *śānti*]—lit. peace, rest; cultivated land (*ābādī*).

Chainkā—the pot for removing the sugar cane juice from the mill to the boiler. Bundelkhand (saikā).

Chait—[Skt. *chaitra*]—the 12th month of the Hindu luni-solar year, corresponding to March-April.

Chaitr amāvas jai ghaṛī barto panna māhi,

Tēlā sērā Bhaḍḍalī Kātik dhān bikāhi.

[As much as is the number of the half hours at which the last day of the dark fortnight of Chait falls, so many sers to the rupee, says Bhaḍḍalī, will rice sell in Kātik.]

Chaitr shudī Rēvatī jo,
Baisākhī Bharanī jo ho,
Jēth mās Mragāshir dar sañt,
Punarbasu Asārī charaṇt,
Jēto nokshatra barnyon jā,
Taito sērē ān bikā,

[If the asterism of Revatī fall in the light half of Chait, Bharanī in Baisākh, Mragāshir in Jēth, Punarbasu in Asārī, then whatever be the number of the half hour at which the asterism fall, so many sers to the rupee will be the price of grain.]

Chaitr mās ujyālē pāk,
Āṭhai divas barasā rākh,
Navēn divas jīt bijlī jo,
Tā disha kāl halāhal ho.

[On the 8th of the light half of Chait, in the direction in which rain falls, and on the 9th in the direction in which lightning appears, there will be grievous famine.]

Chait mās das rikhrā bādāl bijlī ho,
Imi bolēn hañ Bhaḍḍalī, garbha galyāñ sab ko.

[If during the first ten asterisms of the light half of Chait clouds with lightning appear, then, says Bhaḍḍalī, the clouds have miscarried—i.e., there will be no rain.]

Chait mās das rikhrā jo kahūñ korā jā,

To chaumāsē bādāl bhālī bhāñt barsā.

[If there be dry weather during the first ten asterisms of the light half of Chait, then there will be ample rain during the four months of the rainy season.]

Chaitr purnimā ho jo Som Gurāñ Budhvār,
Ghar ghar ho badhāvārī, ghar ghar mañ-galchār.

[If the full moon of Chait fall on Monday, Thursday, or Wednesday, there will be rejoicing and happiness in every house.]

Chait—[*Chait*]—(1) the harvest of the month

Chait, the *rabi* or spring harvest. Bundelkhand; (2) the spring sowings of indigo (nil).

Chaitrū—[*Chait*] (*chambā, anjanā*)—the crop of rice in the hills, sown in irrigated land in March-April (*Chait*), and cut in August-September (*dhān*).

Chak—[Skt. *chakra*]—a collection of fields of similar quality and value.

Chāk—[Skt. *chakra*]—(1) the potter's wheel worshipped at Hindu marriages among certain castes (Kumhār); (2) the weight on the lever used for raising water (*dhēnkī*); (3) the earthen vessel for removing the sugar juice to the boiler; the flat earthen reservoir in which the boiled juice is poured to cool and coagulate. West districts (kolhvār); (4) the wooden cylinder on which a masonry well is built. West districts (jākhan).

Chakaith—[*chāk*] (*ḍaṇḍ*)—the stick with which the potter turns his wheel. East districts (kumhār).

Chākār—a servant.

Bhālē chākār sē hot hai, bhālē dhani kē kām,

Joñ Angad Hanumāñ sē Sītā pāi Rām.

[A gentleman gets his work done by a good servant as Rāma recovered Sita by the help of Angad and Hanumān.]

Singh rūp Rājā, jāhāñ mantri bāgh samāñ,
Gidh rūp chākār, tahāñ rāiyat dēsurāñ.

[Where the king is like a lion, his councillors are like tigers; where the servants are like vultures, the people fly the land.]

Chākārī—[*chākār*]—(1) service.

Ajgar karē na chākārī, pañchhī karē na kām,

Dās Malukā yon kahē — sab kē dātā Rām.

[The dragon engages in no service, the bird does no work; "yet," says Malukā Dās, "God provides for all." "Consider the lilies of the field; they toil not, neither do they spin"; (2) lands given rent-free in lieu of service (jāgr).

Chakautā—[*chukānā* = to discharge a debt]—(1) (*chukautā*) rents paid in lump, and not by an assessment on particular fields, or by a rate per *bighā*, etc. West districts (bilmuqtā); (2) an animal, etc., being given over in discharge of a debt. Central Duāb (lain).

Chakbaṭ—[*chak* and *bāñṭnā* = to divide]—division of a village into compact blocks.

Chakḍī—[Skt. *chakra*]—square indigo cakes. Duāb (gaṭṭī).

Chakēl—[Skt. *chakra*]—the lynch-pin of a cart. West districts (gāṛī).

Chākḥ—the closed verandah of the upper story of a house: contrasted with *chhājō* = an open verandah. Kumaun (barāmdā).

Chākī— } [Skt. *chakra*]—the hand grindstone
Chakiyā— } (chakki).

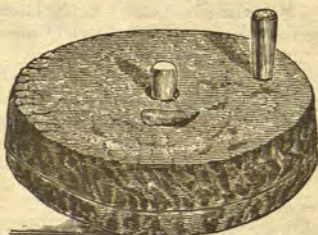
Chakkā—[Skt. *chakra*]—(1) the counterpoise on the irrigation lever (*dhēnkī*); (2) the wheel of a cart. East districts (gāṛī).

Chakkā dahl—[*chakkā*] (*thakkā*)—milk coagulated into thick round lumps of curds (*dūdh*).

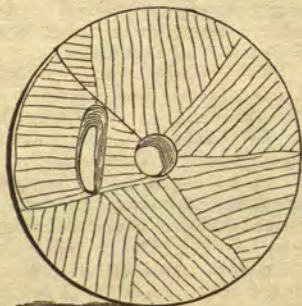
Chakkí—[Skt. *chakra*](1) (*chákí, chakiyá, chá-ko*) the hand-mill for grinding corn.



Chakkí.



Chakkí.



Chakkí.

*Chaltí chákí dékhar paré Kabíra roé,
Do páton bích ánké sábit rahé na koí;
Chákí chaltí chulan dé, písan dé sab náj,
Jo Sánín ké lál haín, vé rahén kílí lág.*

[When he saw the mill revolving Kabir wept (comparing it to the world) and said, "No one can be saved who cometh 'twixt the upper and the nether mill-stone. They that are the beloved of the Lord cling to the axle and are safe.]

A larger mill usually worked by two women is *jánt, jántá, jántí, jánto*. The *daléti, daléntí, dalétiyá, daréti*, and the *chaklá* or *jatariyá*, are smaller mills used for crushing pulse (*dál*). The upper stone is *pát, uparaúá* or *úpar ká pát*, and in Kumaun *mullo páto*. The lower stone is *niché ká pát* or *taraúá*, and in Kumaun *tallo páto*. The handle is usually *júa* or *hatthá*: in parts of Rohilkhand *tindá*, and in other places *danrká, hathéld, hathén,*

hathíno, hatérd, hathéndá or *hathérá*. The axle is *kíl, kili, killá, killí, kílrí*, and in Kumaun *kilo* or *ráchh*. The piece of wood in the upper stone through which the axle passes is *sunkhá, sánkhá, galuá* or *máni*. When an iron ring is used it is *chhallá* or *munáriyá*. The feeding channel is *munh, galá, gáli, galuá*. The handful of grain poured in at one time is to the east *jhínk*, to the west *kaul, kaur*, or *gál*, and in Kumaun *wéro*. The mud stand on which the lower stone is placed is *garañd, ráhā* or *jor*. The woman's seat is *baithani, pínr, pínrí, pírhí, ot, oṭá, maṭula*. The space fenced in to keep in the flour as it falls is *gáñr, bhír, garáo*. To grind grain is *písáá*, and a woman who lives by this work is *pisanhári*. For the roughening of the stone see *ráhná*.

(2) Stagers in cattle (*tapká*).

Chakkú—[corr. of *chágú*]-a pocketknife (*chhurí*).

Chaklá—[Skt. *chakra*](1) (*chauki, chauko, paṭá, paṭlá, patró, tibáti*) the board or flat dish on short legs on which dough is kneaded; (2) a small mill for grinding pulse (*chakkí*); (3) a wooden seat (*pát*).

Chaklí—[Skt. *chakra*]-a well pulley (*charkh*).

Oháko—[Skt. *chakra*]-a mill for grinding flour. Kumaun (*chakkí*).

Chakol—[Skt. *chakra*]-the linch-pin of a cart. Central Duáb (*gáñi*).

Chakrá—[Skt. *chakra*]-a reservoir in which coarse sugar (*gur*) is allowed to cool. East districts.

Chakrával—[Skt. *chakra*]-the disease ring-bone in horses (*ghorá*).

Chakrí—[Skt. *chakra*](1) a reservoir in which coarse sugar (*gur*) is allowed to cool. East districts; (2) the perpendicular cogged wheel of the Persian wheel. Upper Duáb (*arhat*); (3) a measure of land in Kumaun—see *nál*.

Chaktí—[Skt. *chakrá*](1) a round flat lump of anything; (2) a patch on clothes (*pévand*).

Chálá—[*chalná* = to go; Skt. *chal* = to move one's self](1) the second visit of the bride to the house of her husband. West districts (*gauná*); (2) the auspicious time for starting on a journey.

Chálan—[*chálná* = to cause to go](1) a sieve, a strainer; (2) bran sifted from flour (*chhānan*).

Chalaní—see *chalni*.

Chalāni—[*chālan*] (*dākhilí kharíji*)-fields belonging to one village included in the area of another.

Chalansár—[*chalná* = to go]-a swift or nimble ox, etc. (bail).

Chalauná— } [*chaláná* = to cause to move; to Chalauní— } stir]-a stirrer; the handle of a spinning wheel (*charkhá*).

Chálhá— } a pocket-knife with an iron handle.

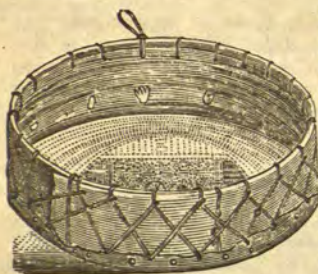
Chálhavá— } East districts (*chhurí*).

Chál—[*chalná* = to go]-scaffolding used by masons, etc.; the shelves in the drying-house of an indigo factory on which the cakes are placed.

Challsá— } [*chális* = 40]-the great famine in Chálsá— } the Duáb of S. 1840 (1783 A.D.)—cf. *chaurānavé*.

Chállá— } [*chalná* = to go]-the second visit of the bride to her husband's house.

Challá— } West districts (*gauná*).



Chalni.

which is made of grass or reed: the *chalni* is a smaller size than the *chalnâ*; (2) the sieve-like spoon used for skimming the juice in the sugar factory (*khañdsâl*); (3) a sort of sieve-like spoon used by confectioners, etc. *Chalni ké chhéd kathauti atki* = the big wooden platter stuck in the hole in the sieve!

Chalthi—a pile of pots placed one above the other. Kumann (*jêhar*).

Chalthi—[*chalnâ* = to move]—lands turned up and cultivated. Upper Duâb (*âbâd*).

Châlû [*chalnâ* = to move]—a smart active ox, etc. (bail).

***Châm**—[Skt. *charma*]—a skin, hide (*chamrâ*).
Marê châm pé châm kañdê,
Bhûin pé sakrâ sové;
Ghâgh kahên gē tinoñ bhakvâ,
Urâr gayi ko rové.

[*Ghâgh* says there are three fools in the world—he that lets the skin of his feet be cut by hard shoes, he that sleeps curled up on the ground, and the third is the man who weeps for his wife when she has bolted.]

Châmâ—the Bhotiya name for the celestial barley of the hills (*Hordeum Himalayense*).

Chamâin—[Skt. *charma kârî*] (*chamârin*)—a woman of the carrier or tanner caste who acts as the village midwife.

Chamakab—} to shy—of animals (*chauñknâ*).

Chamaknâ—} to shy—of animals (*chauñknâ*).

Châmâr—one of the local village gods. Central Duâb (*ghivâr*).

Châmâr—[Skt. *charma kâra*]—the village tanner or carrier.

Kâlâ Brahman, gorâ Chamâr,
In donon se rahiyo hoskhyâr.

[Be careful how you deal with a black Brahman or a fair Chamâr.]

Kâlâ Brahman, gorâ Chamâr,
Unkê sâth na utariyê pâr.

[Never cross a river with a black Brahman or a fair Chamâr.]

Bharâ gadhâ, ladâ Kahâr,
Mârê kûtê chalê Chamâr.

[An ass goes best with a load on his back, a Kahâr with a load on his shoulder, but it takes licking to make a Chamâr go.]

Chamâr chirâyan sê kyâ hot hai—[What is one sparrow to a Chamâr? (Who gets a whole dead bullock at a time.)]

Chamârin—see *chamâin*.

Chamauti [*châm* = leather] (*chamoñi*)—(1) a strip of leather; the leather gaiters worn by

convicts to save their ankles from being rubbed by the fetters; (2) a barber's strop.

Chambal—(*chât, den*)—a sort of wooden trough used for raising water for irrigation.

Chambû—(1) the rice crop in the hills, sown in unirrigated lands in Chait (March-April) and cut in August-September (*Chaitrû, dhân*); (2) a brass or copper water-ewer.

Chamchâ—} a metal spoon, usually used by

Chamchah—} Muhammadians (*kalchhal*).

Chamchiyâ—} For wooden spoons see *chauâ,*

Chammach—} *doi, kachhâ, kaggr.*

Chamênkhî—(*châm* = leather)—the stubble of barley, wheat, and linseed: Kahâr's slang: so called because it cuts the skin of the feet.

Chamoñi—see *chamauti*.

Champâkall—[*champâ* = a tree with yellow flowers (*Michelia champaca*) *kali* = blossom]—

a woman's neck ornament; bosses of metal tied to the throat like the *jugnâ* (qv.).

Chamrâ—[Skt. *charma*] (*châm, khâl*)—hide or leather. For various kinds of leather see

adhaurâ, bardhi, bhainsauri, goitâ, gokhâ, halâl, kimukht, kirkin, luksâz, mêshâ, murdâri, narî, sâbar.

Chamrâ—[*chamrâ*]—fees and perquisites of carriers or *Chamârs*.

Chamrakh—[*chamrâ*] (*chamrâvat*)—the leather axle pivots of a spinning wheel (*charkhâ*).

Chamraudhâ—[*chamrâ*]—(1) (*bhagâr*) a place where cattle are flayed; (2) a hide market.

Chamrâvat—[*chamrâ*] (*chamrâi*)—fees and perquisites given to carriers (*chamâr*). *Adhwañch* is a fee for preparing leather buckets, and *hâth dhulâi* for removing dead bodies.

Chanâ—[Skt. *chanaka*; *chana* = renowned] (*birvâ, būñt, lahilâ, lonâ, phalêhrâ, rahlâ*)—

gram (*Cicer arietinum*)—the young plant as it appears above ground is in the Duâb *iksud*, in Bundelkhand *kurâ*, in parts of the Duâb *kullâ*, and to the east *dopattiñd*. The young leaves

used as pot-herbs are *sâg, bhâjî, bhânjî*. The pod is usually *ghêgrâ, ghêghrâ, ghênñi, ghênñârâ*; to the east *thênñhâ, thênñhi, thonñhâ, ghunñd, ghênñâ, dhênñhâ, dhênñhâ*; and in Rohilkhand *ghittrî*. The unripe pod is *patpar, chatkâ, ghêgrâ* or *ghêgharâ*. The ripe pods

parched are *bût, būñt, holdâ, horâ, holhâ, horhâ*. When the flower appears the phrase in the Duâb is *patpari ho rahi hai*, and in other places *phûl rahi hai*. When the grain appears the stage is known as *nimonâ* or *ghêghrâ ho rahi hai*, and in Rohilkhand *ghittrî â gâi*. The small variety of gram is *chani* or *batûri, batori* in Benares. Other varieties are yellow (*pûlâ*), mixed (*pachmêl*), and in Azamgarh the *madarahâ*, a large reddish and the *mahobiya* a small light-coloured kind.

Râr na mânê bintî, chanâ na mânê jot.

[Gram cares as little for ploughing as people fighting for entreaties, i.e., it should be sown in a field full of clods.]

Chanâ chabênâ Gangâ jal,
Jo purvê kartâr;
Kâshî kabhî na chhoriyê,
Vishvânâth darodr.

[Even if Providence give you only gram, parched grain and Ganges water, never leave Benares, the court of Vishvânâth (an epithet of Shiva

who is worshipped in the famous golden temple.)]

Jāt na jānē gun karā, chandā na mānē bāh :
Chāndan rūkh katāēkē kissē raqrūn ghāh.

[The Jāt is as slow to recognise obligations as gram wants ploughing. If I cut down my sandalwood tree, what have I to rub my sore with?]

Bāhū bovā, bāhū bāhiyā, aur bahutā bovē chandā.

Ek dinā yih janiyē gayē tinoñ janē.

[He that sows too much land, ploughs too much land; and he that sows too much gram, be sure some day all three will be ruined.]

Jub chandē thē tab dānt na thē; dānt hūē tab chandē nahīn = When I had plenty of gram I had no teeth to eat it; when my teeth came I had no gram. *Chandā aur chughāl khor, munh lagā burā* = eating gram is as injurious as familiarity with a talebearer.

Chanarā—[*chanā*]—land under a crop of gram (*chaniyādā*).

Chanau—(*dhrusī, pasahī, pasai, pasārhi, pasārī, sēngar, sokhan, tēknā, tīnī, tinnā, tinnī, usahan*)—a kind of wild rice grown in the beds of tanks, etc.

Chanchanā—[*chanchanānā* = to smart] (*jhān-jhā*)—an insect which burrows into the ribs of the tobacco leaf, etc.

Chānchar—[see *chāchar*]—(1) (*chacharā, dhānp, jhānp, kharak, kharak, pharkā, taffā, taffī, taffar*) a screen or hurdle used instead of a door. East districts; (2) lands left untilled for a year or more; (3) in Fatehpur, an inferior description of *maṭiyār* or clay soil, mixed with *ūsar*, and producing only the poorest rice, and a miserable crop of barley or gram.

Chānchrī— } corn which remains in the ear after
Chānchrī— } treading out (*ganthā*).

Chānd—*lit.* the moon: a large flat spangle usually set with stones worn by women in the hair over the forehead—cf. *sīspūl*.

Chandan—[Skt. *chandana*]—sandalwood, used in the Hindu temple service, etc.

Chandanhār—[*chandan* and *hār* = necklace or more probably a corr. of *chandrahār* = moon necklace]—elaborate chains of 5 or 7 rows round the neck. When the gold is sparkling it is called *bijlā chandanhār*. *Subgahnon mē chandanhār* = the *chandanhār* is the best of all jewels.

Chāndavā—a ploughshare (*hal*).

Chand Bijar—lands impregnated with noxious salts in which spots of good ground are found. East districts (*rēh*).

Chāndī—the cup into which the seed is poured in a drill plough (*hal*).

Chāndī—a local goddess worshipped at the Kutub Minār at Delhi: also called *Jogmāyā*.

Chandiyā—[*chānd* = the moon]—(1) cakes of *upad* or gram flour cooked in butter or oil: so called from their shape (*barā*); (2) the second scum scraped off in making sugar. Rohilkhand. See *pachhani*.

Chāndlā—[*chānd* = the moon]—a round spangle worn on the forehead by women.

Chandlā—[see *chāndlā*] (*chāndvā*)—bald-headed—of men and animals.

Chāndī—[*chānd* = the moon]—(1) moonlight; *chāndī mār jānā*—of horses, to get a moon-

stroke: to go in the loins (*kamarī*); (2) a coarse cotton floor-cloth (*darī*); (3) a ceiling-cloth (*chhat*).

Chandol—the long poles forming the siding of a cart. Upper Duāb and Rohilkhand (*gārī*).

Chandol—[Skt. *chatur* = four; *dolu* = litter]—a palanquin with two poles (*pālki*).

Chāndū— } [Skt. *chanda* = fierce, 'mischiev-
Chāndū— } ous]—opium or *kafā* (qv.) boiled down, distilled and prepared in the Chinese fashion.

Chāndū bambū pīnā—the slang phrase for smoking opium in the form of *chāndū* (qv.), so called because smoked in a bamboo pipe.

Chandvā—[*chānd* = the moon]—(1) a round spangle worn by women on the forehead; (2) the round end of a pillow (*takiyā*); (3) the deep pit in a tank in which fish are caught (*akharā-dā*); (4) the scrape used to prevent sugar from burning in the pan. Rohilkhand (*kolhār*); (5) the centre piece in a cap (*topi*); (6) an awning.

Chāndvānā—[*chāndvād* = a ploughshare] (*khutānā, kund kurnā, nāsi kurnā, pavānā*)—to sharpen a ploughshare. West districts. The process is the same as described by Virgil:

Durum procudit arator.

vomeris obtusi dentem. (Georgics, I, 261-2.)

[See the ploughman sits hammering out the fang of his ploughshare which has been dented.—Conington, Trans.]

Chanērī—[*chanā* = gram]—sugarcane sown after a crop of gram.

Chanēth—[*chānd* = gram] (*aofī, ganjaut, lāhan, sarā*)—drugs given to cows when calving. Duāb.

Chāngēl—

Chāngēlā—

Chāngēlī— } a small round basket used for
Chāngēlī— } holding grain. East districts
Chāngērā— } (*kuruī*).

Chāngērī—

Chānī—[*chanā*] (*batorī, batūrī*)—a small variety of gram (*chanā*).

Chānial— } [*chanā* = gram] (*chanara*)—
Chāniyādā— } land cultivated with gram.

Chānk—[Skt. *chapa, charpā*]—(1) (*barakat kī mittī, bahāvan, chhōpā, chhattur, gobarchak, gobardhan, gobardhanā, gobarī, thāpā*) a piece of wood, etc., on which is an inscription in moist clay put on the heaped grain to keep off the evil eye and avoid theft. The inscription on it is usually '*aqabat ba khar bād, imōn kī salomati*' = invocations against dishonesty. Upper Duāb; (2) the ceremony performed at the threshing floor at the time of forming the grain into a heap for winnowing. Upper Duāb.

Chānkā—the Bhotiyā term for the turnip in the hills (*shalgham*).

Chānrī—(1) see *chāndī*; (2) the apparatus for lifting out the crusher in order to clean the sugarcane mill. Upper Duāb (*kolhū*).

Chāntērā—rinderpest in cattle. Sultānpur, Oudh (*chēchak*).

Chāntī—[Skt. rt. *chat*; Hind. *chāntnā* = to squeeze]—ground-rent and cesses collected from resident traders and artisans (*abvāb*).

Chānval— } (*chāur, chokh, chāval, mahāpar*

Chānvar— } *shād*)—husked rice: in the Western

Sub-Himalayan districts the word is applied to unground *kodo* (*Paspalum frumentaceum*). Native cooks usually recognise four kinds—ordinary (*chāval*), sweet (*mīthā*), boiled with saffron (*kēsariyā*), prepared with salt (*nimakīn*).

Chānvar—grey-coloured—of cattle (*sokhan*).

Chānvar—one of the local gods—see *chāmar*.

Chāo—a long elastic variety of the bamboo (*bāns*).

Chāp—[*chāpnā* = to press]—the stalks of the *zizyphus jujuba* (*jharbēri*) after the dry leaves (*pālā*) are beaten off them. West districts.

Chāpar—hard rocky soil: *chāpar kārā* = to ruin (*chattān*).

Chapātā—[Skt. *charpaṭa* = the open palm of the hand]—thin, flat, unleavened cakes usually made of wheat flour (*roṭī*).

Chapātiyā—[see *chapātā*]—a flat saucer used for serving round food at feasts.

Chapkan—[*chapaknā* = to stick close to]—a close-fitting kind of coat (*aṅgā*).

Chapki—[*chapnā* = to be squeezed]—the lash of a whip (*sāntā*).

Chapni—[*chapnā* = to be pressed, flattened]—(1) a small earthen saucer often used as a cover for other vessels. *Pisā dīn bhar chapni bhar uṭhāyā* = I was grinding grain all day and got only a saucer of flour (*paraī*); (2) an instrument for alternately raising and depressing the threads of the web in blanket-weaving (*gaḍariyā*).

Chaprá—[rt. of *chapnā* = to be pressed]—(1) the tool used by a potter in smoothing the pots; (2) a shoal of sand in a river covered with shallow water. East districts.

Chaprá—[rt. of *chapnā* = to be pressed]—(1) a peon's badge; (2) the saw-file used in making pipes, etc. (*gargarāsāz*).

Chaprá lākh—[sed]—shell-lac.

Chaprás—[acco. to some, corr. of *chaporāst* = right and left: Platts compares *chapṭā* = flattened].

Chāprē—[*chapnā* = to be pressed]—cow-dung cakes used for fuel. West districts (*uplā*).

Chapṭā—[Skt. *chipatā* = flat]—(1) (*mathnā*)

Chapṭī—[a broad, flat, earthen jar; (2) a flat variety of narcotic hemp (*gānjā*); (3) (*chichri*) a sort of tick which attacks cattle.

Chapurī—[*chapnā* = to be pressed out flat] (*bohīyā*, *boṭiyā*, *bohni*)—a little box or basket made of chips used as a work-basket.

Chāqū—a pen-knife (*chhurī*).

Chārā—[Skt. *char* = to eat]—(1) food, fodder, cattle fodder.

Pēt mēn parā chārā

To kūdnē lagā bēchārā.

[When the poor devil got some food in his belly he began to frisk about.]

The stalks of millet, etc., cut up for cattle fodder, are to the east *chhāntā*, *chhāntī*; to the west *nīn*, *niyār*, *nīro*, *kuṭiyā*, *kuṭṭī*, *kaṭiyā*. To the east such fodder is known as *lēhnā*, *kāntā* or *koṭr*; and in other places *karāb*, *karbi*, *karvī*. For other kinds of fodder see *aṅgārī*, *charī*, *gajrautē*, *kaṭiyā*, *kurā chārā*, *pālā*, *sānī*; (2) an oil-plant (*Eruca sativa*). Kummar (*dūān*).

Charāgāh—[*chārā* = fodder; Pers. *charādan* = to graze; *gāh* = place] (*bakhā*, *bīr*, *bojhiyā*,

charokh, *chugāī*, *poḥar*, *rakh*, *rakhā*, *rakhāt*, *rakhēl*, *rukhiyā*)—grazing ground; land reserved for pasturage: also see *baīsak*, *barhā*.

Charāl—[*chārā* = fodder] (*chugāī*, *ghikar*, *gāḥ*, *charāī*, *gobar*, *hildā*, *mēṇḍodī*, *mēṇṛdī*, *mēraunī*, *pūchhiyā*)—fees for pasturage or herding cattle.

Charailā—[*chār* = four; *aīlā* = a hole in a cooking-place]—(1) a fire-place with four holes for pots; (2) a net for catching wildfowl in tanks (*jāl*).

Charan [Skt. *char* = to eat]—a manger of mud in which pots for holding fodder are sunk. East districts (*larāmni*).

Charānā—[Skt. *char* = to eat]—to pasture cattle. *Pasar charānā* is specially used of grazing buffaloes at night.

Charandāsī—[Skt. *charana* = foot; *dāsa* = slave]—a shoe worn by religious mendicants; a mendicant's word (*jūtā*).

Charas—[Skt. *charma* = skin]—(1) (*charsā*, *moṭ*, *parohā*, *poṭrī*, *pul*, *pur*, *purhā*) the skin-bag used for raising water for irrigation purposes.

The iron ring round the neck is to the west *māṇḍal*, *kūṇḍar*, *kūṇḍal*, *koṇḍrā*; and in Bundelkhand *khonṇhar*. The pieces of bent wood fastened to the ring to keep the mouth of the bag open are in the Duāb *bāin*, *baun*; in Bundelkhand *qherā*, *kūrchā*; in Azamgarh *mēvarā*; in Rohilkhand *bānṛ*. To these are fastened two rings which if made of wood are *kaulī*, *kuilī*, *kiyulārī*; and if made of iron, *karīyā*, *pahunchī*. The single bent piece of iron to which the rope is fastened is usually *karā*.

The wooden handle which attaches the rope to the bucket is in the Duāb *karṭā*, *bilārī* or *bahorā*; and in Bundelkhand *khilā*; (2) (*sulphā*, *sulfā*) the resin which is produced from the hemp plant (*Cannabis sativa*). It is said to take its name from being collected on aprons of leather (Skt. *charma*). "The principal parts of the hemp plant that are used as intoxicating agents are the *charas*, *gānjā*, and *bhaṅg* or *sabji* and their preparations. The best *charas* is obtained from the female plant (*gūrbhaṅgā*), and consists of a resin; exudation from the leaves, stems, and seeds when ripe, and is collected by rubbing them in the hands or on the naked thigh, or by scraping the resin from the plant with a blunt iron knife. . . . *Charas* is consumed in the following manner. About the weight of a two-anna silver piece or 22 grains Troy is taken, and covered up with twice its weight of prepared tobacco in the shape of a ball. This is dried over a charcoal fire, and during the process the *charas* melts inside. The dried ball is then reduced to powder, and, mixed with tobacco, is placed on the *chilam* of an ordinary coconut *huqqah* and smoked in the same way as tobacco. *Charas* seems to be a milder form of the drug than *gānjā*, and is used by the better class of people and those who do not care for intoxication pure and simple." (Atkinson, *Himalayan Gazetteer*, I, 760f.)

Charban—[*chābnā* = to chew]—parched grain. East districts (*chabēnā*).

Charbanāo—[*charban*]—the mid-day meal, usually consisting of parched grain. East districts (*khānā*).

Chârdivâll— } [*châr* = four; *divâl*, *divâr* = a
Chârdivârî— } wall]—an enclosure of four
walls; a yard.

Charêrî—[*charî* = millet fodder]—sugarcane
grown after a fodder crop.

Charhâvâ— } [*charhâvâ* = to offer up]—(1) of-
Charhaurî— } ferings to a god or godling;
Charhauvâ— } (2) presents sent by the bride-

groom to the bride before the wedding procession
arrives (*dâl*).

Charhauvân—[*charhâvâ* = to put on]—a man's
slipper (*charhvân*).

Charhî—[Skt. *char* = to eat]—a manger of mud
in which pots for holding fodder are sunk.
East districts (*larâmni*).

Charhvân—see *charhauvân*.

Charî—[Skt. *char* = to eat]—(1) stalks of millets,
etc., chopped up for cattle fodder (*chârâ*); (2)
small portions of land held rent-free by cultiva-
tors. Lower Duâb; (3) (*charâ*) fees paid by
graziers to the owners of land—cf. *khurcharâl*.

Chârjâmâ— } [*châr* = four; *jâmâh*, *jâmâ* =
Chârjâmâh— } fold, cloth]—a native horse-

saddle or a seat with hanging supports for the
feet fastened on an elephant: so called because
usually made of four folds of cloth.

Charkâ—(*khairâ*, *kuvâ*)—a blight on the trans-
planted crop of autumn rice (*agharî*). Azam-
garh.

Charkh—[Skt. *chakra* = a wheel]—(*bhaun*, *châk*,
chaklî, *char-khî*, *garârî*, *ghirnî*, *girirî*, *girrâ*,
girrî)—a pulley for a well. West districts.

Charkhâ— } [Skt. *chakra* = a wheel]—(1) (*madlâ*,
Charkhî— } *rahârâ*, *rahârâ rânâ*) a spinning-

wheel of which the parts are as follows: (a) the
wheel itself *charkhâ*, *charkhî*; (b) the strings
drawn across the two rims of the wheel, *avâl*;
in the Lower Duâb, *don*, *jatnî*: in parts of
Bundelkhand *mân*; (c) the drum of the wheel
—to the east *mûnri*, *mûnriyâ*: in parts of
Rohilkhand *pinâ*, *bêlan*, *bêlnâ*, which last is
the most common word; (d) the axle—com-
monly *bêlan*, *madlâ*: in parts of Rohilkhand
dârâ; in the Upper Duâb *lât*; (e) the spokes,
usually *khûntî*; in parts of Rohilkhand *pakirî*:
in the Upper Duâb *jandnî*; (f) the band which
turns the wheel *mâl*, *mâlî*; in the Duâb
damirkâ or *mâl* is a piece of leather which
holds up the thread when spun; (g) the handle
—*hathêlî*, *hathlî*, *hathrî*, *hathî*: in some of
the east districts *bhaunti*, *chalaunâ*: in parts
of Rohilkhand *hathiyâ*: when it has a rounded
top it is known as *ghêrnî*; (h) the spinning
axle-pivots—*chamrakh*, *khûntâ*; (i) the round
leather wheel-washer, *chindî*; (j) the second
axle—*jakûâ*, *têkûâ*, *taglâ*; (k) the lower sup-
ports of the machine—*pirhai*: in parts of
Rohilkhand *pankhri*, *gurhiyâ*: the piece of
wood joining these is to the east *majêthî*; in
Rohilkhand *jotnî*, *manjhi*: for the reels used
for winding the thread see *aṭṭeran*; (2) the
wooden drum on which thread is reeled (*kar-
gah*); (3) the pulley of a well (*charkh*).

Charkhâ—a bunch of plantains on a tree.
Charnâmarat—[Skt. *charana amṛita*] (*char-
nâmrî*)—water in which the feet of an idol or
priest have been washed: pilgrims take it
away as a charm.

Charnî—[Skt. *char* = to eat]—a manger in which
fodder pots are sunk. East districts (*larâmni*).

Charokh—[Skt. *char* = to eat]—grazing ground.
Parts of Bundelkhand (*charâgâh*).

Chârôn gâñh kummaid—(1) (*âñh gâñh kum-
maid*)—chestnut coloured with dark points—
of horses (*ghorâ*); (2) in slang—a great rascal.

Chârpâ—[*châr* = four; *pâ* = foot] (*dâsnî*, *khât*,
khâtâ, *manjhâ*, *manjhî*, *palakâ*, *palang*)—an
ordinary bed. The *khatolâ*, *khatyâ*, or *khatiyâ*
of the east, and the *palangrî*, *palgi*, of Rohil-
khand, are smaller beds. The *mâch*, *mâchâ*,
mânch, *mânchâ*, is a larger bed generally raised
off the ground. The *chhappar khat* is a tent bed.
The parts of the common bed are: (a) the side
pieces—to the west *bâi*, *bahî*, *patî*: to the east
patî, *patî*; (b) the head of the bed—generally
sirhânâ: to the east *munḍvârî*, *munḍvârî*; (c)
the end pieces—to the west *sirai*, *sêrvâ*, *sirvâ*,
sêrdâ, *sirâ*, *sêrvâ*: to the east *gorthanî*, *gortharî*,
gorvârî: in the Central Duâb, Rohilkhand,
Bundelkhand *pâñtî*, *paitânâ*, *paitân*, *pâñtî*,
pâñtî: in North Oudh *paghnai*; (d) the
netting at the bottom of the bed—*sâñkâ*, *bînâ-
vat*, *bundâvat*: in Rohilkhand *jangolâ*, where
the holes in the netting are *sokâ*: the netting
is made of string (*bân*, *sutlî*) or tape (*nivâr*,
nivâr); (e) the netting at the end of the bed—
to the west *adaun*, *advân*: elsewhere *angayat*,
panayat, *ainthâ*, *paitâ*, *dâvan*: to the east
onchar: when they are crossed they are known as
nigârê ki adeân: when the netting is made of
one string it is to the east *êkbaddhî*: to the
west *êkrî*, *sikrî*: when more than one string is
used it is *lakhphâr*, *lagphâr*: when ornamented,
phûldâr, *chavpar* *ki bundâvat*: when two
strings are used it is to the east *dobaddhî*, to
the west *dukri*: when three, *tibaddhî* or *tikri*:
when four, *chaubaddhî* or *chaukarî*: when six,
chhabaddhî or *chhakrî*: and so on. The thick
rope at the end is to the east *mân*; to the
west *atrâvan*. To tighten the strings of a
bed is usually *khinchnâ*: to the east *onchar*;
(f) the legs, generally *pâe*, *pâyâ*: to the east
gor, *gorâ*: in South Oudh and the Duâb *mach-
vâ*: in the Lower Duâb *nichvâ*. The broad foot
is to the east *âp*. *Pâlkhrî* are pieces of wood
put under the legs to raise the bed. The sides
and head pieces fix into the legs by joints—
chûl, *chûr*: the holes in the legs are *sâl*; if
irregularly placed, *khatsâl*, *kansâl*. They are
fixed with wedges, *phânch*, *bhînch*, *dhânâ*.

Charsâ—[*charas*]—the skin-bag for raising
water (*charas*).

Charsiyâ—[*charas*]—the man who empties the
skin-bag at the well (*bârâ*).

Charû—[Skt. *char* = to eat]—fees paid by
graziers to owners of land. Bundelkhand
(*charî*).

Charuâ— } [Skt. *charu* = a saucepan]—(1) a large
Charuî— } earthen pot in which flour is soak-

Charvâ— } ed for making confectionery; an
Charvî— } earthen cooking-pot with a wide
mouth; (2) a sort of scrape used to prevent the
boiling sugar juice from boiling over or burn-

ing in the pan. Rohilkhand (*kôlvâr*).

Charvâh— } [*charâvâ* = to herd cattle]—a
Charvâhâ— } herdsman (*guâl*).

Charvāhī—[*charvāh*] (*girāi*, *guārāi*, *narhāi*, *pūchhāi*, *pūchhāi*)—fees paid to a cowherd; grazing fees paid by cowherds to the owners of pasture lands.

Charvāyā—[*charvāh*]—a herdsman (*guāl*).

Chās—[Skt. *karsha* = dragging]—one ploughing of a field. East districts.

Chāshani—[*lit. taste*]—(1) boiled syrup used
Chāshni—, for making sweetmeats, etc; (2) one of the boilers in a sugar factory; (3) a confectioner's boiler (*halvāl*).

Chāsht—[Pers., Skt. *chashati* = eating]—half-way between sunrise and noon; the meal eaten at that time. Duāb (*khānā*).

Chāt—[*chatnā* = to lick]—(1) a hollow wooden

Chātā—} trough used for raising water. Bundelkhand (*chambal*); (2) the pot into which the juice falls from the cane mill (*kolhū*).

Chāṭāl—[Skt. *kaṭa* = a straw-mat; or according to Platts *chaṭ* = to break, from the noise it makes]—mattings made of the *narkat* reed (*arundo tibialis*).

Chātānā—[*caus. of chatnā* = to lick]—to feed a child for the first time—see *annaprāsān*.

Chātar—(1) of an ox—with horns turned out on both sides (*phūl sapēl*); (2) of a cart wheel—with the rim levelled to prevent wearing (*gārī*). East districts.

Chātaunā—see *chātānā*.

Chātkā—[*chatkānā* = to crack]—the unripe pod of gram (*chanā*).

Chātkabrā—see *chītkabrā*.

Chātkoriyā—lowlands in river valleys. East districts (*kachhār*).

Chātnī—[*chatnā* = to taste]—various kinds of pickles used as a relish with food.

Chāṭṭā—a pile of anything—such as bricks, wood.

Chāṭṭān—(1) calcareous limestone used for road metal (*kankar*); (2) a hard rocky soil (*chāpar*); (3) blocks or slabs of stone.

Chattī—a large block or slab of stone. Bundelkhand (*patthar*).

Chāṭvā—[*chatnā* = to lick]—a piece of wood
Chāṭvā—} used for collecting the scum of boiling sugar (*kolhvār*).

Chaturdashī—[Skt. *chaturdasha*]—the 14th
Chaturdashī—} day of the lunar fortnight.

Chaturtha kriyā—} the ceremonies on the 4th
Chaturtha pinḍā—} day after a death (*kriyā karm*).

Chaturthī karm—the ceremony of untying the wedding bracelet on the 4th day after marriage. East districts.

Chau—[Skt. *chahu* = four]—(1) the fourth ploughing of a field. West districts (*chaukarā*); (2) a circular piece of iron fixed on the ploughshare to prevent it from going too deep (*hal*).

Chauā—[Skt. *chahu* = four] (*chavvā*)—four fingers' breadth; a measure used in measuring the Brahmanical cord (*janēū*), etc.

Chauaddā—[*chahu* = four; *addā* = a stand] (*chaulvā*, *chaupairā*)—a well in which there is room for four buckets to work at once (*kūān*).

Chauariyā—[*chahu* = four; *ārī* = spoke]—a wheel with four spokes (*gārī*).

Chaubachhā—[a corr. of *chakbachhā*]—(1) a tank or indigo-vat (*māt*); (2) a reservoir for storing water.

Chaubaddhī—[*chahu* = four; *bādh* = *mūnj* rope]—the netting of a bed made of four strings (*chārpāl*).

Chaubald—[*chahu* = four; *bal* = ox]
Chaubaldā—} (*chaubardā*, *chaubardī*, *chau-*
Chaubaldī—} *khṛd*)—a four-ox cart (*gārī*).

Chaubārā—[*chahu* = four; *bār* = door]—an upper story of a house, so called because it has usually four doors or windows. *Dērḥ pau chūn chaubārē rasoi* = he has only a couple of ounces of flour and cooks it in the upper chamber. *Morī kī int̄ chaubārē chaṭhī* = the brick of the drain went up to the upper chamber—(a sudden rise in the world)—(*aṭārī*, *bāla-khānah*).

Chaubard—

Chaubardā—} see *chaubald*.

Chaubardī—}

Chaubarsī—[*chahu* = four; *baras* = year]—the fourth yearly ceremony after a death (*kriyā karm*).

Chaubisī—[*chaubīs* = twenty-four]—a custom in vogue with exacting landlords. They add a *bisvā* more to each *kachchā bighā*, and by this means constitute each *pakkā bighā* (which elsewhere is composed only of three *kachchā bighā*) into *bighā*—3—12 *kachchā*; the object being of course to charge rent on the extra 12 *bisvā* too. Rohilkhand.

Chaudhri—[usually der. *chahu* = four; *dhara* = holding—i.e., “possessor of four shares” or “ruler of the four regions.” But according to Platts *chakra-dharini* = “the holder of the discus,” a symbol of authority]—the head of a trade guild vested with various rights and privileges; the leading man in a village; used euphemistically to the west of a father-in-law (see *susar*); a title applied by women to their husbands among Rājputs and Jāts in the West districts; used of Ahirs and their wives in the West districts. *Chaudhā ṭhaur jāb Chaudhrin kahē* = she is a proper Chaudhrin when she has bolted fourteen times.

Chaudhriyā—the scum of sugarcane juice removed for the second time. Rohilkhand.

Chaugaddā—[*chahu* = four; *gaddā* = a heap of earth]—a place where four boundaries meet (*chaughaddā*).

Chaugoshā—[*chahu* = four; *goshā* = a
Chaugoshiyā—} corner]—of a cap worn by persons of distinction, made of four triangular pieces (*topi*).

Chauhaddā—[*chahu* = four; *hadd* = a boundary] (*chaugaddā*, *chauhā*, *chauhāndī*, *chauhāndā*, *chauhāndā*, *chauhāndā*)—a place where four boundaries meet.

Chauhāndā—[*chūnā* = to drip] (*choyāndā*)—the solid matter which remains in the bags when the coarse sugar (*rāb*) is being pressed. In Rohilkhand the grains which remain behind are *putrī*.

Chauhār—[*chahu* = four]—(1) the fourth
Chauhārā—} ploughing of a field (*chaukarā*); (2) (*chahārum*, *chauthivā*) in division of crops—one-fourth to the landlord and three-fourths to the tenant—see *batāl*.

Chauhaṭṭā—[*chahu* = four; *hāt* = mart]—the junction of four roads (*chaurahā*).

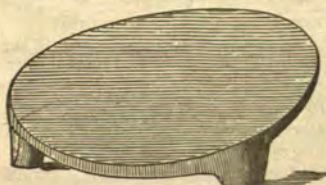
Chauhcho—[*chahu* = four? *chūnā* = to drip]—the fourth reservoir in lifting water for irrigation. Parts of Rohilkhand.

Chauhi—(*qabrā, dēbrī*)—the corners of a field which are not reached by the plough. East districts.

Chauhi— } the sole of a plough. Lower Duāb
Chauhān— } (hal).

Chauk—[Skt. *chatushkona* = four-cornered]—(1) properly the quadrangular open middle space in a native house; (2) sometimes used for the *āngan* or space in front of a house; (3) the ceremony in the fourth month of pregnancy: the woman's brother brings her presents of clothes and sweetmeats known as *bhāt* or *chochhak*; (4) the bringing home of the bride for the fourth time; (5) in the marriage ceremony *chauk purānā* is the square marked on the ground with cowdung, within which the boy is seated on a wooden plank (*chauki, patrī*) raised a little from the ground, while the bride's barber or priest makes the forehead mark (*ṭikā*) on the boy's forehead with his thumb; (6) squared beams (balli); (7) a market place, or place where roads meet in a town; (8) the Hindu's cooking place (*chaukā*).

Chaukā—[*chauk*]—(1) *chauk, ṭahar* the cooking enclosure made by Hindus round the fire-place. It should be so arranged that the mouth of the fire-place (*chūlhā*) face east. It is very unlucky for it to face south.



Chaukā. (3)

Each man must have his own *chaukā*. If a line is made in it, it becomes two; and if one foot goes into the other division the food is spoilt. *Chaukā bartan karnā* is a phrase used of a servant whose duty it is to clean the cooking-pots, &c.; the ridge round it is *munḍēr mēn-danī*; (2) a large table-moulded brick (Inṭ kalān); (3) the board used in bread-making; (4) slabs of stone larger than the *lungōṭiyā* (qv.). Agra.

Chaukahā— } [*chauṅknā* = to shy]—an ox,
Chaukannā— } etc., that shies (*bharkan*).

Chaukarā—[*chahu* = four]—in division of crops, when the landlord or cultivator receives only one-fourth of the produce.

Chaukarā—[*chahu* = four] (*chau, chauhār, chaukar*)—the fourth ploughing of a field. East districts (*jotnā*).

Chaukarī—[*chahu* = four]—(1) a team of four horses, etc.; (2) a palanquin with four bearers; (3) the netting of a bed made with four strings (*chārpāl*); (4) a set of four men working by turns at lifting water (*dol*).

Chaukhā— } [*chahu* = four]—a place where
Chaukhandī— } four boundaries meet (*chau-haddā*).

Chaukhaṭ— } [Skt. *chahu* = four; *kāshṭha* =
Chaukhaṭā— } wood]—the wooden frame-work

of a door; a frame-work put over the mouth of a well.

Chaukrā—[*chahu* = four]—a four-ox cart. Rohilkhand (*chaubald*).

Chauki—[*chaukī*]—(1) the board used in bread-making (*chaklā*); (2) a woman's neck ornament; a string of coins, etc., worn on the upper arm; (3) a measure = 4 *sēr*; (4) a watch or guard; (5) a seat or chair.

Chaukidār—[*chaukī* (4)]—a watchman.

Chaukidārī—dues given to watchmen at harvest, **Chauki nārī**—the strap fastening the body of the pony-cart to the axle (*ekkā*).

Chauko—[*chaukā*]—the board used in bread-making. Kumaun (*chauki*).

Chauknā—[*chauṅknā*] (*chauṅknā, pharāknā*)—to shy—of cattle, horses, etc.

Chaul—[Skt. *chaula*] (*chaulkarm*)—the ceremony of cutting a child's hair for the first time (*mūḍan*).

Chāul— } [*chāval*]—boiled rice; grain boiled in
Chaul— } the husk, pounded and roasted
Chaulā— } (*chirvā*).

Chaulā—a kind of bean—*Dolichos sinensis* (*lobiyā*).

Chaulāl—(*chauṅrāl, chaurāl*)—a kind of pot-herb (*Amaranthus frumentaceus*).

Chaulāvā—[*chahu* = four; *lāo* = a well-rope]—a well in which four buckets can work at once (*chauddā*).

Chaulkarm—see *chaul*.

Chaumās— } [*chahu* = four; *mās* = month]—

Chaumāsā— } (1) (*bhadvāra*) the four months

Chaumāsī— } of the rainy season—*Asārh, Sāvan, Bhādon, Kuār*; (2) (*dēl, palihar*) land kept fallow during the rains for the spring crop or tilled, during the four months of the rainy season.

Chaumāsīyā—[*chaumās*]—a ploughman engaged for the four months of the rainy season (*halvāha*).

Chaumēṇḍā— } [*chahu* = four; *mēnd* = boun-
Chaumukhā— } dary; *mukh* = face]—a place where four boundaries meet (*chauhaddā*).

Chaumū—a local godling in the hills: the tutelary god of cattle—see Atkinson, *Himalayan, Gazetteer*, II 828.

Chauṅghā—see *chauṅrhā*.

Chauṅdhiyānā—lit. to be dazzled: a sort of stomach staggers in cattle: called in other places *chukkar, ghūmnī, tapka*. Kheri, Oudh.

Chauṅkah—[*chauṅkrā*]—an ox, etc., that shies (*bharkail*).

Chauknā—[acc. to Fallon, *chār* = 4; *kān* = (!) ear: acc. to Platts, Skt. *chamata* = an exclamation of surprise] (*chauknā*)—to shy—of cattle, horses, etc.

Chauṅrā—a variety of bean (*lobiyā*).

Chauṅra—an underground pit for grain (*khāt*).

Chauṅrāl—a kind of pot-herb (*Amaranthus frumentaceus*) (*chaulāl*).

Chauṅrhā—[Skt. *chatvāra* = a quadrangular place]—(1) the place where the workmen stand in working the water-lift. East districts (*pairā*); (2) (*chauṅghā, līlārī, tītā*) the place where the water is poured out at the well, or at the top of the water-lift. East districts.

Chauṅro—[Skt. *chatvāra* = a quadrangular place]—a wooden raised place on which people sit in the evening. Kumaun (*chabūtrā*).

- Chauñt**—[*chauñtā* = to pluck]—cutting the ears of a crop without the stalk. Duāb (bajhvaṭ).
- Chauntāl**—[*chahu* = four]—cleaned cotton in the proportion of one-fourth to three-fourths of seeds and refuse (*rūt*).
- Chauñtrā**—[Skt. *chatvara* = a quadrangular place]—a sitting platform near a house (*chabūtrā*).
- Chaupā**—[*chau* = four; *pāi* = foot]—horned cattle (*mavēsh*).
- Chaupahiya**—[*chau* = four; *pahiya* = wheel]—a four-wheeled conveyance (*gārī*).
- Chaupairā**—[*chau* = four; *pair* = work—ing the well bucket]—a well in which four buckets can work at the same time (*chaudā*).
- Chaupāl**—[Skt. *chaturvāra* = with four gates]—the platform on which the village elders assemble to transact village business and for various social observances.
- Chaupār**—[Skt. *chaturvāra* = with four gates]—the platform on which the village elders assemble to transact village business and for various social observances.
- Chaupar kī bunāvaṭ**—[Skt. *chatusha paṭṭika* = in the shape of a chess board]—the netting of a bed when made in ornamental squares (*chārpā*).
- Chaupat**—[*chahu* = 4; *pāt* = beam]—squared beams (*ball*).
- Chaupatā**—[*chahu* = 4; *pāta* = leaf]—*chaupattiyā*—a weed something like clover, injurious to wheat. It springs up freely in January-February, and is much esteemed by graziers for the quantity of milk yielded by kine pastured on it.
- Chauptatt**—[*chaupattā*]—young cotton at the stage at which it has four leaves (*rūt*).
- Chauptattiyā**—see *chaupattā*.
- Chauptā**—[Skt. *chatusha-pāda*]—four-footed—of cattle (*mavēsh*).
- Chauptiyā**—[*chauptā*]—a cow-herd. Central Duāb (*guāl*).
- Chaupturā**—[*chahu* = 4; *pur* = well bucket]—a well in which four buckets can work at the same time. East districts (*chaudā*).
- Chaur**—[*lit.* flat, open, Skt. *chatvara*]—(1) an open space in the forest. Rohilkhand; (2) an ox whose horns join in the centre. East districts (*jhuñgī*); (3) (*chauri*) low-lands in river valleys. East districts; (4) a road. East districts (*rāstā*).
- Chaur**—[*chāñval*]—husked rice. East districts.
- Chaurā**—[*chaur*]—(1) a wooden ladle used in sugar-making. Rohilkhand (*kaphautā*); (2) a platform with a clay or stone image used as a place of worship in villages; (3) a platform erected to mark the site of the funeral rites of a *sati*: called also *sati kā chaurā*.
- Chaurā**—(*chāñvar*)—grey coloured—of cattle (*sokhan*).
- Chaurāhā**—[*chahu* = 4; *rāh* = road]—a place where four boundaries, roads, etc., meet; a cross way; a crossing (*chaupaddā*, *rāstā*).
- Chaurāl**—see *chaulāl*.
- Chaurāl**—[*chāñval*]—a little coloured rice laid on the threshold of a man who has been invited to a wedding: a custom prevailing among Agarvāla Banyas. East districts.
- Chaurānavē**—[*lit.* = 94]—the great famine in the Duāb of the Sambat year 1894, corresponding to 1837-38 A.D.
- Chaurāñgī**—a custom which prevails principally in the Eastern districts of passing a sick beggar or corpse on from one village to another.
- Chauras**—[Skt. *chaturashra* = four-cornered]—(1) even, level—of ground; (2) an open air granary, generally of small size: in Rohilkhand the mud grain closet inside the house (*bakhār*).
- Chaurasā**—[*chauras*]—(1) a broad flat chisel; (2) an ingot of silver beaten out (*sunār*).
- Chaurāsī**—[*chaurāsī* = 84]—(1) an estate of 84 villages; (2) the whole brotherhood in castes that have a *pañchayat*. East districts.
- Chaurī**—[*chaur*]—(1) low marshy lands. East districts (*kachhār*); (2) a platform for the household god; (3) the place where the sacred fire is made at the marriage ceremony; (4) fine gravel.
- Chauriāb**—to be nearly ripe of crops. East districts.
- Chaurāsā**—see *chaurasā*.
- Chaurī**—see *chaurasī*.
- Chaus**—[Skt. *chatur* = four]—land ploughed four times. Upper Duāb (*jotna*).
- Chausar**—[*chaus*]—the fourth ploughing of a field. Upper Duāb (*chaukarā*).
- Chausivānā**—[*sinānā* = boundary]—a place where four boundaries meet (*chaupaddā*).
- Chauth**—[Skt. *chaturthī*]—the fourth day of the lunar fortnight; usually sacred to Ganēsh.
- Chauthaiyā**—[*chauth*]—(1) a boat of small draught (*nāo*); (2) in division of crops—one-fourth to the landlord and three-fourths to the tenant (*chauhārā*); (3) quartan fever.
- Chautharā**—the implement for grinding sandal wood in a Hindu temple. Kumaun.
- Chauthī**—[*chauth*] (*chaturthī*)—the ceremony of untying the marriage bracelet performed on the fourth day after consummation.
- Chauvanī**—[*chawan* = 54]—an estate of fifty-four villages—cf. *chaurāsī*.
- Chāval**—husked rice (*chāñval*).
- Chavvā**—[Skt. *chahu*, *chatusha*]—a hand or four fingers in breadth (*chauā*).
- Chavvāchāñgar**—[*chavvā*]—four-footed animals; cattle (*mavēsh*).
- Chēchak**—[Skt. *chitvaka*, *chitra* = spotted]—(1) small-pox in human beings; (2) (*andar kī mātā*, *barā dukh*, *bara rog*, *basantā*, *bēdan*, *bhāvāra*, *bhaur*, *bhavānī*, *chanterā*, *chhiṭkā*, *chirā*, *dēbī*, *dēbī kā niksār*, *dēbī kā roṭā*, *gabauṇā*, *gānthōn sītālā*, *gukhrā utarānā*, *iśhāl*, *mahāmāī*, *mahāmī*, *mān*, *māndā*, *marī*, *mātā*, *mēdh*, *mochjānd poknā*, *poknāl kī bimārī*, *poṭkā*, *rēz*, *roṭā*, *sir*, *sītālā*, *vēdan*) small-pox or rinderpest in cattle. "Cattle plague can be cast out across the border of one village into the one which adjoins it to the east. All field work, cutting of grass, and cooking of food are stopped on Saturday morning, and on Sunday night a solemn procession conducts a buffalo skull, a lamb, *siras* sticks, butter, milk, fire, and sacred grass, to the boundary over which they are thrown, while a gun is fired three times to frighten away the demon" (Ibbetson, Panjab Ethnography 119).

An example of one of the common spells against rinderpest which is usually written on a potsherd and hung over the cattle entrance to the village is given under *mantr*. There are numerous similar devices, such as branding a Chamār on the posteriors with a hot iron and turning him out into the jungle as a scape-goat; burying an ox which dies of the disease in the cattle path, having first tied up the body in a cotton cloth; burying a plough handle near the cattle path; hanging up in the cowshed the skin of a hedgehog (*pārbatī mūs*).

Chēlā—[Skt. *chēṭaka*, *chēḍaka*—a disciple of an ascetic or holy man; in slang a hanger-on at a rich man's house who eats scraps—

Man mānē to mēlā;

Chit milē to chēlā,

Na sab sē bhālā akēlā.

[If our thoughts are alike, I have a friend: if our understandings agree, a disciple: otherwise to live alone is best.]

Chēmpā—[? Skt. *kship* = to fix on, attach] (*chēngā*)—a dark coloured insect which attack millets, pulses and tobacco.

Chēn—} a kind of millet (*panicum frumen-*
Chēnā—} *taceum*)—see *chinā*.

Chēndhī—a round piece of leather used as a washer in a cart or spinning wheel (*chindhī*, *chēngī*, *chēngī*).

Chēngā—} [? *chin* = to chirp as a bird, to
Chēngā—} cry]—a little boy. East districts (*chhokrā*). In Maithili it means a chicken.

Chēngī—} (*chēngā*)—a little girl. East districts
Chēngī—} (*chhokrī*); also see *chēndhī*.

Chēph—(*chīphar*)—the refuse sugarcane thrown out of the mouth after being chewed.

Chēnā—a young tree. East districts.

Chēnvā—a small kind of millet—see *chinā*.

Chēruī—an earthen dish in which food is cooked. East districts.

Chēruī—} the string used by potters in separat-
Chēval—} ing the pots when they are damp.
The riddle runs—

Pānī mēn nis dīn rahē,

Jākē hār na mās,

Kām karē talvār kā,

Phir pānī mēn bās.

[I live always in the water, without bones or flesh, do the work of a sword, and go back to the water again.]

Chhābā—a large wicker basket (*khāñchā*).

Chhāban—extra cross-bars above the bottom of the cart behind, and below it in front. North Rohilkhand (*gārī*).

Chhabariyā—} a small wicker basket (*khāñchī*).
Chhābī—}

Chhabisā—} [*chhabis* = 26]—the hind posts
Chhabisī—} of a pony cart (*ekkā*).

Chhabrā—} a small wicker basket (*khāñchī*).
Chhabrā—}

Chhabrī—} a small wicker basket (*khāñchī*).
Chhabrī—}

Chhāch—} buttermilk. East districts (*maṭṭhā*).
Chhāchh—}

Chhāchhērū—[*chhāchh*]—the sediment or butter-milk burnt off in the manufacture of clarified butter (*maī*).

Chhadām—[*chha* = 6; *dām* = a copper coin]—

a coin of small value: equal to 6 *dām* or 2 *damṛi*—the $\frac{1}{4}$ or properly $\frac{5}{8}$ of a *paisā*.

Chhadānt—} [*chha* = 6; *dānt* = tooth]—a
Chhadānt—} fullgrown animal which has
Chhadar—} only got 6 teeth: considered
unlucky.

Chhāgal—[Skt. *chhagula* = a goat]—(1) an earthen pot with a spout: said to be so called because such pots were originally made of goat skin; (2) a woman's foot ornament.

Chhagarā—[Skt. *chhagula*] (*chhagrā*)—a he-goat (*bakrā*).

Chhagarāb—[*chhagarā*]—of the she-goat—to be served by a he-goat. East districts.

Chhagarī—[*chhagarā*] (*chhagrī*)—a she-goat (*bakrī*).

Chhāh—buttermilk. Upper Duāb (*chhāchh*).

Chhāhan—[*chhānā* = to thatch]—the poles which run along the bottom of a cart. Upper Duāb (*gārī*).

Chhahkar—[*chha* = 6; *kar* = tax]—in division of crops—when the landlord's share is one-sixth. East districts.

Chhāl—a young pig. East districts (*sūar*).

Chhāl—[*chhāna* = to thatch, Skt. *chhad* = to cover] (*liḍ, palān, suṇḍā, suṇḍahā*)—pads or paniers usually for asses.

Chhāj—[Skt. *chhada* = a leaf]—a coarse grain sieve (sāp). The phrase *chhājōn pānī parā hai* = it is raining in torrents.

Chhājā—[*chhāj*]—the thatch of a house (*chhappar*).

Chhajjā—[*chhāj*] (*ghoriyā, torā*)—the projecting roof of a house; pieces of wood let into the walls of a house to support the eaves.

Chhājō—[*chhāj*]—the open verandah of the upper story of a house. Kumaun.

Chhāk—(1) an offering poured on the ground to the local gods; (2) the time for milking cattle; (3) the labourer's first meal for the day which he usually eats in the field and naturally likes to get at the proper time. Hence the Duāb rhyme.

Kyā gun karo? Dhēl par soē;

Har jōtē aur pasar charāē,

Tāki chhāk abērī āē

Jākē mārē na roē,

Tāsē ham dhēlē par soē.

[What virtuous act have you done that you are sleeping on the clods? I plough all day and graze the buffaloes all night. Still I get my dinner late and have to weep and sleep on the clods.]

Chhakiāb—[*chhāk*]—(1) to tie cattle in order to throw them; (2) to tie up a calf near the cow while the latter is milked. East districts.

Chhaknā—to take a full meal.

Chhāknā—to clean the water of a well.

Chhakrā—[Skt. *shakata*]—a two-wheeled cart. The word is corrupted into English "*hackery*."

It is built on the principle of a *bahlī* (qv.): has no sides like the ordinary *gārī*, but carries goods on a sort of platform (*gārī*).

Chhakrī—[*chha* = 6]—(1) a bullock calf with six teeth: considered unlucky. East districts (*chhadānt*); (2) a bed woven with six strings (*chhārpāi*).

Chhāl—} [Skt. *challi*]—(1) the bark of a tree
Chhālā—} (*bakkal*); (2) skin, hide. *Mrig-*

chālā = a deer hide. *Chhālāmāṭī* [*māṭī* = earth] — a mode of arbitration now practically obsolete, in which the arbitrator used to walk along a disputed boundary with a raw cow-skin on his head, and five sticks in his hands to imply that he represented the *pañchāyat* or whole body of village arbitrators. Bundelkhand (chhaur).

Chhāliyā—[Skt. *chhataphala*,]—the areca nut (supārī).

Chhalla—[Skt. *chhakala* = circular]—(1) a thick solid plain ring, as opposed to *mundarī* which is usually set with a stone; (2) a thread or rag tied up by women at a tomb or shrine to mark a vow. East districts (chhillā); (3) a prepared skin—specially used of tigers or deer; (4) a butcher's shop: properly the skin on which he arranges his meat for sale; (5) a wall raised to support a falling wall.

Chhalli— } [*chhallā*]—a small plain ring.

Chhalliā— } [see *chālā*]—a sieve for flour, etc.

Chhallānā— } *Sūp to sūp, lēkin chhallānī uṭhbolī*

Chhallānī— } *jā mēn bahattar sau chhēd* = it

Chhallānī— } is all very well for the big grain sifter to talk, but up stood the flour sieve which has 7,200 holes in it!

Chhallānī kā chām

Kāyath kā ghulām

Sanjog kā jān;

Yē kadhī na āvē kām.

[The leather of the flour sieve (which has holes in it), the Kayath's slave, one born of mixed parents, these three never come to good].

Chhān [*chhānnā* = to thatch; Skt. rt. *chhād* = to cover]—the thatch of a house (chhappar).

Chhān—[see *chhān*] (*chhānnā*, *chhānd*, *kuliyārī*, *munhiyārī*, *sānd*)—hobbles for cattle.

Chhān karnā—[Skt. *syand* = to trickle]—to strain, to sift, investigate; in Kumaun to churn milk (*mathnā*).

Chhānnā—[Skt. *chhad* = to cover]—(1) (*pātnā*) to roof, thatch a house; (2) (*phērautī*) yearly repairs to a thatched roof. Duāb and West districts.

Chhānan—[*chhānnā* = to strain] (*chhānnan*)—bran. East districts (chālan).

Chhānanā—[*chhānnā* = to strain] (*chālānā*, *chhānautā*)—a spoon used for skimming the boiling juice in a sugar refinery. East districts (khaṇḍāl).

Chhānaurī—[*chhānnā* = to strain]—a mess of pulse. East districts.

Chhānautā—see *chhānanā*.

Chhānd— } a rope or hobble for ty-

Chhāndā— } ing cattle. East dis-

Chhāndan bāndhan— } tricts (chhān, pag-

Chhāndnā— } hā).

Chhānduā—[*chhānd*]—a horse, etc., let out hobbled to graze.

Chhānī—[*chhānnā* = to thatch]—a hut (*jhoṇprā*).

Chhāniā— } an ornament worn by women on

Chhāniyā— } the wrist.

Chhānnā— } [*chhānnā* = to strain]—a cloth

Chhānnā— } flour sieve; a skimmer or strain-

Chhānnī— } er; a filter used in making syrup.

Chhānnī— } [*chhānnā*]—a small flour sieve,

Chhānniyā— } etc.

Chhāntā—[*chhāntā* = to throw off; Skt. *chhid* = to cut]—(1) lands sown after a single ploughing. West districts; (2) stalks of millet, etc., cut up for fodder; (3) sowing of additional seed among a thin standing crop—cf. *Chhāntā*; (4) lands on which seed has been scattered after a single ploughing, more particularly at the extremities of villages with a view to secure possession. East districts. *Chhāntā dēnā* = to plough between 'he stalks of millets when they are about a foot high.

Chhāntī—[*chhāntā*]—(1) stalks of millets, etc., cut up for fodder (*chārā*); (2) a panier or pack for carrying grain (*khurjī*).

Chhāntnā—[Skt. *chhid* = to cut]—(1) to cut fodder, etc.; (2) to thresh, sift grain; (3) (*chhīn-gāb*) to prune trees, etc.; (4) to wash clothes by beating them against a plank (*pachhārnā*).

Chhāonī— } [*chhānā* = to thatch]—(1) a thatch

Chhāonī— } for a house [*chhappar*]; (2)

Chhāvni— } (*khērd*) a temporary house in the forest or fields; (3) a cantonment.

Chhāp— } [*chhāpnā* = to print. Platts der.

Chhāpā— } Skt. rt. *kshamp* = to suffer, to bear.

It has been referred to the Portuguese *chapa*, but this is discredited by "Hobson-Jobson"

sv. "chop"—(1) an iron for branding cattle.

West districts (*gcdā*); (2) the piece of cow-

dung or earth put on the heaped grain to

avoid theft and the evil eye. West districts;

(3) a small bundle or heap of thorns. West dis-

tricts (*khēvā*); (4) a refuse heap of grain after

winnowing; (5) a bucket used for raising water

from a pond for irrigation; (6) *chhāp* or

Dwarikā kī chhāp is the mark put on pil-

grims who have visited the Dwarika shrine.

Chhappalli—[*chha* = 6; *pallā* = twist]—(1) the

Brahmanical cord when made of six threads

(*janēū*); (2) a cap made of six triangular pieces

of cloth (*ṭopī*).

Chhappkā—[*lit.* a splash of water]—foot and

mouth disease in cattle. Rohilkhand (*khur-*

pakkā).

Chhappar— } [Skt. *chhattvara* = a house, rt.

Chhapparā— } *chhad* = to cover]—(1) (*chhājā*,

chhān) the sloping thatch of a house; a mud

hut with a thatched roof; (2) the cover of a

granary (*bakhār*).

Chhapparband—[*chhappar*, -band = fastening]

—(1) of a village—inhabited, as opposed to *ujār*;

(2) (*kāshikār dēhī*) of a cultivator, resident in

a village, as opposed to *pāhī*; (3) a thatcher

(*gharāmī*).

Chhapparkhaṭ—[*chhappar*-*khōṭ* = bed]—a tent

bed (*chārpāt*).

Chhappariyā— } [*chhappar*]—a small thatch:

Chhapparyā— } usually applied to that over the

platform used by a field watchman (*ghogā*).

Chhār—[*chhārnā*, *chhōrnā* = to abandon]—land

left by the retrocession of a river. East districts

(*chhāran*).

Chharahrā— } thin, nimble, quick-footed—of

Chharairā— } animals.

Chharairā—(*paṭār*)—the flooring of a cart.

Upper Duāb.

Chhāran—[*chhār*]—(1) land left by the retro-

cession of a river; (2) women's clothes sent to

the wash. East districts (*dhobī*).

Chharġ—[according to Platts, Skt. *śālya* = a spear]—(1) (*jarāb, kubri, labdī, labēdā, lukfī, paṭkan, subardnī, thēghwnī, thēgunī*) a walking stick—see *lāthī*; (2) the shaft of a pillar; (3) the switches or long bamboos surmounted by peacock's feathers, a coconut, some fans, a blue flag, etc., carried round by Jogis or sweepers in honour of Gūgā Pīr and other local gods (see Ibbetson, Panjab Ethnography, page 116). The word is also applied to the part of the Hindu marriage ceremony when the bride pretends to beat her husband for the last time in her life. It precedes the ceremony of the *chauthī* (qv.).

Chharkā—{ [*chharġ*]—(1) a thin twig of a tree
Chharkā—{ (*dāl*); (2) a short sharp shower of rain blown about by the wind (*bauchhār*).

Chharkī—(*dogahā, dogahī*)—a double tether for vicious cattle tied round the animal's neck and held by men on both sides: a mode of attaching a log to the leg of a vicious beast. East districts.

Chharrā—{ (1) small shot; coarse calcareous
Chharri—{ limestone gravel (*kankar*); (2) coarse mixed pulses. Central Duāb.

Chharuā—(*chhāruā, chhōrū*) = to abandon—(1) remission of rent made in favour of high caste tenants. East Oudh; (2) remission of rent to tenants on account of unfavourable seasons (*chhūt*); (3) a bull, etc., devoted to religious purposes and let loose after a death in the family. East districts.

Chhaskā—a sort of rake for removing grass or manure (*kaṭhphānvrī*).

Chhat—{ [*Skt. chhad* = to cover]—(1) a roof;
Chhāt—{ (2) a ceiling cloth; (3) a division of the Mērāti tribe—cf. *pāl*.

Chhāṭā—[*Skt. chhatra, rt. chhad* = to cover]—an umbrella (*chhatrī*).

Chhāṭānk—[*Skt. shash, shaṭ* = 6; *ṭanka* = a weight of 4 *māshā*]—a weight = one-sixteenth part of a *sēr*.

Chhāṭao—[*chhāṭānā* = to sieve]—clearing of rice and other grains from the husk.

Chhataur—[*Skt. chhatra*]—an umbrella made of leaves without a handle (*chhatrī*).

Chhāṭhi—{ [*Skt. shashṭha* = sixth]—the cere-
Chhāṭi—{ mony on the sixth day after the birth of a child when it and its mother are bathed for the first time and she is allowed to leave the room in which she was delivered. On this day the child is usually given a name according to the astrological signs prevailing at his birth. The ceremony should regularly take place on the 6th day after birth, but is sometimes held on the 7th, 8th, 9th, or 10th. Among respectable Muhammadans the 6th day is celebrated, and the mother is kept isolated for 40 days after delivery. Hence the rhyme

*Chhāṭi na chhīlā
Marē ḥarām kā pillā.*

[Curse the ill-begotten brat for whom no 6th or 40th day ceremony was held.]

Chhāṭī—[*chhāṭānā* = to lop]—dry cotton twigs. Upper Duāb.

Chhāṭī kī nārī—the straps fastening the body of the pony-cart to the axle (*ekkā*).

Chhāṭkā—[*chhāṭaknā* = to be splashed]—the

bamboos forming the lower part of the siding of a cart. Rohilkhand (*gārf*).

Chhāṭnā—[*chhāṭnā* = to be separated]—a medium-sized grain sieve (*sūp*).

Chhatrā—(*anna kshētra*)—a dole-house where cooked food is distributed to beggars.

Chhatrī—[*Skt. chhatra*]—(1) (*adyānī, chhātā*) an umbrella; when made of leaves it is *chhataur, khalaur*: the *mathaurā* or *jankūrā* is a sort of umbrella without a handle worn round the shoulders like a mat; (2) a cenotaph in honour of a Hindu of rank; (3) a dole-house where cooked food is given to beggars; (4) a frame on which clothes are hung up; (5) the top of the awning of an ox-cart (*bahlī*); (6) a bamboo frame used as a perch for pigeons (*aḍḍā*); (7) a mushroom.

Chhattur—[*Skt. chhatra*]—something placed on a heap of winnowed grain to avoid theft and the evil eye (*chānk*).

Chhauṇā—[*Skt. shāvaka* = the young of any animal]—a young pig. East districts (*sūar*). The word is generally applied to the young of any animal—e.g., *mrighchhauṇā* = a fawn.

Chhauṇā—seasoning used with food (*baghār*).

Chhauṇrā—[*chhauṇā*]—a little boy (*chhokrā*).

Chhauṇrī—[*chhauṇā*]—a little girl (*chhokrī*).

Chhaur—(1) (*gañj, garri, kūṇḍar, kūṇḍrā*)—a stack of the stalks of the *juār* or *bājra* millets piled for fodder. Upper Duāb; (2) an ancient form of arbitration used in fixing boundaries—see *chhālmāṭī*; (3) a pathway (*pag-dānd*).

Chhauvā—a kind of pumpkin. East districts.

Chhāvā—{ [*Skt. shāvaka* = the young of any
Chhāvā—{ animal]—the young of an animal; in the East districts a young pig (*chhauṇā*).

Chhēd—{ [*Skt. chhēda* = cutting, rt. *chhid* =
Chhēdā—{ to cut]—(1) a hole; a mortice hole; (2) the grain weevil (*Calandria granaria*). A ceremony known as the *sūt kā pūjā* (see *lkh*) is practised in Rohilkhand as a preservative against it. It is like the *curculio* of Virgil (Georg. I, 185-186):

*Populæque ingentem faris acervum
curculio.*

[And ravages are made in a huge heap of corn by the weevil. Conington, Trans.]

Chhēknā—[*Skt. rt. chhid* = to cut] (*chhēknēd*)—*lit.* to detain, to restrain: to excommunicate from caste (*hugqā pānī band karnā*).

Chhēlī—[*Skt. chhagali, chhāgi*]—a she-goat (*bakrī*).

Chhēnī—[*Skt. chhēda, rt. chhid* = to cut]—(1) (*chēonī, chhēvanī*) a cold chisel; (2) the instrument used for scarifying the capsules of the opium poppy (*naharnī*).

Chhēnkā—[*chhēknā*]—the fee given by the relations of the girl to those of the bridegroom when the betrothal is performed. East districts (*phaldān*).

Chhēnkahrū—[*chhēknā*]—the man who carries the betrothal presents (*chhēnkā*). East districts.

Chhēnkā—see *chhēnkā*.

Chhēo—[*Skt. chhēda* = cutting, rt. *chhid*] (*chhēo*)—the depth of earth cut with one stroke of a spade or mattock.

- Chhēŏŏŏ—see chhēŏŏŏ.
 Chhēprā—[an ox one of whose horns turns to the left and the other to the right. Upper Duāb (phulsapēl)].
 Chhērā—[chhērā = to have a bad digestion]—diarrhoea in cattle (pēchalnā).
 Chhērab—[chhērā]—of an animal, to give birth to a number of young at one time. East districts.
 Chhēri—[Skt. *chhagali*]—a she-goat. East districts (bakri).
 Chhērvāh—[chhēri]—a goat-herd. East districts.
 Chhētvā—[a kind of basket filter used in making sugar (khāñch)].
 Chhēv—see chheo.
 Chhēvanī—see chhēŏŏŏ.
 Chhiariyā—[chha = 6; āri = a spoke of a wheel]—a cart wheel with six spokes (gārī).
 Chhidā—[Skt. *chhēda*, rt. *chhid* = to cut] (bēgrī, chhidrā)—sowing seed thin: the opposite of *ghan* (qv.).
Chhidī to torī phalē, chhidī phalē kapās, Jinkē chhidē ikhārē, ūnkī chhoro dē.
 [Let your mustard and cotton grow thin, but give up all hope of him whose sugarcane is thin.]
 Chhidnā—[Skt. *chhēda*, rt. *chhid* = to cut]—the betrothal ceremony among the Thākur caste. West districts (sagāi).
 Chhikā—[Skt. *shikya*]—a net used for holding pots in a house. *Billī kē bakhtōn chhikā jūtā* = it was the cat's luck that the pot net broke (chhīnkā).
 Chhikā—[chhēknā = to stop]—the fee paid for writing a receipt in full for rent, etc. Rohilkhand (fārighkhatānā).
 Chhiknī—[Skt. *shikya*]—a broken basket (chhitnī).
 Chhillaiyā—[chhīlnā = to cut]—the man who cuts the standing sugarcane: the man who cuts off the tops before the cane goes to the mill (chhōlā).
 Chhillbil—[Skt. *chhidra* = containing holes]—a quagmire; a place full of mud or water (bhās).
 Chhillkā—[Skt. *shaika*] (chhoklā)—the bark of a tree.
 Chhillā—(chhallā)—a thread or rag tied at a tomb or shrine to mark a vow. East districts.
 Chhimaur—[chhimi] (missā bhūsā)—the husks of leguminous plants such as *arhar* used like chaff for fodder. East districts.
 Chhīmī—[Skt. *shimbi*]—the pods of leguminous plants such as *arhar*. East districts.
 Chhincharā—[cf. *chhanchan* = jingling]—a waterfall. Hill districts (chhīro).
 Chhingāb—[to prune trees. East districts (chhāñtnā)].
 Chhīnkā—[Skt. *shikya*]—(1) [chhikā, jāb, jābī, jāti, jāvā, khotā, khotā, khunā, mukhā, mudā, munhchhīnkā, munhsīnkā, muhēti, musēkā, musikā] a muzzle fixed on cattle while working; (2) (chhikā, sikhār, siko, sīnkō) a house net for holding pots, etc.; (3) a suspension bridge in the hills in which the passenger is carried over suspended in a basket—cf. *jhūlā*.
 Chhīnt—[Skt. *chitra* = variegated]—a kind of stamped cloth, chintz (chhit).]

- Chhīnt—[lit. a drop of water] (*dānah*)—a
 Chhīntā—[small piece of anything, especially the small piece of opium smoked in the form of *chandū*; (2) a field in which pease and linseed have been sown broadcast, while the rice is still standing; these are harvested after the rice is cut. East districts—cf. *chhāñtā*; (3) a small basket (khāñch)].
 Chhīntāb—[chhīnt = a drop]—(1) to sow seed
 Chhīntnā—[broadcast. East districts, Bundeikhand; (2) (*baithe par bonā*) to sow in unploughed land.
 Chhinuāñ—[*chhīnnā* = to tear] (*sutharā*)—the leading plough of the team used in planting sugarcane. East districts.
 Chhinul dahī—[*chhīnnā* = to remove] (*pasaul, pasāvan*)—the skim milk after the cream is removed.
 Chhīp—[(1) a beam: in the East districts the
 Chhīpā—[beam of the water-lift (*dhēnkā*) or
 Chhīpī—[the lever of the blacksmith's bellows; (2) the juice-strainer in a sugarcane mill (kolhū).
 Chhīpī—[*chhīpnā* = to print cloth]—a cotton printer. His wooden burnishing implement, *muhā*; his dies, *thappā*, of which some of the varieties are—*bēl hāsīyā* for flowered borders; *bēl būñtā, būñtā, būñī, būñī* for single flowers; *tañrī* for letters or pictures. The colours he uses are *siyāh* black, *ādā* purple, *surkh* red, *zard* yellow, *gulāb* rose-coloured, *soñī* lilac, *nīlā* blue, *zangāl, zangār* verdigris.
 Chhīptā—[splinters of wood placed between the
 Chhīptī—[tiles and rafters. East districts (chailā).
 Chhiriyā—[Skt. *chhagali*]—a she-goat. *Chhiriyān kā charvāhā ūñt kē kār tātōlē* = a goat-herd who thinks himself able to test camels by feeling their ears!
 Chhīrkā—[chhīraknā = to sprinkle]—broadcast sowing (bonā).
 Chhīro—[*chhincharā*]—a waterfall. Hill districts.
 Chhīrūā—[the man who receives the bucket at the mouth of the well. Lower Duāb (kūāñ).
 Chhītkā—[chhītkānā = to be displaced]—rinderpest in cattle. Rohilkhand (chēchak).
 Chhīt—[chhīnt]—variegated cloth, chintz.
 Chhītā—[chhīnt = a drop]—the sugarcane
 Chhītī—[mill filter (kolhū).
 Chhitnī—[Skt. *shikya*]—a broken basket.
 Chhitri—[Skt. *shikya*]—a broken basket.
 Chhituā—[chhīntnā = to sprinkle]—(1) broad-
 Chhitvā—[cast sowing. East districts (bonā); (2) the rice-sowing in the Lower Duāb when the field is ploughed and the seed sown at the first fall of rain (dhān).
 Chhīl—[chhiyūl chhiyūlā]—(1) the tree *butea*
 Chhīl—[frondosa (*dhāk, palās*); (2) small
 Chhīlā—[stunted brushwood. East dis-
 Chhīlā—[tricts (jhārī); (3) a young tree.
 Chhiyā—[Skt. *shimbi*]—the pods of *arhar*
 Chhiyāñ—[and similar plants (koñs).
 Chhiyūl—[see chhīlū.
 Chhiyūlā—[see chhīlū.
 Chhoā—[Skt. *chhyota* = dripping]—molasses (shīrah).

Chhochh— } [chhúchhá = empty, hollow]—
Chhochhá— } the empty cob of maize after
the grain is beaten out (gúll).

Chhochhak—the ceremony after childbirth when usually on 40th day the mother goes to her parent's home and gets presents; the presents so received. *Damrī ká chhochhak láí, bháron sē chilláté áí* = she only got a present worth a farthing, and comes shouting from the hillocks! (Much cry and little wool.)

Chhoi—[Skt. *chhṛgata* = dripping]—the sugarcane after the juice is expressed (khol).

Chhokaṭ—bran (chokar).

Chhoklá—[Skt. *shalka*]—the bark of a tree (chhiiká).

Chhokra—[Skt. *shāvaka*] (*bēṭahná, chēnghá, chhavārā, chhorá, chingand, gahhudr, gabod, gabod, gadyal, gidar, jhānrālá, maurá, morá*)—a little boy. West districts.

Chhokri—[chhokrá] (*bēṭahní, chhavārí, chēnghá, chingani, chhōnrí, chhorí, maurí, morí, timilá*)—a little girl. West districts.

Chhol— } (*chhilaiyá, chholihá, chholvāh, chhol-*
Chholá— } *vāh*)—the man who cuts the standing sugarcane and cleans it for the mill (kolhū).

Chholá—[chholná = to cut]—gram; the young pod of the plant cut for pottage. Bundelkhand (chaná).

Chholihá—see chhol.

Chholkaṭ—[chhol, *kāfná* = to cut]—circumcised: a contemptuous term applied by Hindus to Muhammadans. East districts.

Chholná—to cut standing sugarcane: to chop it up for the mill. East districts.

Chholni—a scraper.

Chholvāh— } a man who cuts standing sugar-
Chholvāh— } cane, or chops it up for the mill. East districts (chhol).

Chholnrh—(*golá*)—a large earthen jar used in a sugar factory, etc. (kolhvār). To the east it is applied to a copper or brass vessel like the *matuká* (qv.) in which water is stored.

Chhoñtill—a seed used in weighing (ghuñghchí).

Chhopná—*lit.* to fill up: to bale up water for irrigation purposes (chopná).

Chhor—a limit, a boundary (hadd).

Chhor—[chhorná = to let go; Skt. rt. *chhut* = to cut]—(1) the main well rope. East districts (bart); (2) (*jévrí, painrá, panchhor*), the shorter rope which joins the bucket to the main rope of the well. East districts; (3) remission of a tenant's rent on account of bad seasons and in different crops (nábúd).

Chhorá—[Skt. *shāvaka*]—a boy. West districts (chhokrá).

Chhorchitthi—[chhorná = to release; *chitthi* = a letter]—a release in full of a debt or claim for rent, etc. (fāriḡh khattí).

Chhori—[chhorá]—a girl. West districts (chhokri).

Chhorná—[Skt. *chhut* = to cut]—*lit.* to release: to challenge a claimant to his oath or honour—*imán dharm par chhorná* (halaf, hasar karná).

Chhotgol— } [*chhotá* = small; *goi* = pair of
Chhotgoín— } oxen]—ploughing with a plough of which the block is small or worn. Parts of Oudh (séo).

Chhúchh—[chhúchhá = empty, hollow]—(1) the refuse sugarcane after the juice is expressed (khol); (2) the cob of maize after the grain is removed (gúll).

Chhúchhi— } a socket, the socket for the
Chhuchchhi— } screw in a blacksmith's vice (lohār).

Chhuhāb—[chhūná = to touch]—to daub the wall of a house with rice and water. East districts.

Chhūhi—the earthen pillars at the mouth of a well to support the irrigation gear. East districts.

Chhūhi—chalk, whitish earth. Lower Duāb (kharí).

Chhūchh—see chhúchh.

Chhūchhi— } see chhúchhi.

Chhūchhi— } see chhúchhi.

Chhūrā— } [Skt. *kshura*, rt. *kshur* = to cut]—

Chhūrā— } (1) a large knife such as is used by butchers, etc.; (2) a razor (ustará).

Chhuri—[chhurá] (*chakká, chágú*)—a pocket knife, an ordinary knife. *Do chhuri ék miyān mēn nahīn samāti* = two knives won't go into one sheath. *Chālhā, chahavā* to the east is a pocket knife with an iron handle. The hill-man's knife is *bhujāl, khukhuri*. *Bānk* is a curved knife used by workers in bamboo. The blade of a knife is *phal, phalrá*; the handle *dastá*; the edge *dhār*. For knife sharpeners see *bāriyá, siqligār*.

Chhūt—[chhūtná = to be set free; Skt. rt. *chhut* = to cut] (*chhūṭantī*)—a remission of rent in favour of a tenant on account of deficient produce. If to the amount of one-teneth it is *dobisvi* (nábúd); also see *naqshí*.

Chhūṭak—[Skt. *sātaka*]—ceremonial uncleanliness after a birth or death in the family. East districts.

Chhūṭanti—see chhūt.

Chhūṭjānā—[chhūṭ]—(1) (*bhāg jānā, bisukab, bisukná*)—to dry up—of the milk of a cow or buffalo, etc.; (2) to be cured of a fever, etc.

Chhūṭi—[chhūṭ]—leave; used specially of leave given to the newly married bride to visit her parent's house (*rukhsat*).

Chichindā— } [Skt. *chichindā*]—the snake gourd

Chchra— } *trichosanthes anguina* (chachendā).

Chichri—a kind of tick or louse which attacks sheep (chaptā).

Chihāl— } [Skt. *chita* = piled, rt. *chi* = to
Chihānā— } arrange]—the place where corpses

Chihāra— } are burnt (marghaṭ).

Chihāl—[Skt. *chikila* = mud]—wet, oozy land.

Chihlā—[Skt. *chikila*]—mud, swampy ground.

Chik—[Skt. *chikila* = mud]—(1) (*chilodā, pārchhā*) rushes, etc., placed at the mouth of a well where the bucket is emptied to prevent splashing. West districts; (2) a quagmire, swampy ground (bhās).

Chikalhi—(*chiklā*)—a shoe; Katthak's slang. East districts (jūṭā).

Chikan—(*chikin*)—embroidery work.

Chikar— } [*chik*]—mud, swampy ground (bhās).

Chikar— } [*chik*]—mud, swampy ground (bhās).

Chikhar—the husk of gram (chanā).

Chikin—see chikan.

Chiklâ—see chikalhl.

Chikkan— } [Skt. *chikkana* = greasy]—(1)

Chikkanâ— } (*bhabrâ, chiknaut, chiknâvat, chiknâ*) a clay soil which feels greasy when rubbed in the hand. West districts, Rohilkhand.

Virgil speaks of it—

Pinguis item quæ sit tellus, hoc denique pacto

Discimus; haut umquam manibus jactata fatiscit,

Sed picis in morem ad digitos lentescit habendo.

Virgil Georg II 249-250.

[Again the fatness of a soil, to be brief, is ascertained in this way: toss it about in the hand, it never crumbles, but in the act of holding clings to the fingers like pitch—Conington Trans.]; (2) vacant spaces in a field where the seed has not germinated. East districts; (3) thin—of jungle, etc. East districts (phail).

Chiknaut— } see chikkan (1).

Chiknâvat— }

Chikvâ—(*chik*)—a goat or sheep butcher.

Chilâ—rice chaff. Hill districts (*bhûsâ*).

Chilam—(*kulki*)—the earthen bowl of a tobacco pipe (*huqqah*).

Chilamchl—(*silafchî, silapchî*)—a metal hand washing basin.

Chilkauli—the part of the day from 7 to 8 a.m. Hill districts.

Chillâ—[Pers. *chahal* = 40]—(1) the period of 40 days after her delivery during which the mother is considered unclean; (2) the 40 days of severe weather, being 15 days of *Dhona* and 25 of *Makara saukrânt*.

Chilrâ—a kind of cake made of pulse flour. Native cooks make two kinds, *mîthâ* or sweet, and *mûng kî pitthî kâ chilrâ* made of *mûng* flour.

Chilvâl—[Skt. *chikila* = mud]—the splashy place covered with grass, etc., at the mouth of a well where the bucket is emptied. West districts (*chik*).

Chilvan—(1) (*chhannâ, natnâ*)—a coarse sieve made of split bamboos used for straining sugarcane juice, killing fish, etc. East districts (*sûp*); (2) a screen.

Chimiyâ sâvân—the *chînâ* (qv.) millet. Hill districts.

Chimpr—[*chirm, chamrâ* = leather]—Sunâr's slang. East districts (*jûtâ*).

Chimtâ—[*chimaṭnâ* = to collect; Skt. rt. *chi*]—

pincers used for arranging the fire, turning over grid-dle cakes, etc.



Chimtâ.

Chimtl— } [*chimtâ*]—small pincers.

Chimtiyâ— }

Chin— } [Skt. *chinaka* = Chinese]—(1) (*bañsi, chînâ*) *chên, chênâ, chênvâ, chirvâ sâvân, chaitvâ sâvân, jaithvâ sâvân, jéthvâ sâvân, phikar, râli*; a small variety of millet (*panicum frumentaceum*); it is in bad repute as a crop as it grows in the hot weather and requires incessant watering; it is known as *tîn pakh andj*

or grain that ripens in three fortnights. Devout Hindus can therefore use it at fasts when other grain is forbidden.

Chênâ hai mor jî kâ lénâ,

Solah pânî dênâ,

Assî assî kâ bair marat hai,

Bâlam marê naginâ;

Âên chiryê sâb chug gain,

Hâth mên rah gayâ painâ.

[*Chênâ* that takes away my life! Water you sixteen times! My oxen worth Rs. 80 died over you! My jewel of a husband was destroyed! Down come the birds and eat you up, and leave me with nothing but my bullock whip in my hand.]

Chênâ chorî châkarî, hâro karê kistânâ.

[*Chênâ* thieving or service—that is all that is left for a ruined tenant.]

Chênâ jî kâ lénâ,

Chaudah pânî dênâ;

Byâr chalê na lénâ na dênâ.

[*Chênâ* that takes away my life! We water you fourteen times, but if the wind come there is nothing to give or take.]

(2) The Chinese variety of sugarcane, hard, tall, and reddish (*ikh*).

Chinâ—a mountainous gorge or pass. Hill districts.

Chinâl—masonry work in brick and mortar.

Chindhl— } (*chêndhî*)—a round washer of lea-

Ohlâd— } ther attached to the wheel of the

Ohlâd— } spinning wheel (*charkhâ*).

Chinganâ—[*chin* = to cry]—a little boy. East districts (*chhokrâ*).

Chinganî—[*chinganâ*]—a little girl. East districts (*chhokrî*).

Chîngurân—a fungoid disease in tobacco. East districts—cf. *kâptî, kophî*.

Chîni—[Skt. *chinaka* = Chinese]—(1) (*chinnî*) refined sugar named from China: as loaf-sugar (*mişrî*) is connected with *Mişr* = Egypt (*mişrî*); (2) roan-coloured with black patches—of horses (*ghorâ*).

Chîni kâ kârkhânâ—a sugar refinery (*khañdsâl*).

Chinni—see *chîni*.

Chîñt—[? *chitra*, Skt. = variegated] (*chîñt*)—chintz, coloured printed cloth.

Chlpar— } [Skt. *chipiṭa* = flattened out]—a clod

Chlpar— } of turf (*chippâ*).

Chlphar—the refuse sugarcane thrown out of the mouth after chewing. East districts (*chênph*).

Ohlpt—

Chippâ— } [*chîpar*] (*chîpar, chîpar*)—a clod

Ohlpt— } of turf.

Chlprî— } [Skt. *chipiṭa* = flattened out]—very

Chlprî— } small thin cowdung cakes for fuel.

Benares (*gobar*).

Chiptâ—[Skt. *chipiṭa*]—flat—used of a fly screen—see *chiq*.

Chiq—a screen made of split bamboo fixed at a door to keep out flies. It is *gol* when the bamboo slips of which it is made are round, and *chiptâ* when they are flat.

Chlr—[Skt. *chîra*]—clothes.

Chlr—a fine kind of iron.

Chîrâ—[*chîr*] (*bañlî*)—a striped kind of turban (*pagrî*).

Chīrā—[chīrnā = to split]—rinderpest in cattle. Upper Duāb (chēchak).

Chirāgh—[diālī, diānā, diārī, diyā]—an earthen lamp saucer.

Chirāghān—[chirāgh]—a village festival in the West districts—see dammadār.

Chirāghdān—[chirāgh, dān = holding] (divat, fatīlsoz, samai, shamādān)—a lamp-stand. The divat is usually of wood; the others of some metal, brass, etc.

Chirāghī—[chirāgh]—the offering of lamps, sweetmeats, and money at the tomb of a Muhammadan saint.

Chirāgh jalē—[chirāgh]—the time of the lighting of the lamps; after sunset.

Chirailā—a net for catching wild fowl in tanks. East districts (charailā).

Chiraiyā—a name among cultivators for the Pukh or 8th asterism (nakshatra)—

*Chiraiyā mēn lai uchar pachar,
Slékhā mēn lai bahut nihur,
Maghā mēn jin laiyo bhaiyā,
Ek ek dhān mēn do do paiyā.*

[Transplant your rice in Chiraiyā anyhow; transplant with great care in Slékhā: never transplant in Maghā, my friend; or if you do, you have two empty cells in each ear.]

Chiraiyā—[Skt. *chaitaka*]—(1) a sparrow; (2) Chiriyā— the top of the plough handle. Far-

Chiriyān—[rukhabad (hāl); (3) the hooks on the yoke to which are affixed the ropes which go round the necks of the oxen (gārī); (4) the twisted piece of rope attached to the crusher in the sugarcane mill (kolhū); (5) the spikes to support the axle of the well pulley. Bundelkhand (gūriyā).

Chirmithī—[Skt. *chama yashitika*]—a seed of the wild liquorice: it is of a red colour spotted with black, weighs about 2 grains, and is used in weighing (ghūngchī).

Chīrnā—[Skt. *chīra* = a rag]—(1) to split, tear, saw wood; (2) to plough up fallow land after the first fall of rain. West districts (chirvāt).

Chirvā—the *chīnā* (qv.) millet.

Chirvā—[Skt. *chirpita* = beaten out flat] (*chaulā, chīrūrā, chīūrī, chūrā*)—grain, usually rice, boiled, pounded, and roasted. It is known as *arā* when green grain is roasted and pounded; *usnā* when dry grain is boiled, roasted, and pounded.

Chirvāt—[chīrnā]—(1) sawing of wood and wages for the labour; (2) ploughing up of fallow lands after the first fall of rain. West districts.

Chīṭ—chintz (chīṭ).

Chitā—two pice; Sunār's slang. East districts.

Chitā—[Skt. *chita* = piled up]—(1) the place where corpses are burnt (marghat); (2) (*chitā-khā*) the funeral pyre.

Chitākā—see chitā.

Chitānāl—[*chitā, nāl* = pipe]—a vessel of water hung on the sacred fig tree after a death. Hill districts.

Chitāpindā—[*chitā, pindā* = the balls of rice offered to the spirits of dead relations]—the offerings made to the manes of a deceased person at the time of cremation.

Chitkabrá—[*chatkabrá*]—spotted, brindled—of cattle.

Chitkī—[*chitā* = funeral pyre]—the local ghost Chitkī— } of a village. Bundelkhand (dih).

Chitrā—the pivot of the Persian wheel. Upper Duāb (arhat).

Chittā—a rupee; brokers' slang.

Chittārā—the 14th lunar asterism (nakshatra).

Chittārā géhūn, Ādrā dhān;

Na ānké girvī, na ānko ghām.

[The wheat sown in Chittārā, the rice sown in Ādrā—no rust eats this—no sun ruins that.]

Charhat barse Chittārā, utrat barse Hast.

Kitnau Rājā dānī lē, kabhī na hari girhast.

[If it rain at the beginning of Chittārā, and at the end of Hast, the tenant never breaks down, no matter how oppressive the Rājā may be—i.e. early and late rains bring a good harvest. Another form is,—

Charhtē barse Ādrā, utrat barse Hast.

Kitnau Rājā dānī lē, kabhī na hari girhast.

[If it rain in the beginning of Ādrā and the end of Hast, the cultivator remains prosperous, no matter how much the Rājā may extort.]

Chitthā bahl—[Skt. *chitā*]—a rough account book (bahl).

Chitthipīlī—a letter written on paper smeared with yellow turmeric sent in the hands of a barber by the bridegroom's father to the bride's father announcing the date fixed for the marriage.

Chīūrā—[Skt. *chīpitaka*]—see chirvā.

Chīūrī—[Skt. *chita-sthāna*]—the place where

corpses are burnt (marghat).

Choā [*choānā* = to cause to drip] (*bihar, chohā, chohād, chohārā, choyā, kachchī kuyān*)—a surface depression holding a little water. West districts (kūān).

Chob—[Skt. *khupa* = a young tree]—(1) wood, a staff; (2) a frame for embroidery (kārchob).

Choenī—a small straw basket (kurul).

Chogā—[properly *chughā chughāh*] (*abā,*

Choghā— *chughā, ibā, labādah, gabā*)—a

Choghah— long coat shaped like a dressing gown worn by respectable people.

Chohā—[*choā*]—a surface depression holding water. West districts (choā).

Chohlā—[Skt. *shūla* = a spike]—a large peg: a piece of wood, leg of a bed, etc., tied to the necks of vicious cattle. Upper Duāb (dāingnā).

Chol—[*choiyā*]—the husk of pulses.

Choln—[*choiyā*]—the platform of a boat on which the rower sits. Rohilkhand (nāo).

Choiyā—see chol.

Chokar—[*chhokat*]—the husks or bran of

Chokar—} wheat, barley, and similar grains.

Chokaṭ—}

Chokh—uncooked rice; Sunār's slang (*chān-val*).

Chokhā—[Skt. *choksha, chauksha* = clean]—roasted vegetables pounded into a mess and seasoned with spices—cf. bhājī.

Chokrā—[Skt. *chatushka*]—a body of four

Chokrāt—} arbitrators (pañchayat).

Cholā—[Skt. *chola*]—(1) a short jacket (*aṅgā*);

(2) the yellow dress worn by a bride (*pharī*).

Choll—[*choldā*]—(1) a woman's tight bodice, such as is usually worn by prostitutes; (2) the part of a coat above the waist (*aṅgā*).

Chomptā—[Skt. *chatusha pattaka*]=a place where four boundaries meet (chau-haddā).

Chonḍā—[*chōḍā* = to cause to drip]=a surface depression holding water. East districts (choḍ).

Chonḡā—[Skt. *chaturangula* = four fingers broad]=a bamboo pipe used in distilling, etc.

Chonkā—[*chōṅkā* = to prick]—(1) the lash of a whip. Rohilkhand; (2) drinking milk by squirting it into the mouth from the udder of an animal. East districts.

Chonrā—see *chōḍā*.

Chonṭi—[Skt. *chūḍa*] (*chōṭi*, *chūṭiyā*)—(1) the long lock on the top of the head, the sort of pig-tail worn by Hindus. *Chonṭi ki bhauri* = a curl on the hair of a horse near the roots of the mane on the forehead; (2) a sort of hair pin worn by women.

Chopar—poor rice lands, at the foot of the hill tracts. Allahabad.

Chopnā—(*bainḍi chālānā*, *bēri chālānā*, *bok-gērānā*, *doglā chālānā*, *ubachhab*, *udhab*, *ulachh-nā*, *ulchabdēnā*)—to bale up water with a swing basket for irrigation.

Chor—good flat land. Kumaun (tappar).

Chosā—[*chaurasā*]=a broad file.

Chot—[*chōṇṭi* = the top knot on the head; Skt. *chūḍa*]=a mode of wearing the blanket over the head during rain. West districts (karmal).

Chotā—[*chōṭ*]—(1) the centre string of a pair of scales (*tarāzū*); (2) the bar of a pair of scales (*tarāzū*); (3) a woman's ornament for the forehead.

Chotār—[*chōṭ* = a blow]=vicious; given to biting or butting—of cattle. East districts (markahā).

Choth—[Platts suggests Skt. *chyūta* = the anus]=a piece of cowdung passed at one time; pieces of dry cowdung for fuel. West districts.

Choti—[*chōṭ*]—(1) the Hindu's top knot of hair (*chōṇṭi*); (2) a woman's ornament for the forehead; (3) the plait in which women fasten their hair behind; (4) the top of a hill or mountain.

Choyā—[*chōḍā* = to percolate]—(1) (*bhāmko*) a water spring; (2) a surface depression containing water. West districts (choḍ).

Choyāḍā—[*chōyā*]=the solid matter which remains in the bag when the coarse sugar (*rāb*) is being pressed (chauhaḍā).

Chuā—the buck wheat crop in the hills.

Chuān—[*chōḍā* = to percolate]=the percolation level in a well. When the well reaches this the phrases used are—*chuān par ā gayā* or *jigari pānī ā gayā*. The word is often used to mean the regular spring level or *soi*.

Chūchi—[*chūchh*, *chhōchh*—qqv.]—the empty cob of maize or Indian-corn. Hill districts (makkā).

Chugāl—[*chugnā*]—(1) land reserved as pasture (*charāgāh*); (2) grazing fees paid to the owner of the pasture or herdsman.

Chughā—} a long coat worn by respectable people (*choghā*).

Chugnā—[Platts Skt. *chūrṇa* = to crush, bruise]=to graze—of animals. *Ab pachhāyē hot*

kyā, *chiryā chug gaēn khēt* = what is the use of repenting when the birds have devoured the field (shutting the stable door when the steed is stolen).

Chūhādānti—[*chūhā* = rat; *dānt* = tooth] (*pahūchē*)—an ornament for the wrist worn by women; so called because the pieces of which it is made are shaped like rat's teeth.

Chūhar—[*ṭ* = a place for rats; *chūhā*]=the hollow space under a granary, Rohilkhand (bakhār).

Chukautā—see *chakautā*.

Chūjā—[corr. of *chūzāh*]=a small fowl (murgh).

Chukkar—an earthen drinking cup with straight sides and a very short neck.

Chukṭi—[*chuknā* = to be settled]=rents paid in lump. East districts (bilmuqtā).

Chūl—[Skt. *chūla* = *chūḍa*] (*chūr*, *chūrā*)—Chūlā—} a pivot or tenon joint; the pivot on which a door turns on its threshold.

Chūlhā—[Skt. *chullī*] (*bhansāl*, *bhansār*, *bhaṭ*, *bhaṭṭhī*, *bhaṭṭi*)—a fire-place made of mud or bricks. *Alamgir sānī*, *chūlhē āg na ghar pānī* = a tyrant as bad as Aurangzeb when there was no fire in the hearths, no water in the house.

Rotī ko rove,

Chūlhē pichhē sove.

[Crying for bread and sleeping behind the fire-place.]

According to the *Jyotishsār* the fire-place should be worshipped in the asterisms of *Hast*, *Pukhyā Anurādhā*, *Svāntī*, *Shravana*, and on Sundays, but not on the 4th, 6th, 8th, 9th, 14th day of the lunar fortnight. The mouth of the fire-place is *munh*, *mohān*. The *uṭhālā*, *uṭhauvā*, *uṭhāl chūlhā* is a movable fire-place made of sundried bricks. The *kānā* (one-eyed) *chūlhā* is one with only a single aperture on which pots can be placed. When there are more apertures than one it is *tandūrī chūlhā*. Burnt earth scraped out of a fire-place is to the east *chulhkaṭ*. The holes in the fire-place on which pots are placed are *ailā*, in Kumaun *jālā*. The partitions below are to the west *barāhūn*—cf. *angṭhī*, *burst*, *chaukā*.

Chulhānī—[*chūlhā*]=a cooking-house. East districts (*rasoikhānah*).

Chulhkaṭ—[*chūlhā*, *kāṭnā* = to cut]=burnt earth scraped out of a fire-place.

Chūliyā—[*chūl*]=the upper end of the crusher in a sugarcane mill. Upper Duāb (kolhū).

Chūliyā—[*chōṭi*]=a woman's tight boddice (*aṅṅi*).

Chulli—[Skt. *chullī*]=supports for a stack of grain. West districts.

Chullū—[Skt. *chulluka*]=a handful of anything liquid: opposed to *chūngāl*, a handful of anything dry. *Chullū bhar pānī mēn dūb maro* = go and drown yourself in a handful of water.

Chumāvan—[*chūmnā* = to kiss]=the part of the marriage ceremony when the parties kiss each other. East districts.

Chūn—[Skt. *chūrṇa* = anything ground fine]=flour (*āṭā*).

Chūnā—[*chūn*]=lime; *kālī* is quick-lime: *sīpī kā chūnā*, fine lime made from mussel shells: National Centre for the Arts

kattal kâ chûnâ, lime made of broken lime-stone.

Chûnâ dân—[*chûnâ-dân* = place for] (*chunaufâ*, *chunaufi*, *chûnâdân*)—a box for holding the lime used with betel.

Chunarî—[*chunnâ* = to pick, to gather]

Chunarî—[*chundârî*, *chundârî*, *chundârî*, *chundârî*]—(1) a method of dyeing cloth. The cloth is knotted or tied up in places so as to form a pattern. When placed in the vat these parts escape the action of the dye, and retaining their original colour thus produce a variegated pattern; (2) the cloth produced in this way.

Chunaufâ—[*chûnâ*]—see *chûnâdân*.

Chundârî—[see *chunarî*]. *Chundârî* or *Chundârî*—[*chundârî* *baî* [*bânâ* = to divide] is used of the fields in a village after partition when they are divided like the squares or pattern in a chequered or variegated cloth.

Chûngal—[Skt. *chanchu*, *chanchuka* = the beak of a bird] (*khoñch*)—a handful of anything dry, as contrasted with *chullâ*, a handful of anything liquid.

Chungî—[*chunnâ* = to pick] (*paunfôfi*)—a handful of grain; octroi fees given to a weighman, etc.; various dues paid by cultivators to the landlord.

Chunî—[*chûn*]—(1) flour (*âtâ*); (2) the husks

Chunnî—[*chûn* and bran of pulses, also called *chunnî bhûsi*. *Chunî bhî kahê mujhê ghî sê khô* = the pulse bran says "eat me too with butter." In the Central Duâb *chunnî* is usually applied to the husks and bran of the *urad* pulse, which are a valuable food for milch cattle.

Chuparî rofi—[*chuparnâ*]—bread covered or rubbed over with butter.

Chuparnâ—a cook's word—to butter cakes when they are hot.

Chugaddam—[apparently a corr. of *muqaddam* (qv.)]—the leading tenant in a village who acts as a sort of representative of the landlord and is vested with certain privileges. Rohilkhand (*jêthraiya*).

Chûr—see *chûl*.

Chûrâ—[Skt. *chipitâ*]—a preparation of rice made by boiling, pounding, and roasting—see *chiprâ*.

Chûrâ—[Skt. *chûdâ*]—the ceremony of shaving the head: the knot of hair left on the top of the head by Hindus.

Chûrâ—[*chûl*]—(1) the end of the handle of the fodder-cutter, etc. Rohilkhand (*gañdâs*); (2) the rough crooked pieces of wood which support the well gear. Central Duâb.

Churail—[Possibly connected with *chûrâ* = a

Churail—[*chûrâ* = a sweeper. It would then mean a sweeper woman who is held in contempt] (*churêl*, *pichhal pâe*)—the ghost of a woman who dies in childbirth which haunts old ruins, etc. The worst kind of *churail* is that of a woman who has died during the Divâli. She has a face like a woman, but very hideous: her breasts pendent and carried over the shoulders: her heels are to the front (whence the name *pichhalpâi*). She

wears black clothes, has long teeth like tusks, eats children, and haunts old forts and burial-grounds. *Sûrat churail kî, nâm pariyañ kâ sâ* = she looks like a witch and is called a fairy!

Chûralâ—[*chûrî*]—an ornament of glass or pewter, worn by women on their arms and also by wrestlers. East districts.

Chûran—[*chûl*]—the upright beam or pestle in a sugarcane mill. West districts and Rohilkhand (*kolhû*).

Churêl—see *churail*.

Chûrî—[Skt. *chûrâ*]—the bangles of glass or lac worn by little girls and married women. They are broken when she becomes a widow.

Chûrî—[*chûl*]—the end of the handle of the fodder-cutter, etc. Rohilkhand (*gañdâs*).

Churîdâr—[*chûrî*]—(of sleeves or drawers)

Churîdâr—[*chûrî*]—made long and gathered into plaits (*pâejâmâ*).

Chûrîhâr—[Skt. *chûrâ kâra*] (*kachêrî*, *manhâr*, *manhiyâr*)—the manufacturer of the glass bangles worn by women. The lac bangles are made by the *lakhêrâ* or *lakhêrî*. The coarse glass used is *kâñch*; the lac *lâkh*. He uses a furnace *bhañjî*, of which the opening through which the melted glass is removed is *niyârâ*. This is closed by an earthen cover *dhapnâ*, *dhapnî*, *dhapari*, *dhaknâ*, *dhaknî*. The stone on which the ring is formed is *pîrhâ*, *pattharî*: the spoon with which the glass is put into the crucible *karchhâ*, *karchhî*, *karchhul*, *karchhulâ*; it is moved with an iron hook *ankur*, *ankurâ*, *ankurî*, *akurâ*, *akurî*. The bangle mould is *kâlbud* or *musêriyâ*. The long iron poker on the end of which the glass is melted is *salâkâ*, *shalâkâ*, *salâg*. The instrument for widening the ring is *badhanâ*, *bandharpâ*: the stamp for embossing the bangle *thappâ*.

Chûriyâ—[*chûrî*]—a silver or gold bangle worn by women on the arm.

Churkî—[Skt. *chûdâ*]—the Hindu's scalp lock (*choñtî*).

Chûrmâ—[Skt. *chûrma* = ground fine]—a coarse sweetmeat made of butter, sugar, and bread crumbs.

Chûrmûr—stubble of barley or wheat; Kahâr's slang.

Chutiya—[*choñtî*]—(1) the Hindu's scalp lock;

Chutiya—[*choñtî*]—(2) the upper end of the crusher in a sugarcane mill. Upper Duâb (*kolhû*).

Chutkî—[*chutaknâ* = to make a snapping sound]—(1) a pinch of anything. The ordinary faqîr's petition is *Bâbâ! Chutkî kâ savâl hai*; (2) fees for weighing grain, etc. (*taulâl*); (3) the tightening screw in a screw-making machine (*lohâr*); (4) wedding by hand (*nirâl*).

Chûzâ—[*chûjâ*]—a small fowl (*murghî*).

Chûzah—[*chûjâ*]—a small fowl (*murghî*).

D

Dâb—[Skt. *darbha*] (*dâbh*, *kus*, *kusâ*)—a kind of grass (*poa cynosuroides*); a low spreading jointed grass, common almost everywhere on waste

lands. It affords excellent pasturage, and its stalk produces a useful fibre. "The grass is holy and in great demand in almost all the votive offerings and religious ceremonies of the Hindus. It is considered very desirable that a man should die on a bed of *dâb*, and it is consequently the duty of attendant relations to spread the grass on the floor, and after covering it with a cloth to lay the dying man upon it, in order that he may emit his last breath in that hallowed position" (Sir H. M. Elliot, Glossary, sv.). It is also used at the *pinḍā* and other ceremonies, and is put in milk curds, etc., during eclipses to prevent their becoming sour.

Goṇṛī kī ghās talāī kā pānī
Marē pītr jeh mihimānī.

[Grass that grows on the hillocks and tank water—a nice sort of entertainment for your deceased ancestors.]

Dâb—[*dâmb*]—an unripe cucumber (kakṛī).

Dâb— } [*dâbnâ* = to press]—(1) the beam used

Dâbâ— } for pressing down the green indigo in the vats (nīl kī koṭhī); (2) a layer of plants; (3) a bundle of cut crops. It represents what a reaper can cut without moving from where he sits—in the case of wheat about 2½ *sēr*. Of course he *presses* the bundle as tight as he can: hence the name.

Dâb— } [? *Skt. darva* = a ladle]—a small box

Dâbâ— } for holding jewellery and valuables (*ḍibbī*).

Dabahâ—mud, swampy ground. East districts (*bhâs*).

Dâbak—[*ḍabbak*, *ḍabkâ*]—fresh—of well water, etc.

Dabal paisâ—[Eng. *double*]—the large double pice.

Dabal roṭī—a large loaf of English bread.

Dabâo— } [*dâb*]—of a cart, overlaid in front:

Dabâū— } the opposite of *ulâṛ*.

Dâbar—(1) lands saturated with water (*panmâr*). This and *soṭ* are terms specially used in the eastern districts for the flooded hollows in which winter rice (*Agharî*) is transplanted; (2) a small tank (*tâl*).

Dabauṭâ—[*dâbnâ* = to press]—the beam used for pressing down the green indigo in the vats (nīl kī koṭhī).

Dabbâ— } [? *Skt. darva* = a ladle]—(1) a small

Dabbī— } box for holding valuables (*ḍibbī*); (2) a leather vessel for holding oil or butter (*jhâbâ*).

Dabbiyâ—a bundle of cut crops—see *dâb* (3).

Dabbū—[*Skt. darva* = a ladle]—(1) a metal dish used by Hindu ascetics; (2) the brass or iron ladle with a broad deep bowl used at marriages and by confectioners.

Dabêhrī—[*dâbnâ* = to press]—a light kind of plough with a horizontal body. Oudh and Rohilkhand (*hal*).

Dâbh—a kind of grass—see *dâb*.

Ḍabhakâ—[*ḍabhkâ*]—pulse partially roasted (*ḍo-bharâ*).

Ḍabhâkab—[? *ḍibbī* = a germ]—to sprout—of seed or sugarcane. East districts.

Dabhkâ—see *ḍabhakâ*.

Dâbī—[*dâbnâ* = to press]—(1) the sole of a plough. East districts (*hal*); (2) a bundle of

cut crops—see *dâb*; (3) the smallest-sized scales (*tarâzû*); (4) the beam for pressing the green indigo in the vats (nīl kī koṭhī).

Ḍâbī—[*Skt. darba*]—a spoon used by Hindus for stirring pottage, etc.: corresponding to the *ḍoī* used by Muhammadans.

Dabihar—[*dâbnâ* = to press; *hal* = plough]—a light plough with a horizontal body. West Oudh and Rohilkhand (*hal*).

Ḍabilâ—[*Skt. darba*]—the ladle or stirrer used by the grain-parcher (*bharbhûñjâ*).

Ḍabkâ—fresh—of well water, etc. (*dâbak*).

Dabkan—[*dâbnâ* = to be pressed]—the counterpoise on the irrigation lever (*ḍhênkīl*).

Dabkênâ—an earthen drinking-vessel.

Dabkī—[*dâbnâ* = to be pressed]—a hobble attached to the two fore feet of an animal (*pañkkrâ*).

Dabliyâtâ—[? *dâbnâ* = to press]—a club used for threshing the *mañruâ* millet. Garhwâl.

Ḍabrâ—[*ḍabar*]—(1) lands submerged in water (*panmâr*); (2) a small tank (*tâl*); (3) a small field. Duâb (*khêt*); (4) the corners of a field which are untouched by the plough. North Oudh (*chauhī*).

Dabuâ—land in old river-beds. Mathura.

Ḍabuâ—[? *Skt. darba* = a ladle]—an earthen drinking-vessel. East districts (*âbkhora*).

Ḍabūliyâ—[*ḍabud*]—a small drinking-vessel like a *loṭâ* (qv). Bundelkhand.

Dâdâ—[*Skt. tâta* = father] (*âjâ*, *bâbâ*)—a paternal grandfather.

Dadahrnâ—to plough up the millets when they are about a foot high (*gûrab*).

Dâdâ llâhī—lit. given of God; separate areas held by sharers in *bhaiyâchârâ* (qv.) estates. Mathura.

Dâdanī—see *dâdâī*.

Dadhī—[*Skt. dadhi*]—curds; sour milk (*dahī*).

Dâdī—[*dâdâ*]—a paternal grandmother (*âjī*).

Dadiaurâ— } [*dâdâ*; *Skt. âvalī* = lineage, or

Dadihâl— } more probably *âlâya* = house]—

Dadiyâl— } the house of the paternal grand-

Dâdkâ— } father of the married pair: cf.

ajaurâ. The distinctions run as follows:

dâdiaurâ = the house, family, or village into which one's paternal grandfather married;

nanihâl = the house, family, or village into which one's father married; *surâl* = the house, family, or village into which one's self married;

samâdhiyânâ = the house, family, or village into which one's son or daughter married.

Dâdnī—[Pers. *dâdan* = to give] (*dâdanī*)—advances made to cultivators on condition of their growing indigo, opium, etc. (*pêshgī*).

Dadrī—crops, especially barley, cut before the regular time of harvest and taken home to be eaten, not to the threshing-floor (*arvan*).

Dadsâl— } [*dâdâ*; *Skt. tâta shâla* = house]—

Dadsâr— } the house of the paternal grandfather of the married pair (*dadiaurâ*).

Ḍâḍū—[*Skt. dandaka*]—uplands; raised ground. Central Duâb (*ḍâṇḍ*).

Dâân—[*Skt. dâmani* = a cattle rope: some connect it with rt. *dâ* = to divide; others with *dâhnâ* = right, as the cattle move in this direction] (*dânavab*, *dânavânâ*, *dânavar*, *dâvarâ*, *dâcan*, *gahâī*, *gâhnâ*, *gohâī*, *gûrnâ*, *jhârnâ*,

mālīsh, māñḍnā, mārāb, mārñā)—the treading out of grain by means of cattle.

Mard ko bhāri lāñi,

Bard ko bhāri dāñ.

[Reaping is the hardest work for a man and threshing for an ox.]

In Rohilkhand *bhusiyār* or *pairi* is the thorough threshing of corn. To the east *puāri karab* is to thresh rice a second time, and *khamṣab* is to thresh corn thoroughly. The beating out of the heads against the ground; a bed, etc., to disengage any grains that remain, is in the East districts *saṭkanā saṭaknā*. The second threshing is in the Duāb *khūr dāñ*. The stake to which the bullocks are tied is *mēñh, mēñdh, mēñḥī, mēñrī, mēñḥiyā*. The inner bullock, which is the weakest and slowest of the team, is *mēñḥiyā, mēñhāñ, mēñhāñ*, and in the Central Duāb *bhīlārā*. The outer bullock is to the east *pāt, pātī, dahñvār*; to the west *paghariyā*; in Bundelkhand *pasariyā*; in the Central Duāb *pallā*. The yoking of the oxen is *gātā*: the rope tying them *daurī, dañvarī, dāñvar*; in Bundelkhand *gañḍāñ*; in the Duāb *pagharh, jor*.



Dāñ.

Dag—a pace (qadam).

Dagar—[*dag*]—a road or pathway. East districts (rāstā).

Dagdhātith—[Skt. *dagdha* = burnt; *tithi* = day]—certain days fixed by astrology which are unlucky and on which no important business is done. East districts.

Daggi—a forked stick used for pulling down fruit, etc. Central Duāb (aṅkrā).

Daghautā—[*dāgh* = a mark burnt in]—an iron used for branding cattle. West districts (godā).

Daglā—[*alkhālāk, alkhi*]—a stuffed or quilted coat or jacket (aṅgā, aṅgarkhā).

Dagrā—[*dagrāñā* = to put in motion]—a large open basket used for winnowing, holding clothes, wildfowl, etc. (ḍhākā).

Dagrā—[*dagar*]—a road or path (rāstā).

Dagri—[*dagrā*]—a medium-sized open basket (jhañpiyā).

Dāh—small beams used for pressing down the indigo in the vats. Rohilkhand (nīl kī koṭhī).

Dāh— } [Skt. *dāha*]—the cremation of corpses.
Dāhā— } The rite is known as *dāhā karm, dāhā kārān* or *dāhā kriyā*.

Dahal—[*dahlāñā* = to tremble]—(1) a quagmire; swampy ground (bhās); (2) the excavation for sinking a masonry well (kūāñ).

Dāhan— } —a grass harrow with teeth. *Dāhan*
Dahan— } *jorna* in the Upper Duāb is to beat out grain on the threshing floor.

Dahar—[cf. *dābar*]—(1) low marshy land. West districts (panmār).

Baniyē to shahr

Bhaiñs ko qahar.

[The city for the Baniya: the marsh for the buffalo.]

(2) a tank (tāl); (3) a road (rāstā).

Dahar—eyes after the second straining (rañg-rēz).

Dahārī—inundation. East districts (gharqī).

Dahariyā—see dāhar.

Dahāur—lands liable to inundation. East districts.

Dāhdēñā—[*dāh*]—to burn a corpse (dāhkriyā).

Dahē—[*dahēz*]—see dahēz.

Dahēñḍī— } [*dahi* = curds; *ñāñḍi* = a pot]—

Dahēñḍī— } the vessel for holding curds and churning. *Ahir kī dahēñḍī jāñ na kujāt* = the Ahir's curds-pot is neither in caste nor out of caste, i.e., he sells to every one.

Dahētār—driftwood, etc., brought down by a river. East districts (bahtar).

Dahēz—[corr. of Arab. *jahēz, jahāz*] (*dahēj, daij, daijā, jahēz, sibhā*)—the marriage dowry which a wife brings to her husband at marriage, or presents made to the bridegroom and his family by the bride's people to obtain a husband for their daughter of higher rank than their own.

Dahi—[Skt. *dadhī*] (*dadhī, goras*)—curds from milk

Sāvan khīr na Bhādon dahi,

Kuār mās mat khāiyē mahī;

Gai Divālī biyārā kijiye;

Itni sikh hamārī lijiye.

[Take my advice: eat rice-milk in Sāvan, but not curds in Bhādon or butter-milk in Kuār; and after the Divālī is over eat at night.]

Dahi— } props supporting a cart behind. West

Dahi— } districts (gārī).

Dahiñḍī—see dahēñḍī.

Dahinvār—[*dahnā* = the right]—the right-hand or outer ox in a team when treading out grain. East districts (dāñ).

Dāhiyā—[Skt. *dāha* = burning] (*khīl, kanālā*)—the system of cultivation by squatters who burn down and temporarily occupy patches of jungle land. Bundelkhand. It is the *kumari* of Southern India and *jām* of Bengal ("Hobson-Jobson"—sv. coomry).

Dahiya— } see dahi, dahi.

Dāh kriyā—[*dāh*] (*dagadh, dāhdēñā, lakri, dēñā prēt dāh*)—the rite of cremation of corpses (*kriyā karm*).

Dahlī— } [Skt. *dēhali* = threshold] (*dobārā,*

Dahlījā— } *dubārā*)—the entrance or vestibule

Dahlījī— } of a house (dālāñ).

Dahlīz— }

Dahmardā—[dah = 10; mard = man]—a large cart intended to carry ten men (gārī).

Dahnā—see dāhan.

Dahnīmī—[dah = 10; nīm = half]—five per cent. interest.

Dahotrā—[Skt. *dasha-uttara*]—interest at 10 per cent. (sūd).

Dahrī—[*dahar*]—(1) lands saturated with

Dahrīyā—} water (panmar); (2) a dealer, particularly in cattle. East districts (byopārī); (3) a small field (gātā); (4) an earthen vessel.

Dahsēr—[dah = 10; sēr]—a weight of ten sēr.

Dahtar—driftwood, etc., brought down by a river (bahtar).

Dāl—[Skt. *dātrikā*]—a term of respect for an old woman; a wet-nurse; a midwife (chamāin, chamārīn).

Daij—see dahēz.

Daijorā—[daij]—things given in a woman's dowry—chiefly used of live-stock. East districts.

Dain—} a variety of mustard (*Brassica campestris*).

Dāin—} *tris toria*. Dehra Dūn (torī).

Dāingnā—[cf. *dēnā*] (*argorā, chohlā, dēnā, dhārak, dhēngur, dhold, dholnā, ghātā, langar, mūngri, pāyā, tharak, thēkur, thēngur*)—a piece of wood tied round the neck of vicious or runaway cattle. East districts.

Dākar—} [acc. to Platts, Skt. *dashṭa* =

Dākarā—} strong]—stiff dark clay soil prevailing in natural dips and hollows where water collects and remains. Upper Duāb.

Dakhanā—[Skt. *dakshina* = on the right hand]

—(1) the south wind.

Vāyu chalēgā dakhānā,

Māñḍ kahāñ sē chakhnā?

[If the south wind blow, how can you taste rice-milk?]

Sab dīn barsē dakhānā pā,

Kabhī na barsē bakhā pā.

[It always rains with a south wind except in the rainy season.]

(2) a disease in sugarcane produced by the south wind, which causes the tops to wither. East districts.

Dākhil khārīj—[lit. entering and ejecting]—the process of entering the name of one sharer instead of another in the proprietary register (khēvaṭ).

In the east villages fields belonging to one village included in the area of another are known as *dākhilī khārījī* (chalānī).

Dākin—} [Skt. *dākinī*]—a witch; a sorceress; a

Dākinī—} woman who has the power of casting the evil eye on children, etc.

Dāl—[Skt. rt. *dāl* = to divide] (*dār, dārīmā*)

—split pulse; five varieties are generally recognised—*urad, arhar, mūng, moṭh, masūr*.

Cooked *dāl* is *pahitī*. *Kuchh to dāl mēn kālā hai* = there is something black in the pulse;

there is something rotten in the state of Denmark. *Dāl roṭī* means the common food of a Hindu. *Sabhī bāt khoṭī, sirē dāl roṭī* =

everything is rotten in the world save pulse and bread, which are everything.

Dāl—[Skt. *dāra, dārī* = a cleft]—(1) (*dār, gābh, gānsā, gojā, guddā, kañchhā, kannī, kēnuchhī,*

kēnūchī, punuṭī, punuī, tahnā, tahnī, sāntī) a branch, sprout twig, of a tree; (2) the raising of

water for irrigation purposes by means of a

basket made of twigs: the opposite of *tor* (qv.); (3) (*barī, chaṭhawā, dāl barī, dāl maunī*) presents sent in a twig basket at a marriage by the bridegroom before the marriage procession arrives.

Dālā—} [*dāl*]—(1) a large open basket for hold-

Dālā—} ing clothes or wildfowl, etc. (dhākā);

(2) a basket plastered with mud and cow-dung used for storing rice. Hill districts (bakhār, korangā); (3) presents at a marriage—see *dāl*

(3).

Dālā—[Skt. *dala*, rt. *dāl* = to burst open]—a clod. West districts (dhēlā).

Dalak—[lit. glitter]—a scoop used by masons for shaping and polishing mouldings.

Dalāl—[Skt. *dalāl*]—a broker or salesman. *Parghar chiknē tin janē, Kāyath, baid, dalāl* = there are three rascals who fatten on other people—the Kāyath, the doctor, the broker.

Dālān—(*dahlīj, dahlījā, dahlījī, dahlīz, dobārā, dogahī, dubārā, dogahī, majhiyālo, paulī, usārā*)—the entrance or vestibule of a house.

Dālānā—[*dālā* = a clod]—to dig up a field into clods—see under *gēhūn*. West districts.

Dālāyā—[*dālā* = a clod]—a clod-crusher. Hill districts.

Dālbarī—[*dāl* = a twig basket; Skt. *vara* = a gift]—presents given at marriage—see *dāl*

(3).

Daldal—[Skt. *dalādhyā* = mud near rivers]—a quagmire (bhās).

Dalēntī—[*dāl* = pulse; Skt. *yantra* = a machine]

(*chaklā, dalēti, dalētiyā, darēti, darētiyā, jatariyā*)—a small grinding-stone for crushing pulse (chakk).

Dalēriyā—[*dāl* = pulse]—a variety of the large millet in which there are two grains in each husk (juār).

Dalēti—} see dalēntī.

Dalētiyā—} see dalēntī.

Dāl—[Skt. *dala*, rt. *dāl*]—(1) a small piece of anything; (2) the betel-nut, so called among

Muhammadans (supārī); (3) an ingot of gold, silver, etc. (niyāriyā).

Dāl—[*dāl*]—a small basket; a present of fruit, flowers, etc., on a tray or basket.

Dāl dēnā—to winnow grain in a tray or sieve. East districts (usānā).

Daliddar—} see daridr.

Dalidr—} see daridr.

Daliyā—[*dāl* = pulse]—coarsely-ground grain; coarse meal.

Daliyā—[*dālī*]—(1) (*boanṭhī, gātūā, khāñchā, noēnyā, orā, oriyā*) a large basket such as that used for holding seed-grain; (2) the swing irrigation-basket. Duāb, Ōudh, Rohilkhand.

Daliyā jhār—[*daliyā* = a basket; *jhār* = to sweep] (*dākar titiyā, chalnī pājā, kūrñojī,*

kūrñmañḍā, kūrñmūñḍā, kūrñmūñḍī, kūrñmūñḍī)—lit. the brushing out of the sowing basket; the end of the sowing season, which is observed as a season of festivity. The cultivator usually feasts his blacksmith and plough-

man and worships his plough. The residue of the seed-grain (*bijvār*) is made into a cake and given to Brahmans or beggars.

Dālkē—[*dāl* = pulse]—cakes made of pulse flour.

Dālmaunī—[*dāl, maunā* = a basket]—presents

sent by the bridegroom at a marriage — see *dāl* (3).

Đalo— } [*dāl*]—a large open basket for holding
Đalvá— } clothes, wildfowl, etc. (*dhākā*).

Đām—an unripe cucumber (*dāb*).

Đāmād—[Pers. through Skt. *jāmātrī*]—a son-in-law (*janvāl*).

Đāman—[Skt. *dāmanī* = a cattle-rope] (*paikrā*, *paikrā*)—a rope for tying camels.

Đāman—[Pers. *dāman*]—the skirt of a garment; a petticoat (*lahngā*).

Đāmanī—[*dāman*]—a part of the Muhammadan shroud (*kafan*).

Damarkhā—the piece of leather in the spinning wheel which holds up the spun thread. *Duāb* (*charkhā*).

Damchā— } [acc. to Platts, Skt. *dā* = protection;
Damchā— } *mañcha*, *machān* = a watching
Damchā— } platform]—(1) (*daul*), *daulā*
Damchā— } *dhūhā*, *dhūhī*, *thāk*, *thiyā*, *thud*,
tūdā, *tūdī* a boundary mark; (2) (*ḍaunj*,
ḍaunjā) a field platform for watching crops—
see *machān*.

Dām—an unripe cucumber (*dāb*).

Dāml—[*dām* = price]—(1) an assessment; (2) (*bojhā*, *sir*, *oḡhā*) the remuneration of the village accountant (*pāṭvarī*).

Dammadār—[*dām* = breath] (*baḍī*, *chharī*, *chirāghān*, *dhammāl*, *mēdnī*)—a village festival in the West districts in honour of the saint *Baḍī-ud-dīn Shāh Maddār*. *Maddār*, it is said, was called *Dammadār* because he was able to retain his breath (*dām*) and lived four centuries. The ceremony consists of jumping into a fire of wood, treading it out and exclaiming *damma-dār!* = by the breath of *Maddār*. It is supposed to be a preservative against the bites of snakes and scorpions.

Dammī—[*dām* = breath]—a small tobacco-pipe used by travellers (*huqqā*).

Damrak—a form of *damarkhā* (qv.).

Damrī—[Skt. *dramma* = money; Greek *δραχμή*] (*sūbarī*)—a nominal coin, generally equal to one eighth of a pice— $3\frac{1}{2}$ or $3\frac{1}{4}$ *dām* or 8 to 12 *kaurī*; a measure of land = about 25 *kachchā* *bighā*.

Bibi nek bakht
Damrī kī dāl tīn vaqt.

[A good housewife indeed who cooks a farthing's worth of pulse thrice a day!]*—chamrī jāe damrī na jāe* = of the Baniya. Better to lose my skin than a farthing.

Dān— } [Skt. *dāna*]—a gift of anything, spe-
Dāna— } cially to a Brahman; *turat dān mahā*
kalyān = *bis dat qui cito dat*.

Dāna— } (1) a grain or seed: specially used of
Dānah— } gram. *Dānah na ghās*, *pānī chha*
chha vaqt = of a miser and his horse; no gram or grass, but a drink of water six times a day!

Danā—[Skt. *dānava* = a class of demons or Titans]
—a kind of ghost or demon (*dāno*).

Dānabandī—[*dāna-band* = fixing]
—estimating the produce of a field on the average of a *bisvā* already determined (*aolī*).

Dān— } [Skt. *dāna*]—(1) a rod; (2) the upper
Dānā— } bar of a pair of scales (*tarāzū*); (3)
a measure of length = 2 *ilāhī gaz* of 33
British inches: 2,500 *dān* = 1 *kos*. Upper

Duāb; (4) sticks or rods used for various purposes, such as the handle of the flour-mill (*chakkī*): the posts supporting the awning of the ox-cart (*bahlī*): the stick placed across the mouth of the bucket used with the irrigation lever (*dhēnkī*), etc., etc.; (5) thick bars of iron (*lohā*).

Dānd— } [see *dān*]—(1) (*arārā*, *bāngar*, *dār*,
Dāndā— } *ghāng*, *ghihā*, *kagār*, *kagārā*,
karārā) a high bluff over a river-valley; high
land; (2) an oar for a boat (*nāo*); (3) a bound-
ary (*hadd*); (4) a penalty, a fine, an assessment
payable in the form of rent or revenue. *Khās*
khēt dānd barabbar = paying rent after you
have eaten up the produce as is bad as paying
a fine.

Pāpī kā māl akārath jāe,
Dānd bhari, jā chor lē jāe.

[The wealth of the sinner falls into ruin: it goes either in penalties or a thief carries it off.]

(5) a ridge in the hills; (6) a kind of sandy soil found on high lands.

Dāndī—[*dān*]—an iron spike such as that for the handle of an awl, fodder-cutter, etc.; (2) a hard dry soil which does not retain moisture, found about ravines. *Bundelkhand*; (3) the flexible piece in the cotton-carder's bow (*dhuniyā*).

Dāndī—[*dān*]—(1) a stick; (2) the beam of a pair of scales (*tarāzū*); (3) a weighman.

Na sau dāndī, na ēk Bundēlkhandī.
[One native of Bundelkhand is as great a rascal as a hundred weighmen.]

Dāndīdārī—weighing-fees (*taulāl*).

Dāndī mārā—(*ghok mārā*)—to twist the beam of the scales in weighing, to cheat.

Dāndīllā—[*dān*]—a bamboo attached to the driving-beam of a sugarcane mill. West districts (*kolhū*).

Dāndīyāl—see *dāndī*.

Dāndol—[*dān*]—the platform for the lingam in a Hindu temple (*plrh*).

Dāndvārā—the south wind.

Dāndvārī—[*dān*]—high lands over a river-bank.

Dāng—[*dān*]—(1) a thick stick or club (*lath*); (2) a hill, a precipice, rugged land near ravines—cf. *dān*.

Dāngar— } [*P lit.* thin as a stick; *dāng* (qv.)].
Dāngar— } —horned cattle, but especially
Dāngarvā— } such as are thin or worn out
Dāngarā— } (*bahilā*, *baisak*, *ghāndā*, *thānīh*,
Dāngarā— } *thānīhā*, *thānīhā*): often used
in the phrase *ghor dāngar* = *bail badhiyā*.
West districts; (2) a bull-buffalo (*bhainsā*).

Dāngvārā—[*dāngar*]—reciprocal assistance in ploughing by the loan of plough cattle. West districts (*aṅgvārā*).

Dāniyālā—{ [*dānt* = a tooth]—a sort of forked
Dāniyāl—{ rake or harrow drawn by oxen,
used for tearing up grass, spreading manure, etc.
Kumaun—cf. *kāṭhphānvri*.

Dānk— } [Skt. *dānsh* = to bite]*—lit.* a sting of
Dānk— } a bee, etc.; a sort of forehead spangle
worn by women.

Dānkī— } [*dānk*]—a forked stick used for pulling
Dānkī— } down fruit, etc. Kumaun (*ānkī*).

Dāno—[Skt. *dānava* = a class of Titans or demons]
—a kind of village ghost—cf. *agyā bāṭāl*,
dih.

Dânpatr— } [*dân-patra* = a deed]—a deed of
Dânpatra— } gift by which land is conveyed
 to Brahmins. The recipient is *dânpatrdār*.

Dânṛ— }
Dânṛā— } see *dāṇḍ*.
Dânṛī— }

Dānrêlâ—[*dānr*]—spikes fixed in the cross-beam of a well to support the pulley axle. Rohilkhand (gūriyâ).

Dānrīyâ—[*dāṇḍīyâ*]—(1) see *dāṇḍīyâ*; (2) the ornamental line, generally coloured with vermilion, made by married women in the parting of their hair (*māṅg*); (2) a sort of printed cloth worn by Hindu women.

Dānrkā—[*dāṇḍ*]—(1) the handle of the flour-mill (*chakkī*); (2) the steps of a ladder; (3) the stalks of vegetables.

Dānrol—half ripe—of guavas, limes, etc. East districts.

Dānrvar— } [Skt. *dāṇḍa* = a line; series]
Dānrvarā— } (*pachhit*)—the back wall of a
Dānrvarī— } house or enclosure; properly the
 wall of the enclosure which does not support a
 thatch. East districts.

Dānsâ—[*dānt* = a tooth]—the sickle or reaping-hook; properly that with a toothed or saw edge—see *haṇsuâ*.

Dān sâhib—[*dāno*]—one of the local gods or ghosts.

Dānshâ—impure silver; Sunâr's slang (*talahâmâl*).

Dānt—[Skt. *danta*]—a tooth: *dānt ghūṅgnî*, *dānt nikalnâ* = a ceremony among Muhammadans of distributing sweetmeats made of wheat, poppy-seeds, and sugar on the appearance of a child's first tooth.

Dāntan—[*dānt*]—a piece of *nīm* branch, etc., used by Hindus as a tooth-brush (*datuan*).

Dānthâ— }
Dānthâ— } [Skt. *dāṇḍa* = a stick] (*nareî*,
Dānthâl— } *porâ*)—the stems of plants;
Dānthâlâ— } stalks of millets, etc., cut up for
Dānthâlâ— } fodder—see *chârâ*.

Dāntī—[*dānt*]—the sickle or reaping-hook: properly that with a saw or toothed edge. West districts (*haṇsuâ*).

Dānto—[Skt. *dāṇḍa*]—the beam of a pair of scale (*tarâzû*).

Dāntuâ—the back seat in an ox-cart.

Dānvri—[*dâṇ*]—the rope used to tie a team of oxen when treading out the grain (*dâṇ*).

Dâr—pulse—see *dâl*.

Dâr—(*darbandî*)—price; rate; rent-rate.

Dârâ—[*dālnâ* = to be cast]—of land out of cultivation. In the Central Duâb *daro jamin* = waste land.

Dārâharī—[Skt. *dāṇḍa*]—a stick tied to the neck and leg of an animal to prevent it from rubbing its sores—cf. *kampî*, *taun*.

Dârâj—see *darâz*.

Darakht—(*darkhat*, *darkhat*, *pér*)—a tree.

Daranti— } [*dānt* = a tooth]—the sickle or
Daranti— } reaping-hook: properly that with
 a saw or toothed edge (*haṇsuâ*).

Darârhi—the plant *guâr* (qv.). Farrukhâbâd.

Darâro—[Skt. *dāṇḍa*]—the axle of the well-pulley. West districts (*akhtaû*).

Darâz—(*darâj*)—lit. long; a long plane used for squaring boards (*barhai*).

Darbarâr—[*dar* = rates; *barâr* = tax]—fixed rent-rates. Bundelkhand.

Darbhasan—[*darbha* = *kusa* grass; *asar* = seat]—the seat or mat in a Hindu temple made of *kusa* grass.

Dardar—coarse gravel; Kahâr's slang—cf. *darrâ*.
Dargâh—the shrine or tomb of a Muhammadan saint.

Dârhivâl—[*dârhî* = the beard]—a clump of high grass; Kahâr's slang.

Darhiyâ—[*dârhî* = the beard]—a thatch on the top of a wall to save it from rain (*parchhatt*).

Dârhû—[Skt. *darva*, *darvi*, *darbi* = a ladle]—an iron spoon.

Darhuâ—[*dârhû*]—a method of extracting safflower oil by boiling and filtration. East districts.

Darī—a carpet; a prayer-carpet is *jâêdimâz*. The pile is *bod*. Also see *bichhaunâ*, *boriyâ*, *chândnî*, *chaṭâl*, *farsh*, *qâln*, *shatrañjî*, *sitalpâtî*, *tât*.

Dariddar— } [Skt. *dâridra*] (*daliddar*, *dalidr*)
Daridr— } —poverty; the spirit of poverty.

Lachhmî sê bhêntâ nâhîn

Daliddar sê kyûn torê.

[You are not on terms with the goddess of wealth—then why break with poverty?]

Dariddar khêdnâ— } [*khêdnâ* = to hunt]—lit.

Daridr khêdnâ— } to drive out poverty; a custom observed on the morning of the Divâlî, when women take a sieve or winnowing basket, and beating it in every corner of the house exclaim at the same time, *Isar paitho daridr niklo* = "Enter prosperity; depart poverty." The basket is then carried outside the village generally towards the east or north-east, and being there thrown away, is supposed, like the scape-goat, to bear away the poverty and distress of the people. In some places the ceremony is called *sêrud*, and instead of beating a sieve the people brush the house and carry away the dust in a basket.

Darlâmâ—[*dâl*]—split pease or pulse. Sunâr's slang (*dâl*).

Dariyâ—[*dâl*]—coarse meal (*daliyâ*).

Dariyâ—a sort of coloured shawl worn by married women. Central Duâb.

Darkaṭī—[*dar* = rate; *kâṭnâ* = to cut]—settlement of rates for conversion of rents in kind into cash rates. East districts.

Darkhâl—an enclosure for cattle. East districts (*nohrâ*).

Darkhat— } a tree (*darakht*).
Darkhat— }

Darkhol—[*dar* = door; *khôlnâ* = to open]—a reception place outside the house for male guests (*baithak*).

Darmâhâ—[*dar* = rate; *mâh* = month]—monthly wages.

Darmâhâdâr—(*angarvâh*)—a man who works half the day for one master and half for another.

Daro—see *darâ*.

Darpari—[Skt. *drapana*]—a looking-glass.

Darrâ—[*dâl*]—(1) coarse meal (*daliyâ*); (2) gravel; Kahâr's slang.

Darrâ—a mountain pass.

Darrahnî—[*dar* = upon; *rahn* = a mortgage]—a second mortgage (*rahn*).

Darshanī—[Skt. *darshana* = seeing]—(1) a bill of exchange drawn at sight (*hundī*), and hence anything which can readily be changed into cash; (2) a beautiful cow.

Darsūdhā—[*dar* = upon; *sūdhā*, *sīdhā* = straight]—a splice fixed on the mast of a boat. East districts (*nāo*).

Dārū—country liquor.

Darvajjā—[*dārvāz* = gates thrown open]

Darvajvā—[*duār*, *muhār*]—a door or gate.

Darvāzah—[To the east it means not a door, but the outer room of a house (*dūrā*). *Kevārī*, *kiwārī* is the door itself, while *duār* is more properly the doorway. The main door or gate is *ṣadr dārvāzah*. *Phātak*, or in Kumaon, *kholī*, is a gate. In the East districts *naharnī* is an ornamental border round a door. For a wicket see *khirkī*; a window, *jharokhā*; the slip covering the chink, *bēnī*; the threshold, *dāsā*; the door pivot, *chūl*; the door frame, *chaukhaṭ*; the beam to fasten the door, *āgal*; the hurdle used as a door, *chānchar*; the supporting beam, *bēnorā*; the bolt, *billī*; the lock, *tālī*; the door chain, *sānkāl*; the ring to which it is fixed, *kuṇḍī*.

Daryā—a river. *Daryā mēn rahnā magar māchh sē bair* = if you live in the river keep friends with the crocodile. *Daryā par jānā piyāsē ānā* = to go as far as the river and come back thirsty.

Daryā barāmad—[*bar* = to; *āmad* = coming]—land thrown up by fluvial action.

Daryā burd—[*burdan* = to bear]—land destroyed or carried away by fluvial action.

Das—[Skt. *dasha* = a thread]—the strings of a pair of scales (*tarāzū*).

Dāsā—[? Skt. *drishad* = a rock; a large stone] (*astāndā*, *daurhī*, *dēhl*, *dēorhī*, *diurhī*, *gaugh*)—a threshold. The plank below the threshold is *patdēhl* in the West districts.

Dāsā—[acc. to Platts, Skt. *dā* = do = to cut, but cf. *dāntī*]—a sickle or reaping-hook, usually that with a saw or toothed edge (*haṁsuā*).

Dasahrā—[Skt. *dasha-hara* = "that which takes away the consequences of ten sins"]—the festival held on 10th bright half of Kuār (September-October) to commemorate the victory of Rāma over Rāvana and on 10th bright half of Jēth, the birth-day of Gaṅgā. Merchants make up their books on that day; hence *Baniyā tīn Dasahrā sēth* = after three settlements of account a shopkeeper becomes a banker!

Dasgātar—[*dasha* = ten; *yātra* = going]—

Dasgātra—the ceremony on the 10th day after a death (*dasvān*, *khaur*).

Dashthān—[*dasha* = ten; *uṭhnā* = to rise]

Dashthāun—[*dastōn*, *dasūthān*]—the ceremony on the tenth day after a woman's delivery, when the child is removed from the room in which it was born.

Dasi—[Skt. *dasha* = thread]—the shafts of a cart. Rohilkhand (*gārī*).

Dasmariyā—[*das* = ten; *marhiyā*, *mariyā* = *Dasmariyā*]—a cross plank—a large boat used in the rainy season; so called because it has ten planks running from end to end (*nāo*).

Dāsnī—[Skt. *dhvans* = to scatter, cover]—a bed. Kahārs' slang (*chārpāl*).

Dassēr—[*das* = ten]—a weight of ten *sēr*.

Dastā—[*dast* = hand]—(1) the handle of an

Dastah—implement; (2) a quire of paper.

Dastak—[*dast*]—lit. a little hand; a knock at a door: hence a form of process for a revenue demand.

Dastlābh—[*dast* = hand, *gardān* = turning] (*hathudhār*, *painchā*, *tauṛā*)—a temporary loan.

Dastlābh—[*dast* = hand, *lābh* = profit]—the first cash received by a shopkeeper in the day (*bohnī*).

Dastōn—see *dashthān*.

Dasūthān—see *dashthān*.

Dasvān—[*das* = ten]—the Hindu ceremony on the 10th day after a death. "The ceremonies of the first nine days after a death are devoted to forming a new body for the deceased. On the 10th the ceremony is intended to remove the sensation of hunger, thirst, etc., from the new body. The clothes of the celebrant are steeped in cow's urine with soap-nuts and washed; the walls of the house are plastered; all metal vessels are thoroughly cleaned; the fire-place at the place (*ghāt*) where the previous ceremonies were carried out is broken, and a handful (*añjalī*) of water is offered to the ether for the sake of the manes, and to assuage its thirst. The celebrant then moves up the stream above the *ghāt*, and with his near relatives shaves, bathes, and all present offer a handful of water as before. Bathing again, all proceed homewards, having been sprinkled with the five products of the cow" (Atkinson, *Himalayan Gazetteer*, II, 925f.). Cakes of unleavened bread are eaten with *urad* pulse. The bread is baked on the fire and the *urad* boiled. All present junior in age and brotherhood to the deceased shave off all their hair except the scalp-lock (*chufiyā*). Brahmans not less than 10 in number, 20 or 30, and so on, are fed and alms distributed. The earthen house-vessels (*savār*) are broken. The house and its occupants are now considered pure (*khaur*).

Dāt—[Skt. *dashṭa* = pressed together]—(1) a stopper, a cork; (2) an arch; the frame on which it is turned is *dhola*.

Datarā—[*dānt* = tooth]—a toothed rake used on the threshing-floor, or to cover in seed.

Datēono—[*dānt* = tooth]—to roughen a mill-stone. Kumaun (*rāhnā*).

Dathol—[*dānthā* = a stalk]—land which has been cropped with millets. Upper Duāb (*makērā*).

Dattā—[*dānthā*, *dānthā*]—the plain pipe-stem used with the common coconut bowl (*huqāq*).

Datuā—[*dānt* = tooth]—the iron pegs fixed to the horizontal body of the *bākhār* (qv.) plough. Bundelkhand.

Datuan—[*dānt* = a tooth] (*bokhōrī*, *dāntān*, *datvan*, *parbhātī*)—a piece of stick usually from the *nīm* tree used as a tooth-brush.

Das lārēn, *pānch karēn*, *battison kā singār*; *Musalmān raksha karēn*, *Hindū dālēn mār*.
[The ten (fingers) bring it; the five (fingers of

one hand) use it for the adornment of the thirty-two (teeth). The Muhammadan preserves it and the Hindu throws it away. (Muhammadans use the same stick over and over again; Hindus only use it once, and then break it and pitch it away.)]

*Pañchoṅ pakṛī, das gaḥī,
Battis purukh kī nār;
Apnā kām nikālkē
Dai jamīn par dār.*

[Five fingers catch her, ten fingers hold her the wife of thirty-two men; and when they are done with her they fling her away on the ground.]

Datulā—[*dānt* = tooth]—a sickle or reaping-hook, generally with a saw or toothed edge. Kumaun (haṁsuā).

Daṁā—[Skt. *darvi*, *darbi* = a ladle]—a wooden spoon (chammach).

Dāūdī—
Daudī—
Daudiyā—
Dāūd khānī—

[*dāūd* = David]—one of the finest varieties of white wheat (gēhūā).

Daul—
Daulā—
Daulī—

(1) a boundary or boundary mark (damchā, ḥadd); (2) the bank between two fields. Upper Duāb (mēāḍ).

Daun—[Skt. *dāmani*] (1) a hobble for fastening one hind and one fore leg of an animal (dhagnā); (2) the strings for working the irrigation swing basket. East districts (daur).

Dauṇā—[Skt. *dr̥ṇa*, *dr̥ṇī*] (*donā*, *puṇa*)—a platter or cup made of leaves, usually those of the *dhāk*, used for distributing cooked food at marriages and other entertainments. The *daunī*, *dauniyā*, or *doniyā* is of smaller size. The *pattal*, *pattali*, *pattar*, *pattari*, is broader and flatter. The *gadaurā*, *pataurā*, is a small leaf-basket with high sides used for holding cooked provisions. To the east the *khonpi* is a little leaf-basket for betel.

Dauṇḍī—*a disease in rice.* North Rohilkhand.

Dauṅgrā—*a fall of rain in the hot weather preparatory to the rains.*

Dauñj—
Dauñjā—

a boundary mark (damchā).

Daur—[*lit.* going round]—(1) the length of a boat (nāo); (2) the boundary of a field (ḥadd).

Daur—[Skt. *dola* = swinging] (*daun*, *ghorā*, *jot*, *jotā*, *joti*)—the strings by which the swing irrigation-basket is worked.

Daurā—[Skt. *dola* = swinging]—a large basket sometimes made of bambooslips or culm of the *sik*, *sīnk* grass (*Andropogon muricatum*) (khāñchā).

Daurānī—[*dēvarānī*]—the wife of the husband's younger brother; contrasted with *jēthānī* (qv.) (*dēvarānī*).

Daurhā—[*cf.* *daur*]—the boundary of a field (ḥadd).

Daurhā—[Platts, Skt. *ardha-devītya*]—one and a half times as much (dēorhā).

Daurhī—[Skt. *dēhālī*]—(1) the threshold of a house (dāsā); (2) the outer part of the house occupied by men and visitors (baroṭhā).

Daurī—[*daurā*]—a small basket, commonly used for lifting water. *Daurī meṅ gor dālnā*—a phrase used of the bride coming to her husband's house who has to walk on baskets as she enters.

Daurī—[*daur*]—(1) the rope tying oxen while threshing (dāēn); (2) the ropes by which the

swing irrigation-basket is worked (daur).

Dautī—[*corr.* of *dopattā*]—a double sheet worn by men. Kumaun (dohar, pichhauri).

Davāl—[*?dāvā* = medicine]—a plant which gives a brilliant red dye. Bundelkhand.

Dāvan—[*corr.* of *dāman*]—a skirt; a woman's petticoat. West districts (lahngā).

Dāvan—[*dāēn*]—the treading out of grain by cattle (dāēn).

Dāvan—[*corr.* of *jāman*]—stale curds used for curdling milk (jāman).

Dāvan—[*corr.* of *advān*]—strings for tightening the netting of a bed (chārpāi).

Davāt—[*dāvā* = medicine] (*budkā*, *dot*)—the bowl of an opium pipe; an ink bottle.

Dayād—
Dēād—

[*dādā* = grandfather; Skt. *tāta*]—a near relative on the father's side: properly a person related to another through a grandfather three generations removed. East districts.

Dēbī—[*dēvī*]—the goddess Durgā; the goddess of small-pox. *Lātan kī Dēbī bātan sē nāhīn māntī* = a goddess that needs a kick won't yield to words. *Mānhū to Dēbī, nāhīn to patthar* = if you have belief she is a goddess, if not a stone.

Dēbī kā niksār—[*nikalā* = to come out]—small-pox; rinderpest in cattle (chēchak).

Dēbī kā rorā—[*rorā* = pieces of broken brick]—small-pox, rinderpest in cattle (chēchak); more properly foot-and-mouth disease (khur-pakkā).

Dēbrī—[*cf.* *dabrā*]—the corners of a field untouched by a plough. North Oudh (chauhī).

Dēdhukā—cooked rice. Katthak's slang (bhāt).

Dēg—*a pace or foot step.* East districts (ḍag).

Dēgā—
Dēgī—

posts to strengthen the siding of a cart. Upper Duāb (gārī).

Dēgh—*a large pot for cooking, distilling, etc.* *Jiskī dēgh ās kī tēgh* = he that has the pot has the sword.

Dēghchā—
Dēghchī—

[*dēgh*]—*a small-sized cooking-pot.* *Phūṭā dēghchā qaldī kī bhārak* = a broken pot and brightly tinned!

Dēh—
Dēhā—

[*dih*]—*a village.*

Dēhl—
Dēhri—

[Skt. *dēhālī*]—the threshold. West districts (dāsā).

Dēhri—*a house granary, usually circular, made of wattle and dab.* East districts (bakhār).

Dēhri [P *dēh* (qv.), or Skt. *dēdāhāra* = food of the gods]—fees given to the officiating Brahman at a wedding, etc.

Dēhvāl—
Dēhvālā—

[*dēh*]—*a sort of village priest in Oudh who performs agricultural ceremonies, such as fixing the door in the house of a new settler, laying the foundation of a new wall, arranging and setting light to the Holi fire, etc.* (Carnegy)—*cf.* *khērāpat*.

Dēkhā bhāñt—[*dēkhnā-bhāñt* = to see]—a rough estimate of the produce of a field for the purpose of division of the crop between landlord and tenant—*cf.* *kūt*.

Dēkhā parkhī—[*dēkhnā* = to see; *parakhnā* = to test]—allowances in rent made to cultivators on account of deficient produce. Bundelkhand (dēkhsun).

Dēkhnā—*lit.* to see; to test the genuineness of coins (parakhnā).

Dēkhsun— } [dēkhā sunnā = to see and hear]
 Dēkhsunn— } (dēkha parhāi)—remission of
 rent on account of deficient produce. Azam-
 garh (bād).

Dēl—[P cf. dhēlā = a clod]—land ploughed and
 ready for the spring (rabī) crops. Bundelkhand
 (chaumāś).

Dēlā— } [cf. dālīyā]—a basket used for holding
 Dēlt— } wildfowl, fish, young pigs, &c.
 Dēliyā— } East districts (khānchā, kurul).
 Dēlvā— }

Dēnā—a piece of wood tied round the necks of
 vicious or runaway cattle. East districts
 (dāingnā).

Dēng—a thick club (lāth).

Dēngī—[dōngī, Skt. drona = a vessel] (dīngī,
 dōngī, dūngiyā)—a small skiff. The *baṅgālī*
dēngī has no keel (nāo).

Dēnmahr—[dēnā = to give; mahr = settlement]
 —the marriage settlement among Muhammad-
 ans (mahr).

Dēo—[Skt. dēoa]—an evil spirit; one of the
 local gods or ghosts—see dēotā.

Dēoband—[corr. of dēoman (qv.)]—a particular
 mark on a horse—see ghōrā.

Dēohār— } [Skt. dēvāhāra = food of the gods]
 Dēohārā— } (dēhār, dēkhārā)—a place in a
 village where earthen images of horses, ele-
 phants, etc., are collected in commemoration of
 vows. East districts.

Dēohārī— } [dēohar]—harvest offerings to the
 Dēohariyā— } local ghost or godling; a perqui-
 site of the village menial, particularly of the
 watchman. East districts (gānvhāl).

Dēoman—[Skt. dēvamani]—a special mark on
 a horse—see ghōrā.

Dēorakhā—[diyā = a lamp; rakhnā = to place]
 (divāsā, khurukhī)—a hole in the wall or a
 bracket for holding a light.

Dēorhā—[Platts, Skt. ardha dvitīya] (daurhā)
 —one and a half times as much; interest at 50
 per cent. (sūd).

Dēorhā nirkh kākē—(bisār)—a system of levy-
 ing interest on grain loans; when in addition to
 the recognized rate of interest, the borrower is
 mulcted in the increased value of the grain bor-
 rowed: e.g., a man borrowed, say, 5 maunds
 worth Rs. 10 at sowing time. He repays at
 harvest grain worth Rs. 15 at current and
 cheaper rates.

Dēorhī—[Skt. dēhālī]—(1) the threshold of a
 house (dāsā); (2) the entrance or outer part of
 the house used by the men of the family and
 male visitors (barothā).

Dēosonī ēkādāshī—[Skt. dēva shayana = the
 sleeping of the god]—the festival on 11th bright
 half of Asārh, when Vishnu is said to go to his
 sleep. The feast commences on 1st Makara
 (Makar kī saṅkrānt) and ends on 1st Mithuna
 (Mithun kī saṅkrānt). Women mark their
 houses with lines of cow-dung, fast during the
 day, and eat sweetmeats in the evening. From
 this date to the dēothān (qv.) the work of
 weddings, repairing of roofs and making of
 cots is stopped.

Shani ādit aru Maṅgalo jo paṛhē Surrāē;
 Anju mahāgo hoēsi, jorī chalsi bād.

[If Vishnu go to his sleep on Saturday, Sunday,

or Tuesday, grain will be dear and there will
 be high wind.]

When the god turns in his sleep on Bhādon sudi
 ēkādāshī—the 11th light half of Bhādon,—the
 jal jholnī or karvatnī festival is held.

Dēotā—[dēvata] (dēvatā)—a godling or local vil-
 lage god. "The godlings with whom the peasant
 chiefly concerns himself may be divided into
 two classes, the pure and the impure. To the
 former are made such offerings as are pure
 food to a Hindu—cakes or sweetmeats fried
 in butter, and the like. They are very generally
 made on a Sunday, and they are taken by
 Brahmans. To the second class the offerings
 are impure, such as leavings from the meal,
 fowls, pigs, and so forth. They are never made
 on a Sunday, and they are taken, not by
 Brahmans, but by impure and perhaps abori-
 ginal castes. Of course the line cannot always
 be drawn with precision, and Brahmans will
 often submit to be fed in the name of a deity,
 while they will not take offerings made at his
 shrine, or will allow their girls, but not their
 boys, to accept the offerings, as, if the girls
 die in consequence, it does not much matter.
 The former class of deities is usually benevo-
 lent; the latter are generally malevolent, and
 as malevolent deities seem to be all over the
 world of the female sex, their worship is often
 confined to women and children at their mothers'
 aprons, the men not sharing in them."
 (Ibbetson, *Panjab Ethnography*, p. 113: also
 see dīhvār.)

Dēothān— } [Skt. dēva utthānaikādāshī]
 Dēouthān— } (dēvuthnī, dīthvan)—the festi-
 Dēouthān— } val held on 11th bright half of

Kārtik (Kārtik sudi ēkādāshī) to commemorate
 the rising of Vishnu from his four months'
 sleep (see dēosonī). During these four months
 it is forbidden to marry, to cut sugarcane,
 to put new string on a bedstead, on pain of a
 snake biting the sleeper. This festival marks the
 commencement of the sugarcane harvest. The
 sugarcane is worshipped by butter and molasses
 being burnt in the north-east corner of
 the field, and presents of four or five canes
 are given to friends. Some people set up
 canes in the centre of the field and then knock
 them down to typify the cane bending down
 by its own weight—see under ikh.

Dērā— } a tent; a temporary residence. Jogī
 Dērā— } kī dērā kumhār kē ghar = the
 Dērah— } mendicant puts up with the potter.

Gaṅgi kabūtārī mahāl mēn dērā = a bald
 songstress and lodged in a palace.

Dērph paṭṭā—lit. a breadth and a half; a sheet
 made of two pieces of cloth, one of which is
 half the breadth of the other—cf. dopaṭṭā, ēk-
 paṭṭā, dhēkivāl.

Dēs— } [Skt. dēsha]—a country: in Rohilkhand
 Dēsh— } it means the old cleared villages on
 the borders of the Tarāi, as contracted with mār
 = the sub-Himalayan forest tract.

Dēsi—[dēs]—made in the country; country-born.
 Dēsavar— } [Skt. dēsha = land; apara = an-
 Dēshāvar— } other]—a foreign country; a
 place at some distance to which goods are
 exported.

Dēukarī—[Skt. *dēva-kārya*] (*dēvkarī*)—a house shrine or oratory containing the family idol. East districts.

Dēurhī—see *dēorhī*.

Dēv— } [Skt. *dēva*]—one of the local gods or
Dēva— } ghosts (*dih*).

Dēval—

Dēvalā— } mounds; rising ground (*ḍihlā*).

Dēvar—[Skt. *dēvarā*, *dēvaraka*, rt. *dēva* = divine]—the husband's younger brother spoken of in relation to his sister-in-law.

Dēvarānī—[*dēvar*] (*daurānī*, *divrānī*)—the wife of the husband's younger brother: contrasted with *jēthānī* = the wife of the elder brother.

Dēvatā—see *dēotā*.

Dēvhār—see *dēohār*.

Dēvsayanī— } see *dēosoni*.

Dēvsonī— }

Dēvuthnī—see *dēothān*.

ḍhāb—[P conn. with *ḍhānpnā* = to press]—(1) low marshy land in the Nepālese Tarāi. Gorakhpur; (2) well-tilled land. Azamgarh.

ḍhabkā— } [*ḍhānpnā* = to press]—ropes fas-
ḍhabkī— } tened to the end of a crusher in the sugarcane mill. Upper Duāb (kolhū).

Dhabla—lit. heavy (*dhabbal*); a woman's loose petticoat.

ḍhabuā—[P *ḍhānpnā* = to cover]—the shed over the field watchman's platform. Bundelkhand (*machān*).

ḍhāḍā—

ḍhādḍī— } low ground. Robilkhand.

ḍhādī— }

ḍhāḍhā—sandy hillocks formed in fields by the action of the wind. Central Duāb (*dhus*).

ḍhādīband—[cf. *ḍhādī*]—a piece of cloth worn under the chin and over the head. Oudh.

Dhāē—[Skt. *dhātrī*] (*dhāī*, *dhāvārī*)—a wet-nurse.

ḍhāē—a high bank or slope, such as that over a river (*kārārā*).

Dhagarin—a woman of the Dhāngar caste (a caste of labourers) who is usually employed to cut the umbilical cord at the birth of a child. East districts.

Dhagnā—[*askēl*, *daunā*, *laumnā*, *launā*]—a hobble connecting one hind leg and one fore leg of an animal. Rohilkhand—cf. *galgāḍā*.

Dhāgulā—a boy's anklet. Kumaun.

ḍhāhā—a high bluff of land (*ḍāṇḍ*).

Dhāl—see *dhāē*

Dhāl—soaked pulse (*dhōl*).

Dhāl—[*ardha-tritiya*]—two and a half (*arhāī*) *ḍhāī sēr*, *ḍhāigā* = *arhāigā*—2½ *sēr* weight.

Dhājā—[Skt. *dhvaja*]—(1) a pole with a rude flag erected near some place of worship to mark the fulfilment of a vow; (2) the standard put up on the last day of *Asārh* to test the direction of the wind with a view to foretell the character of the season (*paunparichhā*).

ḍhāk—the tree (*Butea frondosa*) called in some places *pālā*, whence the name of the battle-field of Plassey.

Jo tū chor churaṅgā hai,

Baniyā tērā bandah hai.

Jo tū ḍhāk ḍhakolā hai,

Baniyā javān anērā hai.

[The cowardly Baniyā passing through the jungle at night, and seeing something (he knows not what) in the dark, says—"If you are a thief, then the Baniyā is your humble servant. But if you are only a *ḍhāk* tree, then the Baniyā is a desperate fellow to fight!"]

Dhāk—the open crest of a hill. Hill districts.

ḍhākā—[*ḍhāk*] (*ḍhaṅkulā*, *ḍhāḍkiyānā*, *ḍhākiyānā*)—a grove of *ḍhāk* trees.

ḍhākā—[*ḍhāki*]—a large open basket.

ḍhākā pāṭan—[*Dacca*—Eng. *pattern*]—an English machine-made cloth made in imitation of *Dacca* muslin.

ḍhāki—see *ḍhākā*.

ḍhākiyānā— } see *ḍhākā*.

ḍhākiyānā— }

Dhakkān—[*dhāṅknā*, *ḍhānpnā* = to cover]

Dhakān— } (*jāpnā*, *capnī*)—a cover for a

Dhaknī— } vessel, granary, etc.

ḍhakurī—[*ḍhēṅklī*]—the lever used in raising water (*ḍhēṅklī*).

Dhāl— } [*ḍhālnā* = to pour out]—a slope in
Dhālā— } ground.

Dhālā—[*dahālnā* = to shake] (*dahāl*, *gār*)—the excavation made for sinking a well.

Dhālā—[*ḍhālnā* = to melt] (*ḍhāluḍ*)—cast-
Dhālā— } metal.

ḍhālā—[P Skt. *ḍhāla* = a shield]—the mat in the bottom of a cart. East districts (*gārī*).

Dhālā—[Skt. *dhāra* = a stream]—a contribution among the co-sharers in a village to pay the village expenses (*ḍānḍ Echarch*). In Rohilkhand it means "extra cesses levied by landlords in the case of grain-rents: originally an extra payment levied on a crop which turned out better than the estimate: subsequently converted into a variable demand applied to raise the rent as high as the tenant can afford to pay." (Moradābād Settlement Report, p. 127.)

Dhālūā—see *dhālā*.

Dhālvan—[*dhālnā* = to melt]—a slope in land (*ḍhāl*).

Dhamak—[lit. a bang or thump]—low-lying ground; Kahār's slang.

Dhamākā—[*dhamak*]—the leather guard of the body of the ox-cart: so called because it receives blows from obstacles (*bahlī*).

Dhamākū—[corr. of *tambākū*]—tobacco. Hill districts.

Dhammāl—[Skt. *dharma-āla* = place of good works]—a village festival in the western districts—see *dammadār*.

Dhan—[Skt. *dhana*]—(1) wealth, especially in cattle; (2) a herd of cows (*nār*); (3) a wife. Rājputāna.

Dhan—[Skt. *dhana*]—the sign of the archer, Sagittarius; the entrance of the sun into that constellation (*saṅkrānt*).

Dhankā sūraj hoē tab Mūl ādik naurachh

Mēgh sahī jū joiyē to barkhā partachh.

[If the sun be in the sign of Dhan and one of the five asterisms following with Mūl appear, and there be clouds, then rain is certain.]

Dhān—[Skt. *dhānya* = grain in general] (*sē-kūrī*)—the rice plant (*Oryza sativum*). The varieties are very numerous. *Dhān aur chhatrion kākēki hisāb* = there are many kinds of rice as of Rājputā. When unhusked the grain is *dhān*;

when husked, *chāval*, *chānval*, *chaur*, *chāur*; boiled plain, *bhāt*, *khuskhā*; boiled with pulse, etc., *khichrī*. The straw is *porā*, *poard*, *pairā*, *payār*, *payāl*, *puāl*, *lirūd*. Rice-bran is *kan*; the small broken pieces, *kinkhī*, *kinkī*, *kankī*. *Jarai*, *jarsi*, is to the east rice steeped till it sprouts before sowing. Some of the various sowings are: (a) *kuārī*—sown with the first fall of rain, and cut in Kuār (September-October). This is in the Benares division and East Oudh *bhadai*, *bhadēli* (because cut in the month of Bhādon (August-September)); in Allahabad, *chhiṭṭā*, *rasautā*; in Rohilkhand, *gājā* (so called from *gāj* = muddy scum, because the field is filled with water and then ploughed up); (b) *Jēthī*—sown in April and cut in Jēth (May-June); this is *bhijūā* in Rohilkhand; (c) *Sāvanī*—cut in Sāvan (July-August); also called *sāthī*, *saṭhiyā*, as it ripens in 60 (*sāth*) days; this is in Rohilkhand *kundēr*; (d) the winter crop of transplanted rice—in the east districts *jaṛhan*, *Aghanī*, so called because it is cut in the month of Aghan (November-December). This is to the west *laiā*, *bēh*; in Allahabad *lāvak*, *lain*. For other varieties of rice see *boro*, *chanau*, *pasahi*. For the sowings in the hills see *chaitrū*, *haltiū*, *kiyārī*. For the modes of sowing see *pavērā*, *laiā*; for withered plants, *muār*; for the stage at which the ears form, *aṇḍrā*; for land that has been under rice, *dhanakar*; for a field under preparation for rice, *dhanhā khēt*; fresh land ploughed up for rice, *kurhil*; the preparation of the field, *gillī*; a nursery for rice plants, *biyār*; to transplant rice, *ropnā*; the bundle of seedlings put into each hole, *pūnjā*.

Dhanaiyā—[Skt. *dhanus* = a bow]—a cotton-carder's bow (*dhuniyā*).

Dhanānā—[Skt. *dhana* = wealth]—to put a cow to the bull. West districts (*bahānā*).

Dhanāū—[*dhān*]—rice-land. Azamgarh (*dhanakar*).

Dhanauriyā—[? *dhana* = wealth]—a smelter of ore. Kumaun.

Dhanbāns—[Skt. *dhana* = wealthy; powerful]—a strong kind of bamboo used for making clubs (*lath*).

Dhanbiyās—[*dhān* = rice; *biyā* = seed]—a field under preparation for rice (*dhanhā khēt*).

Dhānch—} a frame for anything.

Dhānchā—} a frame for anything.

Dhāndā—old; worn out—of cattle. West districts (*dāngar*).

Dhāndhol—} the scum from the boiling pans

Dhāndivl—} in a sugar factory (*mail*).

Dhāng—[cf. *dāng*]—a bluff or headland (*dāng*).

Dhanhā khēt—[*dhān* = rice]—(*biyās*, *dhanbiyās*)

—a field under preparation for rice. North Oudh.

Dhanishthā—[Skt. *dhana* = wealth; *lit.* very rich]—the 23rd lunar asterism [*nakshatra*].

Dhaniyā—[Skt. *dhānya*]—coriander (*Coriandrum sativum*) used as a spice. The dried ripe fruit and the volatile oil are both used in medicine as a stimulant in colic and the like.

Dampī kā dhaniyā Shāhẓādpur kī hāt.

[She has only a farthing's worth of coriander and goes to Shāhẓādpur fair, where she has a dip

in the Ganges as well: killing two birds with one stone.]

Dhaniyā—[Skt. *dhana* = wealth]—a wife (*jorū*).

Dhankall—[Skt. *dhanus* = a bow]—a cotton-carder's bow. Central Duāb (*dhuniyā*).

Dhankalo—[*dhankālī*]—a churn. Kumaun.

Dhankar—} [*dhān* = rice]—(1) (*dhanāū*, *ghoṭī*,

Dhankarā—} *kiyārī*) a field which has been

Dhankēr—} cultivated with rice; (2) a crop

Dhānkērl—} of sugar-cane sown after rice;

(3) a clay soil found in low ground, suitable for rice.

Dhānkar—} [another form of *jhānkar* (qv.)]—

Dhānkar—} thorny brushwood. Duāb (*jhārī*).

Dhankiriya—} [*kriyā* = doing]—an oath taken

Dhankiriyā—} on the cow; a term used by

Dhankriya—} Ahīrs and Gadariyas.

Dhankudūā—} [*dhān*, *kodo*]—rice and the *kodo*

Dhankudūā—} (qv.) millet sown together.

North Oudh.

Dhānkulā—[*dhāk*]—a grove of *dhāk* trees (*Butea frondosa*) (*dhākā*).

Dhānp—} [*dhānpnā*, *dhānpnā* = to cover]—a

Dhānpā—} screen or hurdle used instead of a

door. West districts (*chānchar*).

Dhāns—(*khānsī*)—coughing in animals.

Dhāns—[*dhanā* = to enter into; pierce]—wedges fastening the legs of a bed, etc. (*chārpāt*).

Dhāns—[see *dhuāns*] (*dhuāns*)—flour made of the *urad* pulse (*urad*).

Dhānt—the second husband of a widow under the *karāo* (qv.) system. Kumaun.

Dhāntī—a concubine: a woman married under the *karāo* (qv.) system. Kumaun.

Dhanuhā—} [Skt. *dhanus* = a bow]—the cot-

Dhanuhī—} ton-carder's bow (*dhuniyā*).

Dhanuk—[Skt. *dhanus*]—(1) the rainbow

(*dhanus*); (2) the finest kind of lace (*goṭā*);

(3) a kind of parti-coloured female dress.

Dhanus—} [Skt. *dhanus*]—(1) a bow; (2) the

Dhanush—} cotton-carder's bow (*dhuniyā*); (3) the rainbow.

Ravi ūṭē Bhādvān amāvās Ravivār.

Dhanush ūṭē pashchim hosi hāhā kār.

[If at sunrise on a Sunday on the last day of the dark half of Bhādo a rainbow appear in the west, there will be wailing—a sign of a bad season.]

Dhāp—[Skt. *dhāv* = to run]—(1) (*dhapiyā*, *dhapariyā*) a measure of distance — half a

kos — East districts: in other places it means a yard — 3 *dhāp* = 1 *latṭhā*; (2) the length of a field: opposed to *kar* = the breadth—East

districts; (3) a large expanse of low ground; (4) a long strip of embroidered silk, about 1½ yards long. Benares.

Dhap—(*dhaplā*, *dhaplā*)—a drum.

Dhapāl—[corr. of *dhāpāl*]—one eighth of a *sēr* weight.

Dhaparī—[*dhānpnā* = to cover]—a cover; the cover of the bangle-maker's furnace (*chūrhār*).

Dhapariyā—} see *dhāp* (1).

Dhapā—} see *dhāp* (1).

Dhaplā—} a drum. *Apnī apnī dhaplī apnā apnā*

Dhaplī—} *rāg* = a tune for every drum.

Dhāpnā—} [*dhānpnā* = to cover]—a cover the

Dhapnī—} cover of the bangle-maker's furnace (*chūrhār*).

Dhâr—[cf. *dhâr*—] a pile of grain and chaff after threshing and before winnowing (sill).]

Dhâr— } [Skt. *dhâra*]—(1) the stream or flow
Dhârâ— } of a river; (2) the sharp edge of
of a knife, etc.; (3) the bamboo framework in a
sugar refinery—East districts (*khañḍāḥ*); (4)
(*mūṣal dhâr*, *mūṣal dhârâ*, *mūṣal dhâr*, *mūṣal
dhârâ*) a heavy shower of rain; (5) the stream
of milk from the teat of an animal: *dhâr lēnâ*
is a phrase used of milking a cow into the
hollow of the hand and then drinking the milk,
which taken in this way is considered particu-
larly nourishing; (6) a hollow tree inserted
in the mouths of the shallow wells in the
Tarâi to prevent them from falling in—Rohil-
khand; (7) the ceremonial line marked round
the grain-heap on the threshing-floor to prevent
theft and keep off the evil eye: it is marked
out with cowdung or flour by the master of the
field in profound silence—see *khalihân*; (8) a
line of milk and liquor drawn round a village
as a means of keeping off cholera and other
epidemics; (9) offerings of milk, etc., poured
on the ground to propitiate the local ghosts or
godlings.

Dhârâ— } [Skt. *dhāṭa* = a balance or ? rt. *dhri*
Dhârâ— } = holding]—(1) a counterpoise in a
balance (*pasāṅ*); (2) a weight of
Dhârâ— } 5 *sér* (man).

Dhârâ—[see *dhâr*—] mildew in wheat. East dis-
tricts.

Dharainf—see *dharan*.

Dharak — } [*dhālaknâ*, *dhālnâ* = to flow, run,
Dharakâ— } melt]—(1) a piece of wood tied to
the necks of vicious or runaway cattle—East dis-
tricts (*dañḡnâ*); (2) a drenching-iron for giving
medicine to cattle—East districts (*nāl*); (3)
a disease in cattle in which tears are constantly
dropping from their eyes—East districts (*ānsū
dhâr*).

Dharan — } [*dharnâ* = to place]—(*dharaini*,
Dharanâ— } *dharni*)—a thick beam, such as is
put across a well, etc.

Dharānâ— } [prob. *dharnâ* = to be seized, not
Dharānâ— } Skt. *druh* = to hurt as Fallon]—
Dharāvā— } (1) an irregular form of widow-
Dharāvnâ— } marriage prevailing among the
lower-caste Hindus—see *karāo*; (2) a woman
so married.

Dhârâbâh—[*dhâr* = stream, *bâchh* = distribu-
tion]—the distribution of the village revenue
over the sharers according to their shares.
West districts (*bâchh*).

Dhârdharnâ—[*dhâr* = the stream of grain as it
falls from the sieve]—to winnow grain by pour-
ing it out against the wind. West districts
(*usānâ*).

Dharêl—[*dharauṇâ*]—the second husband of a
widow married under the irregular *karāo* (qv.)
form.

Dharl—[Skt. *dhāṭa* = a balance, or *dhri* = to
hold]—a weight of 5 *sér* (man).

Dharl—[*dharnâ* = to be seized] (*dhānti*, *dha-
rāk*, *ghēnmani*, *gharkaili*, *karauliyā*, *karaut*,
madkhuḷā, *oṣharī*, *rakhēli*, *rakhni*, *suraitin*,
urharī)—a woman married a second time under
the irregular *karāo* (qv.) form; a concubine.
West districts.

Bind hēṅg kē sāg buro : jā tē dāl bhalī;

Dharī khasam dhāl buro : jā tē rāṅg bhalī.

[Pottage tastes bad without assafoetida; plain
pulse is better than it: so the state of a widow
married a second time is evil: better were it to
remain in widowhood.]

Dharichâ—[*dharī*]—the second husband of a wo-
man married by the irregular *karāo* (qv.) form.

Dhariyâ—[*dhar* = the trunk of the body]—a
small waistcloth worn by little boys. East dis-
tricts (*bhagai*).

Dhâr kârhâ—[*dhâr* = the stream of milk from
the teat]—to milk a cow. East districts (*dohnâ*).

Dhalkauâ—[*dhalknâ* = to cause to melt]—a
heavy bangle worn by women.

Dharkî—[? *dhalknâ* = to roll]—the weaver's
shuttle (*kargah*).

Dhâr lēnâ— } [*dhâr* = the stream of milk
Dhâr nikālâ— } from the teat]—to milk a
cow, etc. (*dohnâ*). For the special meaning of
dhâr lēnâ see *dhâr*.

Dharkhâ— } [Platts, *dar* = fear, but ?]—a field
Dharkhî— } scarecrow (*dhokhâ*).

Dharl— }
Dharm—[Skt. *dharma*]—honour; an oath
(*halaf*).

Dharnâ—[*dharnâ* = to place]—the practice of
sitting obstinately at a debtor's door to enforce
payment of a debt.

Dharo—[Skt. *dhāṭa*]—a large pair of scales.
Kumaun (*tarāzū*).

Dharrâ—a pathway; a footpath (*pagḍāṇḍī*,
râstâ).

Dhartl—[Skt. *dharitri*]—(*miṭṭi*)—soil; land; a
holding of land.

Jâkī dhan dhartī lai, tâhi na lījīyē saṅg :

To saṅg rakhēhi banē, to kari rākḥ apaṅg :

*To kari rākḥ apaṅg : phēr pharkē so na
kijīyē ;*

Kapat rūp batrāyâ ; tâhi ko man har lījīyē.

*Kahi Girdhar Kavirâd—Khutak jāihai
nahin tâkī,*

Koti dilâsâ dēu, lai dhan dhartī jâkī.

[If you have taken a man's wealth or his land,
never keep him with you; or, if you have to keep
him with you, cripple him, so as to render him
quite unable to oppose you. Conceal from him
your real feelings and try to gain his affection.
Says Girdhar, prince of poets—"He whose
wealth and land we have taken, never forgets
the injury we have done him."]

Dhartī mât— } the earth goddess. "The pious
Dhartī mât— } man does obedience to and in-
vokes her as he rises from his bed in the morn-
ing; and even the indifferent follows his ex-
ample when he begins to plough or sow. When
a cow or buffalo is first bought, or when she
first gives milk after calving, the first five
streams of milk are allowed to fall on the
ground in honour of the deity, and at every
time of milking the first stream is so treated.
So when medicine is taken, a little is sprin-
kled in her honour." (Ibbetson, *Panjâb
Ethnography*, p. 114.)

Dharuâ—[*dhālnâ* = to melt]—the vessel into
which the molten metal is poured by a silver-
smith (*sunâr*).

Dharuân—[*ḍharud*]*—*jewellery made in a mould: as opposed to *piṭudā* = that which is beaten out (*zēvar*).

Dharāḍ—see *dharī*.

Dharvāl—[Skt. *dhaṭa* = a balance]—a weighman (*taulā*).

Dharāvā—[see *ḍharkhā*]—a field scarecrow (*dhokhā*).

Dhārdhūrā—[*dhār* = stream; *dhūrā* = boundary]—(*machhā siyo*)—the rule by which the course of the deep stream of a river is regarded as the boundary in cases of alluvion or diluvion.

Dhās—[? *ḍhasnā* = to sink into]—the scraper used for removing hair from hides (*khurpī*).

Dhasal—[*dhās*]—the process of grinding up various condiments in cooking (*masalnā*).

Hasan—[*dhās*]—a quagmire; muddy ground

Dhasāo—(bhās).

Dhātā—[conn. by some with *ḍāṭhī* = the beard: by Platts with Skt. *dhṛiti* = holding, rt. *dhṛi*]—(1) (*ḍhādībānd*) a piece of cloth wound over the head and under the chin, worn to keep dust out of the whiskers, and the cold out of the mouth, which is dreaded by natives in the morning: there are three ways of wearing the cloth—*dhātā*, round the chin—*munḍāsā*, to protect the crown of the head—*murēṭhā*, with a twist; (2) (*ḍhātī*, *ḍhaṭiyārī*) a piece of wood tied to the mouths of oxen to prevent them from eating at work.

Dhātī— } see *ḍhātā* (2).

Dhaukani—[*dhauṅknā*; Skt. *dhama* = to blow]—the blacksmith's bellows (*lohār*).

Dhaul—[Skt. *dhavala*]—(*dhaur*, *dhaurā*, *Dhaulā*— } *ujjar*, *ujrā*) white—of animals, etc.; of a variety of sugar-cane (*ikh*).

Dhaun—[*dhāḥman*]—a weight of 20 *sēr*;

Dhaunbhar— } half a maund (*adhaun*).

Dhauṅkā—[*dhauṅknā* = to blow; Skt. *dhama*]—the hot dry west wind in summer. East districts (*lū*).

Dhauṅki—[*dhauṅkā*]—the bellows used by a blacksmith, etc.

Dhauṅtā—[? Skt. *andha* = blind]—blinkers for cattle. Upper Duab (*aṇḍhiyā*).

Dhaur— } see *dhaul*.

Dhaurā— }

Dhāvārī—[Skt. *dhātrī*]—a wet-nurse (*dhāē*).

Dhēbrī—[*dhībri*]—the nut of a screw.

Dhēbuā—a pice. East districts.

Dhēkivāl—a sheet made of 1½ breadths of cloth sewn together in a particular way (*ḍerh-pattā*).

Dhēkollī—[*dhēnkli*]—the lever used in raising water (*dhēnkli*).

Dhēksab—[*jibhiāib*, *jibhālēb*]—to be getting ripe—of crops. East districts.

Dhēl—[cf. *ḍhēr*]—(*chipar*, *chipar*, *chipī*, *chip*, *Dhēlā*— } *pā*, *qalā*, *ḍhimā*, *gaddā*, *loṭnā*)—a clod; a sod of turf.

Dhēlā—[corr. of *adhēlā*; *ādhā* = half]—half a pice = 4 *damrī* = 2 *chhadām* (*adhēlā*).

Dhēlāphor—[*dhēlā-phornā* = to break]—a

Dhēlāyā— } wooden roller used for crushing clodded clayey soil. The *mairā* (qv.) is used in sandy (*bhūr*) land for the same purpose. Upper Duab.

Dhēlchā— } half a pice (*adhēlā*, *dhēlā*).

Dhēliyā—[*ḍhēlā*]—a small clod; the missile discharged from a sling (*gophanā*).

Dhēlmāns—[acc. to Platts, *ḍhēlā-prāsa*, Skt. *Dhēlmās*— } = casting]—a sling, such as is used by field watchmen for scaring birds. East districts (*gophanā*).

Dhēlvā— } half a pice: see *dhēlā*.

Dhēlvā— }

Dhēlvāns— } a sling: see

Dhēlvānsā— } *dhēlmāns*.

Dhēn—[Skt. *dhēnu*; rt. *dhē* = to suck]—a cow in milk for six months after calving; after six months she is *bākhri*: see *bākēn*.

Dhēnd—(1) a large belly;

Dhēndā— } pregnancy:

Dhēndī— } *ḍhēndāphā l*

Dhēndr— } *nā* = to be

Dhēndra— } big with

Dhēndrī— } child.

Bāo na batās tērā ānchal

kyūnkar dōlā;

Pāt na bhatār tērā dhēn-

dā kyūnkar phūlā.

[No wind nor breeze—then

why is your sheet shak-

ing? No son or husband, and why are you big with child?]

(2) the capsule—of gram, opium, cotton, etc.

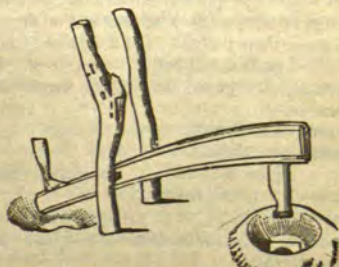
Dhēngur—[cf. *ḍhēngā* = a stick]—a piece of wood tied round the neck of vicious or runaway cattle. Bundelkhand (*daingnā*).

Dhēnk—[*ḍhēkulī*, *ḍhēnkī*, *ḍhēnkli*, *ḍhēnkul*]

Dhēnkā— } —the pedal used for husking grain, crushing bricks, etc. These terms are also applied to the main beam itself. The supports of the beam are *khamb*, *khambā*, *khambh*, *khambhā*, *khūṇṭā*, *thambh*, *thambhā*. The peg in the beam which crushes the grain, etc., is *musal*, *muslā*, *musli*, *mūsar*, *musrā*, *musri*. The hollow bed in which the grain, etc., is crushed is, when large, *ukhal*; when small, *ukhlī*, *okhlī*, *kundī*, to the east, *kānri*. The hand-rail by which the workers support themselves is *oṭgani*. The axle on which the beam moves is to the east *gullī*, *akhaut*, *akhautā*; to the west *kil*, *killā*, *killi*. The place where the workmen stand is to the east *paudar*.



Dhēlvāns.



Dhēnkā.

Dhēnkhar—(*dhēnkhar*)—a bundle of thorns used as a harrow or for beating out grain on the threshing-floor (*phalsā*).

Dhēnkli—see *dhēnk*.

Dhēnkul— } (*dhakuri, dhēkōli, dhiklī, dhuklī*)—the lever used in raising water.

Dhēnkul— } It is exactly on the same principles as the Egyptian *shādoof*, of which see an account and an illustration in Lane's *Modern Egypt*, II, 25. The earthen pots used with the lift are to the west *karvāla, karvārā, tīndar, thiliyā*; to the east *kūr, kūrā, kūrī*; in Rohilkhand, *maṭkā*. The iron bucket similarly used is *ḍol, ḍolchī*. The stick placed across the neck of the bucket to which the rope is fastened is in the Duāb *kiliyā*; to the east, *muṭṭhar, makrī, ḍaṇḍā*. The rope which fastens this is to the west *gūriyā*; to the east, *gārhan*. The beam of the left is usually *dhēnkli*; in the Upper Duāb, *koḥar*; to the east, *dhēnkul, chhīp, ballā*. The thinner piece spliced to the end of this is *agār, agārī, dhokā*. The weight at the end of the lever is *jānt, jāntā, chāk, chakkā, thūd, thambā, dabkan, laddo*; in Bundelkhand, *dhāran*; to the east, *lād, lādā, lādī, lēd, lēdā, lēḍī*. The post or fulcrum is to the east *kamb, khambh, kham-, bhā, thamb, thambā*; to the west, *ḥipāyā thūnī, kham*. The fork on it is to the east *kannā*. The cross axle is to the west *parētā*; to the east, *gullā, killī*.

Dhēnmanī—a concubine. East districts (*dhārī*).

Dhēnr— } see *dhēndā*: *dhēnrī* is also used for *Dhēnrā*— } a capsule-shaped hanging ear or *Dhēnrī*— } nament worn by women.

Dhēotā—[*dhēotā*]—(*dhēvatī, natnī, navāsī*)—a grand-daughter; a daughter's daughter.

Dhēr—(1) (*dhiriya*)—a pile of anything: used specially of the grain and chaff piled ready for winnowing. *Dhēr hō jānā* = of buildings—to become a heap of ruins; (2) (*dhērī*) a minute subdivision of a village.

Dhērā—(1)—a stand on which one water-pot (*gharā*) is placed over another to act as a filter—Rohilkhand (*paingā*); (2) a machine for twisting rope (*aiñthā*); (3) an instrument for twisting thread (*gaḍariyā*); (4) a piece of wood to keep the mouth of the irrigation bucket open—Bundelkhand (*charas*).

Dhērī—(*dhēr*)—(1) a minute subdivision in a village (*dhēr*); (2) a sharer in a coparcenary village—Upper Duāb; (3) a pile of grain. *Jau kī dhērī gadhā rakhdā* = a pile of oats and a donkey to guard it. *Quis custodiet ipsos custodes*.

Dhēvatā—see *dhēotā*.

Dhēvatī—see *dhēotī*.

Dhī— } [see *dhēotā*]—a daughter. East dis-

Dhīarī— } tricts (*bētī*).

Dhīaurī—[*dhī, deh* = a village]—rent or cesses levied on artisans or traders resident in a village (*abvāb*).

Dhībrī—the nut of a screw (*dhēbrī*).

Dhībuā—a pice. East districts See *rupayā*.

Dhīh— } (*dēval, dēvalā, dīhā, ruriyā, tēkar,*
Dhīhā— } *ḥibā, ḥilā*)—a mound; eminence;
high bank over a river.

Dhīklī—see *dhēnkli*.

Dhīliyā—[corr. of *adhēlā*]—half a pice.

Dhīlmāns—

Dhīlmānsā— } (*dhēlmāns*)—the sling used in
Dhīlmānsī— } field watching. East districts
Dhīlmāsā— } (*gophanā*).

Dhīlmāsi—

Dhīlvāsā—

Dhīlvāsi—

Dhīm— } [Platts, Skt. *stamba* = a lump]—a

Dhīmā— } clod (*dhētā*).

Dhīnāl—[? *dhan* (qv.)]—cattle. Kumaun.

Dhīndrā—(*dhēndā*)—a capsule of opium, cotton,

etc.

Dhīnkhar—a bundle of thorns used as a harrow or for beating out grain on the threshing-floor (*phalsā*).

Dhīnrhā—see *dhīndrā*.

Dhīriyā—see *dhērī*.

Dhīyā—a system of squatting cultivation in Bundelkhand: see *dāhiyā*.

Dhōā—(*dhonā* = to convey)—customary presents from tenants to their landlord.

Dhōan—(*dhonā* = to wash)—the refuse opium collected from the washings of the pots in which it is stored (*dhovan*).

Dhobī—(*dhonā* = to wash)—a washerman.

Dhobī bēṭā chānd sā,

Sīṭhī aur patākḥ.

[Fair as the moon is the washerman's son: he whistles away and smashes your clothes to rags.]

The washerman's plank is *pāt, pātā, paṭā, paṭrā*; the smoothing-iron, *istārī*; the mallet, *mūngar, mūngārā, mogra, mūngarī, mūngri, mauṅgar*; his clothes line, *tandā, tandā*; a washing of clothes, *jugān*: to beat the clothes on the plank is in the east *upichhab, upachhab, pachhārab*; and to the west, *pachhārṇā, pachhārṇā, phīnchnā, pachhāntnā, chhāntnā*; starch, *kalaf, kalap*; alkaline earth used for washing, *sūndhī, reh, rehā*; soap, *sābun*: a lot of women's clothes sent to the wash are to the east *chhāran*; to calendar clothes is *kundi karna*. The washerman's wife is *dhobin, dhobinī, dhoban*.

Teliṅ sē kā dhoban ghāt?

Vā kā mugar, vā kī lāṭh.

[How is the Dhobi's wife lower than the Teli's?

She has a mallet to match the other's pounder].

Dhobilaut—(*dhōbī*)—clothes to wear while the others are at the wash: opposed to *pahiraaur* (qv.). East districts.

Dhoh—(*dhuḥ*)—elevated land between ravines. Central Duāb.

Dhōl—(*dhonā* = to wash)—(1) the refuse opium washed from the pots in which it is stored; (2) (*dhāi, dhāi*) pulse the husk of which has been removed by washing.

Dhok—(*dhoknā* = to bend)—(*jhok, jhuknā*)—a false pair of scales (*tarāzū*).

Dhokā—a measure—five handful of cut crops—Duāb (*bojh*).

Dhokā—(1) a thin piece of wood spliced to the end of the irrigation lever (*agār, dhēnkli*); (2)

blinkers for oxen working in a sugar-cane or oil-mill; (3) the apparatus for lifting out the crusher in order to clean the sugar-cane mill (kolhū).

Dhokanā— } [? *dhūkṇā*, *dhukṇā* = to push]—a wooden poker (kotvāl).

Dhokar—cross-bars behind the driver's seat in a cart. Buudelkhand (gārī).

Dhokh— } [lit. deception ? Skt. *dhūrta*, *dhūr*. Dhokhā— } *takā* = crafty]—(1) (*bajhukā*,

bijjhā, *bhēsaurā*, *bijākā*, *qārānā*, *qārāvā*, *qārakhā*, *qārālā*, *qārūā*, *gorā*, *kūrā*, *mahāpars*, *taina*, *tānvañ*, *ujkā*, *ujpo*, *ūrh*)—a field scarecrow : when fixed in a tree and rattled by pulling a string it is generally *khaṭkā*, *khaṭkhaṭā*, *khaṭkharā*; in the eastern districts *phaṭkā*, *phaṭkī*; the black earthen pot put up in a field to scare away birds and keep off the evil eye is to the west *ṭoṭkā*, *ṭūṭkā*; to the east *karikhā*, *kalikhā*, *karakhā*, *kalakhā*, *karkhai* *hañḍiyā* or *hañḍiyā* [*kālakh*, *kārakh* = soot]; in Rohilkhand *sīdvarī*; (2) a dish of ground gram and spices flavoured to taste like meat.

Dhokrā— } a sack or bag carried on a pack. Dhokri— } animal. East districts (khurjī).

Dholā—[Platts, Skt. *sthūlā* ?]—(1) a heap of earth, a boundary pillar; (2) a piece of wood tied round the neck of vicious or runaway cattle—East districts (ḍaīgnā); (3) the frame on which an arch is turned (ḍāṭ).

Dholā—(*dhorā*)—a greenish caterpillar which attacks the leaves of *tīl* (*Sesamum orientale*). It is the worst enemy of the sugar-cane plant in the east districts. The name is also applied to an insect which attacks stored grain.

Dholī—[dimin. of *dholā* (qv.); lit. a small pile; a bundle of 200 leaves of betel (pān).

Dholnā—[cf. *dholā*]—a piece of wood tied round the neck of vicious or runaway cattle. East districts (ḍaīgnā).

Dholnā—[*dhol* = a drum]—an amulet in the shape of a drum worn round the neck.

Dhoṇḍā—(*baraṭ*, *baṭ*, *dhoṇḍī*, *dhaunī* *kharāṭh*)—a weed which grows in rice-fields and chokes the young plants. At its early stages it cannot be distinguished from the rice. Sir H. M. Elliot quotes—

Boē thé dhān, hogayā dhoṇḍā;

Ab kyā khāegā laṇḍā ?

[You sowed rice and weeds grew up. Now what will your children eat ?]

Dhoṇḍh—an insect which injures stored grain. East districts.

Dhoṇḍā—(*konchā*)—a large cake of bread. East districts (roṭī).

Dhoṇḍī—see *dhoṇḍā*.

Dhoṇḍā—[corr. of *andhotī*]—blinkers for cattle. Duāb (andhiyā).

Dhor—[Skt. *dhurya* = fit to be harnessed]—(*dhor* *ḍaṅgar*) cattle (*mavēshī*).

Kachhā bachchā hal chālāvé,

To kaun bisācē dhor ?

[If calves could drag the plough, who would buy cattle ?].—*chamāroñ* (*kavroñ*) *kē kosē dhor nahīn martē* it takes a lot of cursing from a Chamār (or crow) to make cattle die. Crows and Chamārs, of course, are interested in the death of cattle.

Dhor—[? Skt. *darvi*, *darbī*]—a spoon for taking the juice out of the boiler in a sugar factory (kolhvār).

Dhorā—a kind of caterpillar—see *dholā*.

Dhorā—a fee paid by tenants to the landlord in acknowledgment of his proprietary right. Kheri, Oudh.

Dhorahī—posts to support the pulley of a well. Lower Duāb (kūān).

Dhorī—[Skt. *dhurya* = fit to be yoked]—the wheelers in a team of three oxen (gārī).

Dhosā—sugar partially crystallised (*gur*).

Dhotī—[acc. to 1 latts, Skt. *adho-vastra* = clothing for the lower part of the body]—(*dhutiya*, *mardānī*, *pardavī*, *pardhanī*)—the loin-cloth worn tucked in under the legs and fastened at the waist. In Kumaun *jaul dhotī* is a large loin-cloth. *Pālkā* is a cloth often embroidered worn round the waist. The *laṅgoṭ*, *laṅgoṭā*, *laṅgoṭī*, *potiyā*, is a smaller cloth worn by wrestlers, mendicants, and ascetics. Similar to these are the *kopīn*, *kachhñī*. The *bhagai*, *bhagvā*, *bisṭī*, *bisṭī*, is a very small cloth principally worn by boys. The *bisṭī* is even smaller than the *bhagvā*, and is worn by the poorest boys. Similar to this is the *phaṭkhaṭā* of the east districts. The *rumālī*, *kāchh*, *kachhā*, *kachhār*, *kachhauṭī*, *laṅgar*, *ārband*, and *jaṅghiyā* as well as the *laṅgoṭ* are worn by wrestlers. *Phalaṅ*, *laṅ*, *pachhauṭā*, *poñchhiṭṭā* is the tag end tucked in behind : the knot behind is *ārband*; *phannā* is the loose end hanging down in front; *murri* the roll of the cloth over the waist. The *lūngī* or *tahmat* is the Muhammadan cloth which is usually coloured, not white or pinkish like that of Hindus. The *āñchal*, *āñchalā*, *āñchar*, *āñchlā*, *āñchrā*, *āñṭ*, *āñṭī*, or *suddhā* to the west; and to the east *phāñṭ*, *phār*, *tēñṭ*, *tēt*, are the knots in the loin-cloth for holding valuables.

Dhotī jānānī—see *dhotī zānānī*.

Dhotī pill— a yellow loin-cloth worn during the performance of sacred ceremonies, such as taking a solemn oath, etc. (halaf).

Dhotī zānānī—[Pers. *zan* = woman]—(*dhotī jānānī*)—a woman's waist-cloth : smaller than the *sārī* (qv.) and worn by poor women. East districts.

Dhovan—[*dhoṇā* = to wash]—(*dhoan*)—the refuse opium produced from the washing of the pots in which it is kept.

Dhūāns—[lit. smoky-coloured; *dhūān* = smoke]—flour made of the *urad* pulse (*dhāns*, *urad*).

Dhudhukā—[*dhūān* = smoke]—the outlet for the smoke in a sugar-boiling house. East districts (kolhvār).

Dhugdhugī— } [lit. palpitation; the hollow in Dhugdhukī— } the lower part of the throat]—

an amulet in which a mirror is usually fixed worn by women on the lower part of the throat.

Dhūh—elevated land between ravines—Central Duāb (dhoh).

Dhūhā— } [Platts Skt. *sthūpa*]—(1) a boundary

Dhūhī— } mark (*damchā*); (2) a field scarecrow (*dhokhā*); (3) mud pillars to support the well gear. East districts (kūān).

Dhūl—[*dhoṇā* = to wash]—pulse of which the husk has been removed by wa s l i n g

Dhuklī—[*dhēnkīl*]*—*the lever used in irrigation (*dhēnkīl*).

Dhūlī—[Skt. *dhūlī*]*—*dust (*dhūr*).

Dhulēhādī—(*dhūl*)*—*the day after the Holi fire is burnt on which Hindūs throw coloured dust about (Holi).

Dhūmalā— } [Skt. *dhūmala* = smoke-coloured;
Dhūmarā— } *dhūma* = smoke]*—*dun-
Dhūmlā— } coloured—of cattle. Central
Dhūmrā— } Duāb.

Dhūn—*—*the ore of metals. Kumaun.

Dhūn— } [Skt. *dhūna*]*—*resin, especially that of
Dhūnā— } the *sāl* tree (*Shorea robusta*).

Dhunā—[Skt. *dhanus* = a bow]*—*a cotton-carder (*dhuniyā*).

Dhunār—(*dhūn*)*—*a gold-washer in the hills (*niyāriyā*).

Dhūnd—[*dhānd* = to demolish]*—*a ruined house. Upper Duāb (*khaṇḍar*).

Dhūndhālā—[Skt. *dhūma*—*ālaya* = smoke-house]*—*the chimney in a sugar-boiling house (*kolhvār*).

Dhūndī—[cf. *dhēndī*]*—*the pod of gram and similar plants.

Dhūndkā—see *dhūndhālā*.

Dhūndkī— } (*bhurkī*, *madlā*, *naghāl*)*—*the
Dhūndkī— } smallest size of house granary,
made of wattle and dab (*bakhār*).

Dhūndlā— } see *dhūndhālā*.

Dhūnī— } [Skt. *dhūma* = smoke]*—*(1) the fire
Dhūnī— } before which ascetics sit; (2) the fire kept burning in a room in which a woman is delivered: a species of mustard seed (*ispand*): mustard (*rās*) and similar things burnt in the room to keep the evil eye from the mother and child (*pasānghī*); (3) the burning of incense to keep off an evil spirit or the evil eye.

Dhuniyā—[Skt. *dhanus* = a bow]*—*(*bēhnā*, *dhunā*, *punhā*)*—*the cotton-carder. The caste has an evil reputation.

Bāp dhuniyā, pāt kḥuniyā.

[The father a cotton-carder; the son a murderer.]

Mērē lālā kē tīn yār—

Dhūnā, julāhā aur mānhār.

[My friend the Lāla has three friends—the cotton-carder, the weaver, and the bangle-maker—bad company.]

His bow is generally *dhanus*, *dhunkī*, *kamān*; to the east, *dhanuhā*, *dhanuhī*; in the Central Duāb, *dhanaiyā*, *dhanakālī*, *kamthā*; in the Upper Duāb, *pinnan*. Of this the flexible piece is *qāndī*; the bridge over which the string is passed *māng*; the string, *tānt*, *panach*; the broad piece of wood at the end, *parhā*; the pegs for tightening the string, *kīl*. The piece of cloth which the carder holds in his hands while he twangs the string is *hāthā*, *hathkar*, *hathkarā*, *muṭṭhiyā*. The mallet for twanging the bow is *dastā*, *dastah*, *hatta*; the leather sounding-board on which the strings rebound, *puchhēt*; the instrument for teasing the cotton, *puṭhā*; the box for keeping the carded cotton, *kaṭhni*; the balls of carded cotton, *piunī*, *pēonī*, *paunī*, *ponī*, *pūnī*; and in parts of Rohilkhand, *gāl*, *gālā*, *gālhā*.

Dhunki—[Skt. *dhanus*]*—*the cotton-carder's bow (*dhuniyā*).

Dhunmuniyā—a game played by women at the Kajari festival in Sāvan. East districts.

Dhūnsī—a kind of wild rice grown in tanks. The people in Azamgarh say that if a man announces beforehand his intention of cutting it, it will drop all its seed before his arrival.

Dhūp—[Skt. *dhūpā*]*—*incense; the heat of the sun.

Dhupdān— } [*dhūp*]*—*the censer used in a
Dhūpdānī— } Hindu temple, etc.

Dhūpkāl— } [*dhūp-kāl* = season]*—*the hot
Dhūpkālā— } season (*mausim*).

Dhūr—[Skt. *dhūlī*]*—*(1) (*dhūl*) dust. *Sūraj dhūr dālnē sē chhip nahīn sakhtā* = you cannot hide the sun by flinging dust at it; (2) the day after the Holi is burnt (Holi).

Dhūr—a *bisvānsī*—one four-hundredth part of a *bighā* (qv).

Dhūr— } [Skt. *dhura* = a yoke]*—*(1) the part of
Dhūr— } the yoke which rests on the animal's
Dhūrā— } shoulder; (2) (*dhūrī*) the axle of a
Dhūrā— } cart, etc.

Dhūr— } [Skt. *dhruva* = fixed]*—*the boundary
Dhūrā— } of a village (*hadd*).

Dhuraḥī— } [Skt. *dhura* = a yoke]*—*posts to
Dhurai— } support the pulley of a well. Lower Duāb and east districts (*gūriyā*).

Dhūrāvan—[? *dhūl*, *dhūr* = dust]*—*the hoeing of sugar-cane. East districts (*khurpiā*).

Dhurchhak—(1) (*dhurkaṭ*) rent collected in advance from tenants—Azamgarh; (2) a marriage rite peculiar to Agarvālā Baniyas, in which on the arrival of the bridegroom the bride's friends meet his party with presents. East districts.

Dhūrdahnī—*—*the ploughing up of the millets when they are about a foot high. East districts (*gūrab*).

Dhurhaddī—[*dhūl* = dust; *haddī* = a bone]*—*part of the Holi ceremonies, when the ashes of the sacred fire are thrown about. East districts.

Dhūrī— } [Skt. *dhura* = a yoke]*—*a cart axle
Dhūrī— } (*dhur*).

Dhuriāb— } [? *dhūl* = dust]*—*to hoe sugar-cane
Dhuriānā— } for the first time. East districts.

Dhuriāvan—[*dhuriāb*]*—*the hoeing of sugar-cane. East districts (*khurpiā*).

Dhuriyā—[Skt. *dhurya* = fit to be harnessed]*—*the wheeler oxen when three are yoked in a team (*gārī*).

Dhuriyā—[*dhūr* = dust]*—*dusty, unirrigated—of land (*kḥāk*).

Dhuriyā bāvag— } [*dhūr* = dust]*—*sowing rice
Dhuriyā boan— } on dry land before the rain falls. East districts.

Dhuriyānā—[*dhūr* = dust]*—*(1) to winnow grain by pouring it from a sieve against the wind—East districts (*usānā*); (2) to hoe sugar-cane for the first time—East districts (*khurpiā*); (3) to cover plants with dust or ashes to prevent the attacks of insects.

Dhūrkaṭ— } rent collected in advance from culti-
Dhūrkaṭ— } vators. East districts (*dhurchhak*).

Dhūrkhēl—[*dhūr* = dust; *kḥēl* = play]*—*the day after the Holi fire is burnt, when coloured dust is thrown (*dulāīndī*).

Dhurkillī—[*dhur* = axle; *kīl* = nail]—the linchpin of a cart. Rohilkhand and east districts (gārī).

Dhūrsāñjhā—[*dhūr* = dust; *sāñjh* = evening]—evening, when the cattle raise the dust as they come home (*shām*).

Dhuruhurī—[*dhūr* = dust]—a pathway (pag-dañḍī).

Dhus—} (*dhussā*, *dhussī*)—(1) (*dhaḍhā*, *ghurī*)
Dhūs—} *pūth* sand-hills—East districts; (2)
(*pūlaj*) land near sand-hills—East districts; (3)
the embankment or glacis of a fort.

Dhus—(*dhussā*)—a coarse kind of blanket.

Dhusarī—*a woman; a wife—Kahār's slang (jorū).*

Dhusī—*the chaff of the mañṛā millet. Hill districts.*

Dhussā—[*dhus*]—an arid, sterile soil, consisting of a mixture of reddish sand with pure clay. Gorakhpur.

Dhussā—*a coarse blanket (dhus).*

Dhussā—*sand-hills; sandy ground (dhus).*

Dīaṭ—[Skt. *dīpa-pātra*]—*a lamp-stand (dīvaṭ).*

Dībā—[cf. *tībā*]—*a high spot of land; an eminence.*

Dībā—*a large box.*

Dībī—(*dībī*)—*a small box.*

Dībāhā—

Dībāhī—} young sprouting crops.

Dībā—

Dībī—

Dībī—} see *dībī*.

Dīdī—*a husband's elier sister; the younger sister is nand, nanad (jī).*

Dīgammār—*a high, ill-shaped house. East districts (ghar).*

Dīh—[*P* corr. of *dih*, *deh*]—(1) the mound or site of a ruined village (*khērā*); (2) a homestead or village site (*ābādī*).

Dih—[see *dih*]—(*bhūt*, *bhūtnī*, *chītkī*, *dāno*, *dēo*, *dēotā*, *jāk*, *jāknī*)—*one of the local gods or penates of a village—see dēotā, dihvār.*

Dihā—*a mound (dihā).*

Dihbāndhvāl—*the exorcism of the local ghosts (lit. the tying up of the dih, qv.) at the time of fixing a site for a new village. The ghosts are represented by two men—the paṭṭivāh and the maṭṭivāh, who alternately get into convulsions and pretend that they are possessed of the devil. The demons are finally laid by enclosing some seeds of sesamum (til) in a piece of the wood of the fig tree (gūlar). East districts.*

Dihvār—} (*bhūmiyā*, *dih*, *dīcār*, *grām dēotā*,
Dihvar—} *thānāpati*)—*the collective body of*

local ghosts or godlings. These godlings are very numerous. The following list gives some of them: Airī, Badhān, Barāhī, Barnaichū, Bhimsēn, Bholānāth, Bisharī, Budhā Bābū, Chāmar, Chañvar, Ohaumū, Dhartī mā or mātā, Gaṅgānāth, Ghañṭākarn, Gol, Goril, Gūgāpīr, Gwāl, Hanvat, Hardaur, Hardēo, Hardevāl, Harīrām, Harkhañḍ Ishvar, Jogīdās, Kalbisht, Kallsēn, Kālū Kahār, Kaluvā, Kāshināth, Katēsarī, Khabish, Khētrpāl, Kshētrpāl, Khuājā Khizr, Mānik Pāñḍē, Mansārām, Marī Bhavānī, Masān, Mātā, Mīran, Mīyār ṣāhīb, Rajēśvarī, Ratan Pāñḍē, Rūniyā, Satyānāth, Sitalā, Zāhīr Divān, Zāhīr

pīr. Some details of the worship of these local gods have been given under *dēotā* (qv.). To the east of the province the village god is especially worshipped at the time of sowing betel and sugar-cane. The cultivator takes 1½ *śer* of grain in a sowing-basket from his house to his field. The number 1½ is fixed because *savā*—a quarter more—is also taken in the sense of excess or prosperity. At the north-east corner of the field (known to the east as *munṭhēvā kon*, qv.) the cultivator stands and digs a space 2 cubits (*hāth*) square, and sows five handfuls of seed-grain or five slips of sugar-cane. He then comes home and eats curds and sugar. That night he and his family eat *urād* pulse, rice, fish, and vegetables, but not *arhar* pulse. Petty offerings of cakes, milk, etc., are made to the shrine (*sthān*) of the god at the full moon (*pūran māshī*) by women for the benefit of sick children and cattle. These dues are usually taken by a sweeper. These gods are commonly worshipped on Sundays. The officiating priest becomes entranced and gets into convulsions (*khēlnā*), and in that state gives oracles. The offerings are known as *parshād* and generally consist of flowers and sweetmeats. Lamps of butter are lighted at the shrine. For further information see Ibbetson—*Panjab Ethnography*, pp. 113 ff; Sir H. M. Elliot, *Supplemental Glossary*, sv. *Deevār*; Oudh Gazetteer I. 517; Central Provinces Gazetteer Intro. CXXII. ff; E. T. Atkinson—*Himalayan Gazetteer*, I, 814 ff.

Dīl—} [*lit.* bulk, stature]—*the hump of a*
Dīlā—} *bullock or camel. East districts.*

Dīm—} [Pers. *dīvāk*] (*dīnyār*, *diānkā*)—*the*
Dīmak—} *white-ant. The popular remedy*
Dīmkā—} *against them is hanging up camel*

bones at the four corners of the house.

Din—} [Skt. *dina*]—(1) a day; *tithi* = a lunar

Dīna—} day or 30th part of a lunation; *sāvan*
= a natural day, or the time between two successive sun rising; *saurā* = the solar day, the time during which the sun describes one degree of the ecliptic; this varies with the irregularity of the earth's orbit; the *nakshatra* day = the time between the same point of the ecliptic rising twice equal during the year (Prinsep—*Useful Tables*, p. 19 ff); (2) used in the special sense of the anniversary of a person's death when the commemorative offerings (*shrāddha*) are made.

Dīnbūrē—} the sinking or closing of the day :

Dīnmūñḍē—} the time of evening or sunset (*shām*).

Dīñḍ—[cf. *ṭīñḍ*, *ṭīñḍar*]—*the pots used with the Persian wheel. Rohilkhand (arhat).*

Dīñḍī—[another form of *ḍoñḍī*, Skt. *drona*]—*a small boat, a skiff (dēngī).*

Dīnyār—see *dīmak*.

Dīpavālī amāvās—see *divālī*.

Dīpdān—} [Skt. *dīpa* = a lamp; *dān* = giving]

Dīpdānī—} —(1) ceremonies carried on during the first ten days after a death : a lamp and vessel of water are hung on a tree (usually the *pīpāl* or sacred fig) to guide the departed soul to the lower regions (*yamāpūrī*) (*kriyā karm*); (2) the temple lamp-stand holding only one lamp or wick (*pūjā*).

Dīpmālīkā amāvas—[Skt. *dīpā* = lamp; *mālā* = garland]—see *divālī*.

Disāsul—see *dishāshūl*.

Disāvar—[Skt. *dēśha-apara* = another country] (*dēsāvar*, *dēshāvar*)—a foreign country; technically a distant place to which goods are exported.

Dishāshūl—[Skt. *disha* = region; *shūla* = pain, death]—the quarter of the heavens towards which it is unlucky to travel on certain days. The following lines give the rules—

Som Sanīchar pūrāb na chālā;
Maṅgal Budh uttar dēs kālā;
Dakhin ko Biaphai gorāvē;
Uthān jāē so bāhar na āvē;
Sukarvār Ravi pachhīno jāē,
Bhaḍḍarī kahē so dhokhā khāē.

[Bhaḍḍarī says—Travel not to the East on Monday and Saturday; North on Tuesday and Wednesday; South on Thursday; West on Friday and Saturday. He who disobeys this will come to grief.]

“The South is the quarter to be specially avoided, as the spirits of the dead live there. Therefore your cooking hearth must not face the South, nor must you sleep or lie with your feet in that direction, except in your last moments.” Ibbetson—*Panjab Ethnography*, p. 118.

Dishṭbandhak—[Skt. *drishṭi* = sight; *bandhaka* = a pledge]—a simple mortgage without occupancy (*rahn*).

Dīṭhaunā—[*dīṭhnā* = to see, Skt. *drishṭi* = sight]—a black mark on the forehead or a black pot put up in a field to keep off the evil eye (*dhokh*).

Dīṭhiāib—[see *dīṭhaunā*]—to look at a person with the evil eye = *nazar lagānā*.

Dīṭh lagab—[see *dīṭhaunā*]—to be struck by the evil eye. East districts.

Dithvan—see *dēoṭhān*.

Diull honā—(*aṅgū sānā*)—to appear—of the first leaf in the sprouting cotton. Duāb.

Diúnkā—[*dīmak*]—the white ant.

Diurhl—see *dēorhl*.

Divāl—see *divār*.

Divālā nikālā—[see *divālī*] (*phaṭṭa lauṭnā*, *jāt ulat jānā*)—to become bankrupt.

Divāl—[Skt. *dīpa* = a lamp; *āli*, *āvali* = a row] (*sukhrātrī*)—the feast of lamps, held on the last day of the dark fortnight of Kārtik (*kārtik badi amāvas*) known as *dīpmālīkā* or *dīpāvali amāvas*.

Divālī ko bové divāliyā.

[If you sow at the *Divālī* you will become a bankrupt.] The association of the feast of lamps with bankruptcy is said to consist in the fact that among native merchants a lamp put at the door is a sign of bankruptcy; or because traders' accounts are usually made up at the *Divālī* festival.

Ādhī gānv Divālī, ādhē gānv Holi [Half the village is celebrating the *Divālī* and half the *Holi*!—festivals occurring at quite opposite periods of the year.]

Jo Divālī maṅgal vārī;
Hastē kisan roṭē bēpārī.

[If the *Divālī* falls on a Tuesday the cultivators

will laugh and the grain merchants weep—an omen of a good season.]

Another version is—

Maṅgarvārī parē Divārī.
Tāt dharēn roṭē bēpārī.

[If the *Divālī* fall on a Tuesday the grain merchant will put down his shop mat and weep.]

“The cowherds (*guḷā*) of a village collect after the *Divālī* (when *Gobardhan* or *Gordhan* is worshipped in the form of a little heap of cowdung decorated with pieces of cotton) and go round to the houses of those whose cattle they graze, and to the music of two sticks beaten together, and a drum beaten by a Hindu weaver (*Korī*), sing rude melodies and get presents of cloth, grain or pice. This is called *Dāng Divālī* = the Club *Divālī*.” (F. N. Wright—Cawnpur Memo. p. 105). “The ordinary *Divālī* or feast of lamps of the Hindūs is called by the villagers ‘the Little *Divālī*’ (*Chhoṭī Divālī*). On this night the ancestors (*pitr*) visit the house, which is fresh plastered throughout for the occasion, and the family light lamps and sit up all night to receive them. Next morning the housewife takes all the sweepings and old clothes in a dust-pan and turns them out on the dung-hill, saying ‘may thriftlessness and poverty be far from us’ (see *Dāridr Khēdnā*). Meanwhile they prepare for the celebration of the ‘Great’ or *Gobardhan Divālī*, in which Krishna is worshipped in his capacity of a cowherd, and which all owners of cattle should observe. The women make a *Gobardhan* of cowdung, which consists of Krishna lying on his back surrounded by little cottage loaves of dung to represent mountains, and in which are stuck stems of grass with tufts of cotton or rag on the top for trees, and by little dung-balls for cattle, watched by dungmen dressed in bits of rag. Another opinion is that the cottage loaves are cattle and the dung-balls calves. On this they put the churn staff, five white sugarcane, some parched rice, and a lighted lamp in the middle. The cowherds are then called in, and they salute the whole and are fed with rice and sweets. The Brahman then takes the sugarcane and eats a bit, and till then no one must cut, press, and eat cane. Rice milk is then given to the Brahmans, and the bullocks have their horns dyed and get extra well fed.” (Ibbetson—*Punjab Ethnography*, p. 120.)

Divāl—[Pers. *davāl* = skin, hide]—leather thongs attaching the yoke to the beam of the plough. *Divālī agauṇḍī* and *divālī pachhauṇḍī* are the back and front ropes of the sugarcane mill. East districts (*hal*, *kolhū*).

Divāliyā—[*divālī*]—a bankrupt; a defaulting debtor—cf. *khāūbir*.

Divār—the local village gods or ghosts—see *dihvār*.

Divār—(*dīrāl*)—a wall: for various walls see *bhīnt*, *qanrvār*, *qanruhā*, *nok*, *ot*, *pākha*.

Divārā— } see *diyārā*.

Divāsā—[*diyā* = a lamp]—a hole or bracket in the wall for holding a light. *Robikhaud* (*dēorakhā*).

Dohli [= Skt. *duh* = to milk]—a grant of land for religious purposes—the plots are generally very small. Hence the proverb *dohli aur chhori* = it is as bad to depend on such a plot of land as on a daughter. "The difference between *dohli* and *baundā* (qv.) is that the *dohli* is a gift of land for religious purposes, and cannot be revoked: but sometimes the person to whom it is given may be changed if he does not perform properly the religious service for which it was given. A *baundā* is not a gift properly so called. A Brahman or other servant is allowed to occupy land rent and revenue free, in consideration of service performed. Such land can be resumed at the pleasure of the donor or his heirs." [Panjab Customary Law II, 186], Upper Duab. Indra Gandhi

Dohnâ—[Skt. *duh*] (*dhâr kârhâ, dhârlênâ, dhâr nikâlnâ, dohânâ, duhnâ, gosli karnâ, milnâ, milonâ*)—to milk a cow or buffalo.

Dohni—[*dohnâ*]—a milk pail (*jhâkarî*).

Dohrâ—[Skt. *darvika*] (*dohrî*)—a ladle or small iron pan with a handle used in sugar-making and by confectioners (*hâlvâi, kolhvâr*).

Dohrânâ—[*dohar*]—(1) to plough a field a second time. West districts (*dochâs*); (2) to plough a field lightly to cover the rice seed. Rohilkhand (*gâhnâ*).

Dohri—see *dohrâ*.

Dohri—see *dohli*.

Dohât—[corr. of *dhêotâ*]—a daughter's son.

Dohthâ—[*do* = two; *hâth* = hand]—as much cut crop as can be carried in both hands. East districts (*bojh*).

Doi— } [Skt. *darvi, darbi*]—a wooden spoon
Doiyâ— } used by Muhammadans usually for stirring and serving pottage. A similar spoon used by Hindus is *dâbi*.

Jiskê hâth doi

Uskâ sab kôî.

[He that has the spoon in his hand has every one for a friend.]

Jo hândî mên hogâ, so doi mên nikal âvêgâ = whatever is in the pot will come out in the spoon.

Doj—[Skt. *dwitiya*] (*dây*)—the second day of the lunar fortnight: the day after the Holi fire is burnt; observed as a holiday.

Dojâ—cow-dung cakes for fuel. Duâb (*gobar*).

Dokar—(*dokrâ*)—old, infirm; an old man, used contemptuously.

Dokari— } (*dokrî*)—an old woman: used con-
Dokariyâ— } temptuously.

Jahrghar, jah dêhri, jah gânv, jah thân!

Bahû! Bahû! kahât rahên: parâ dokariyâ nâon.

[The house, the threshold, the village, the place—all are unchanged! they used to call me "housewife"; now I am called "old hag"!]

Dokhab— } to sift grain in a basket or scoop.

Dokhnâ— } East districts.

Dokhi—[cf. *tokhâ*]—a boundary mark (*damchâ*).

Dokl—(1) (*piyâli*) a box generally used for carrying the condiments (*abtan*) rubbed on the bride and bridegroom at marriage; (2) a small wooden dish (*kathautâ*).

Dol—[Skt. *dul* = to swing, to raise up] (*bok, bokâ, chhâpâ, parohâ*)—the swing bag or bucket used for raising water for irrigation. A hollow piece of timber used for the same purpose is *chambal*. The swing basket is *bênri, lénrhi, lêharî, bokâ, dâliyâ, dûglâ*, also see *daurî, bânri*. For the height up which the water is raised see *bodar*; for the place where the workmen stand *paîrâ*. The first reservoir is in the Duâb *goîrâ, nadâ, anud, aînî*; to the east *nâdhâ, thêoki*. For the top of the left see *chauñrhâ*. The catch basin from which the water flows into the field is *pârchhâ, odh*. When there are more than two reservoirs, the second is *pachû, dochâ, dohchâ*; the third *thaukâ, thâichâ*; the fourth *chaukcho* in parts of Rohilkhand. The raised bank between the reservoirs is *odi*. For baling up the water see *chopnâ*, and for the men employed at the work *birud, ohâr, chaukarî*.

Dol charhaib— } to celebrate the festival of the
Dol charhânâ— } birth of Krishna on the 8th
Dol nikâlnâ— } dark half of Bhâdon. Little
Dol râkhab— } swings are hung up in the
Dol rakhnâ— } worshippers' houses and an
idol put into them.

Dolâ— } [Skt. *dul* = to swing]—(1) a palanquin
Dolâ— } for women; (2) hence used for the bride
who is brought to the house of her husband in such a palanquin; more specially among lower caste Hindus for a girl purchased from her father and taken to the bridegroom's house to be married because her father could not afford to carry out the ceremonies at his own house.

Dolâkarh—[*dolâ* (2) *kârhâ* = to carry forth] (*dolâ lénâ, dolkarh, dolkarhî*)—a woman married at her husband's house—see *dolâ* (2).

Dolâ lénâ—to marry in an informal way—see *dolâ* (2).

Dolâpât—the masonry pillars and stone cross-bar supporting the well pulley. Mathura.

Dolâvâ—[*do* = two; *lâo* = the well rope]—a well large enough for two buckets to work at the same time. Duâb and Rohilkhand (*doaddâ*).

Dolchî—[*dol*]—a small leather or iron bucket used for irrigation and for throwing about coloured water at the Holi.

Dolkarh— }
Dolkarhi— } see *dolâkarh*.

Doma— } [*do* = two; *matî* = earth]
Domañiyâ— } (*dumat*)—loam: a soil composed of a mixture of sand and clay: similar to *doras* (qv.) In Bareilly (Sett. Rep. p. 68) where it contains less than about 60 per cent. of sand, it is considered first class *domañ*; where that proportion is exceeded it is second class, and is known as *mildonî* or *bhûr mildonî*. West districts.

Don—[Skt. *droṇa* = a measure of which the value is rather uncertain]—(1) a trough for raising water. The man who works it is *donvâh*—cf. *chambal*; (2) a grain measure in the hills and East districts. In the east the usual calculation is—16 *sér* = 1 *mâni*; 16 *mâni* = 1 *don*. For its value in Dehra Dûn see *pâthî*; and in Garhwal *mutthî*.

Dona—[*don*]—a platter or cup made of leaves in which food is distributed at feasts (*daunâ*).

Donâ— } [cf. *dhêndâ*]—a capsule of opium, cot-
Donâ— } ton, etc.

Donâñ—refuse straw, etc., on the threshing floor. Upper Duâb (*gañthâ*).

Donâ—[*do* = two; *gamana* = going]—the second return of the bride from her parent's home to her husband's house. East districts—see *gaunâ*.

Donâ— } [Skt. *droṇa, droṇi* = a vessel]—a small
Donâ— } boat or skiff (*dêngrî*).

Doniono—[*do* = two]—the second ploughing of a field. Kumaun (*dochâs*).

Doniyâ—[*donâ*]—a small leaf platter generally used in sacred worship (*daunâ*).

Donji—[? *do* = two]—fresh shoots from the roots of rice or tobacco (*gaunâjî*).

Donji—[*tonî*] = the beak of a bird, Skt. *tundâ* (*bikkû, tonî*)—the spout of a vessel.

Donvâh—[*don*]—the man who works the wooden irrigation trough.

Dopahariyā—} [*dopahar* = midday]—the mid-
Dopaharka—} day meal (*khānā*).

Dopairā—[*do* = two; *pair* = the well slope]—a well with slopes for two sets of oxen to work at the same time. West districts (*doadqā*).

Dopaliyā—} [*do* = two; *pallā* = space]—(1)

Dopallā—} (*dochhannā, gadhi kā chhappar*)
a double thatch resting on the two side walls and supported by a ridge pole in the middle; (2) a cap made of two semicircular pieces of cloth (*topī*).

Dopattā—[*do* = two; *patṭā* = breadth] (*dauti, dohar, dupṭā, fard, galēf, ghilāf, gīlāf, khol, khor, pichhaurā, pichhaurī, pichhauriyā, sydlā*)—a cloth, properly one made of two breadths of cloth, worn over the shoulders—cf. *dērhpatṭā, ēkpatṭā*.

Dopatti—} [*do* = two; *pāt* = leaf]—of gram,
Dopattiyā—} cotton, etc.,—the stage of growth when the seed sprouts and shows two leaves.

This is the stage when weeding should be done—

Dopattī chūn na nirdyē?

Aur binat chūn pachhtā?

[Why did you not weed your cotton when the two leaves appeared? What is the use of repenting now when you are picking it?]

Dor—} [*Skt. doraka* = a lute string]—(1) a
Dorā—} thread or string; (2) a thread purse. Rohilkhand (*thailā*).

Dor—[*dohar*]—the second ploughing of a field. Duāb (*dochās*).

Doras—} [*do* = two; *ras* = juice]—(1) a
Dorasā—} loamy soil consisting of a mixture of clay and sand; the *domaṭ* (qv.) of the Western districts. East districts; (2) a mixed tobacco of fair quality (*tambākū*).

Dorauḍhā—[*Skt. dūcāra* = a door]—the lintel of a door. East districts (*sardal*).

Dorēzi—[*do* = two; *rēzah* = a fragment]—a second crop of indigo from the old roots. Allahābād (*khūṇṭī nīl*).

Dorī—[*dor*]—fine twine or rope.

Dorī—[*Skt. darvi, darbi*]—a spoon with a long handle and bowl used for taking boiling syrup, etc., out of a pot.

Dorjā—} [*do* = two]—a second crop of a tobacco
Dorji—} co from the same plant (*tambākū*).

Dorṇī—[*dohnā* = to milk]—a milk pail. Upper Duāb (*jhākari*).

Dosāhī—} [*do* = two; *sahnā* = to support]—
Dosahī—} a wall or buttress raised to support a falling wall.

Dosāhī—} [*do* = two; *sakh* = crop]—lands
Dosahī—} bearing two crops in the year (*do-faṣl*).

Dosāl—[*do* = two; *sāl* = year or *sira* = a plough]—alluvial lands tilled for the first time. Oudh (*bijar*).

Dosari—} [*do* = two; *sira* = a plough]—the
Dosari—} second ploughing of a field. Duāb (*dochās*).

Dot—[*corr. of davāt*]—an inkstand.

Dothain—[*do* = milking time; *dohnā* = to milk]—early in the morning. Mathura (*fajar*).

Doṭho—[*do* = to milk]—the vessels in a manger. Kumaun (*lārānnī*).

Doyā—[*doṣ* qv.]—a kind of spoon.

Duā—[*do* = two]—an oil plant like colza (*eruca sativa*) (*duāh*).

Duāh—[*do* = two] (*dohājū, dujahā, dujāhan, dūjhā, dūjiyā, dūjiyā*)—a man who marries a second time.

Duāl—} [*Pers. davāl*]—leather straps; thongs,
Duāli—} ropes used with the plough, sugar mill, etc. (*hal, kolhū*).

Duallā—[*do* = two]—a palanquin with two bearers (*pākl*).

Duāh—[*chārā, duā, sahvān, sōhān, tārd, tārd-mīrd, tirā*]—an oil plant, like colza (*eruca sativa*); called *mēnqha* as it is sown on the borders of fields.

Duār—[*Skt. dvāra*]—a door, but more properly the doorway as contrasted with the door itself (*kivār*).

Pulis mitrtā bairī duār

Nārī matē sē hovē khudr.

[To have a policeman for your friend is to have a foe at your door; and if you act by your wife's advice you will be ruined.]

Duār chhikāl—[*chhēkna* = to stop]—part of the marriage ceremony; when the bride is brought to her husband's house his brother and sister make a pretence of excluding her, and receive presents from her for permission to enter. East districts.

Duār pūjā—[*bārdūārī*]—the ceremony at the door of the bride's house when the party of the bridegroom arrives (*biyāh*).

Dūb—[*Skt. dūrva*]—the *cynodon dactylon*—a well known excellent pasture grass.

Dubārā—[*do* = two; *bār* = door]—the entrance or vestibule of a house. West districts (*dahllz*).

Dubhkl—pulse cooked in warm water.

Dūbjānā—[*do* = two; *jānā* = to become irrecoverable]—of a debt (*galjānā*).

Dūbjēono—[*do* = two; *jēono* = to become submerged]—land liable to become submerged.

Dudaṇt—} [*do* = two; *dānt* = tooth]—an ani-
Dudaṇt—} mal, calf, etc., with two teeth.

Duddhā—[*dūdh* = milky juice]—half ripe—of cereals. East districts.

Dūdh—[*Skt. dūgha* rt. *duh* = to milk]—(1) (*bakrāsū, goras*) milk; (2) the juice of plants, such as opium; the young juicy grain forming in cereals.

Man, motī aur dūdhras, inkē yehi subhāh, Phātē, āpar nā milēn, kitno karo upāh.

[The mind, the pearl, and milk have this much in common that once cracked, do all you can, they cannot be restored.]

Dūdh bhī dhaurā chhāchh bhī dhaurī = said to a fool milk is as white as butter milk. One is as good as another to a fool.

Dūdhābātī—[*dūdh*—*ahivāt* *Skt.* a priv. *vidhvā* = a widow] (*dudhābātī*)—a form of marriage in the East districts.

Dūdhā bhāt—[*dūdh*—*bhāt* = cooked rice]—the rice which the bride and bridegroom take in their hands at the end of the marriage ceremony (*baī*).

Dudhail—[*dūdh*] (*dudhār*)—an animal, cow, etc., in milk—*dudhail gāh ki do lātēn bhī sahtē hain* = you can stand a couple of kicks from your cow when she is in milk.

Dudhaiṇḍī—[*dūdh* — *haṇḍā* = a pot] (*dud-*
Dudhāṇḍī—*hēṇḍī*, *dudhāṇḍī*, *dudhāṇḍī*,
Dudhāṇḍī—*tauḷā*)—an earthen vessel in
Dudhāṇḍī— which milk is kept and boiled.
Dudhār—see dudhail.
Dudhaur—
Dudhaurā—
Dūdhaṭṭā—see dudhaiṇḍī.
Dudhāṇḍī—
Dūdhaṭṭā—see dūdhabāṭī.
Dūdḥ bhāl—lit. a milk brother—a foster brother.
Dūdḥ chhuṭāī—[*chhūṭna* = to cease, to stop]—a
custom among Muhammadans of assembling
the friends of the family and giving presents
when a child is weaned.
Dūdḥ dhulāī—[*dūdḥ-dhona* = to wash] (*pistān*
dhulāī)—a present given to the women who wash
a new born child.
Dudhēṇḍī—
Dūdḥhāṇḍī—see dudhaiṇḍī.
Dudḥhāṇḍī—
Dūdḥhāṇḍī—
Dūdḥkattū—[*dūdḥ*, *kāṭṇā* = to cut] (*thantuffē*)
—a woman who has lost her milk and cannot
suckle her child.
Dūdḥ kī bakhshvāī—[Pers. *bakhsh* = giving]—
presents made to near relations at a wedding.
Dūdḥā—[*dūdḥ*]—the milky juice in young corn,
etc. *Frumenta in viridi stipula lactentia*
turgent = when the corn on its green stem is
swelling with milky juice—Virgil Georgics
I. 315. The phrases used are *dūdḥ par jānā*
or *jins gadar ānā*. East districts and Oudh.
Dudhī—[*dūdḥ*]—(1) wild indigo (*wrightia*
tinctoria); (2) small kankar used for
road metal. Upper Duāb.
Dūdḥī afiṭṭ—[*dūdḥ*]—the pure inspissated juice of the
poppy; the slang term for illicit opium.
Dudrī—blisters which appear on the ripe leaf of
tobacco.
Dugalā—[*dūdḥ*]—the swing irrigation basket. Duāb
Duglā—(bēṇṛī, *ḍol*). The phrase is *dūglā*
Dūglā—*chalānā* = to work the basket.
Duhāgan—a widow; the opposite of *suhāgan*
(qv.).
Duhāl—[*dohnā* = to milk]—(1) the herdsman's
perquisite of milk (*dohān*); (2) fees or remun-
eration for the use of a milch cow.
Duhārī—a cook's word; a particular kind of
bread—see *irparī*.
Duhnā—[Skt. *duh*]—to milk a cow or other ani-
mal (*dohnā*).
Chalni mēn dūdḥ duho, karam ko ṭaṭoḥo = milk
your cow into a sieve and then see what your
luck is like!
Dujahā—
Dujāhan—
Dūjhā—[Skt. *dwitiya*]—a man married a
Dūjiyā—second time (*duāh*).
Dūjiyā—
Dukanni—[*dukān* = a shop]—a large boiler.
Upper Duāb (*karāhi*).
Dukrā—[*do* = two; Skt. *dvī*]—one-fourth of a
pice = 1 *chhadām*. East districts.
Dūlā—pulses at the stage of sprouting. Duāb
(*dēvalā*).
Dulāl—[*do* = two; Pers. *lāy*, *lāē* = a fold]—a
quilt made of two breadths of stuff containing
less padded cotton than the *lihāf* or *razāī* (qv.).

Dulaiṇḍī—corr. of *dhulēṇḍī*—see *Holi*.
Dulaiyā—[Skt. *durlabha* = beloved]—a wife.
Bundelkhand (*ḥorū*).
Dulakh—[*dulakhnā* = to refuse]—the second
Dulakh—weight of produce by the land-
lord's agent to test the measurement at the
threshing-floor where the crops have been divid-
ed. Kheri, Oudh.
Dulhā—[Skt. *durlabha* = beloved] (*baṇḍ*,
Dūihā—*bannā*, *banṛā*, *lāḍā*, *lāḍilā*, *lārīā*,
lārīlā)—a bridegroom. *Jahān dūlhā tahān*
barāt = where the bridegroom is there is the
marriage procession.
Dulhaiṇḍī—see dulaiṇḍī.
Dulhan—[*dulhā*] (*bannī*, *banno*, *banṛī*,
Dulhin—*lāḍilā*, *lārīā*, *lārīlā*, *naushī*)—a
bride; a wife (*ḥorū*).
Dulchā—[corr. of *galaichā*]—a cotton carpet or
rug such as are made at Mirzapur.
Dulki—[Skt. *dul* = to move]—the trotting pace
in horses (*ghorā*).
Dūmaṭ—[*do* = two; *maṭṭī* = earth]—a
Dumattiya—loamy soil composed of sand
clay and vegetable matter, "generally of a rich
brown colour, adhesive without tenacity, friable
without looseness, slippery and greasy when
wet, with a soapy feeling when dry, and cut-
ting like cheese when ploughed wet." (*Gazet-
teer N.-W. P. IV. 485*). A hard variety is
known as *dūmaṭ karī*—see *doras*. West
districts.
Dumb—[*dum* = tail]—the fat-tailed variety
Dumbah—of sheep (*bhēṇṛ*).
Dumchā—[*dum* = tail]—the crupper in a
Dumchī—horse's harness.
Dumsā—grain swelling as it germinates. East
districts.
Dūṇḍ—[Skt. *tunḍa* = the beak]—(1) (*būṇḍā*,
Dūṇḍā—*quṇṛvā*, *mūṇḍā*, *siṅḡṭāṭā*, *tūṇḍā*)
an ox with only one horn or a broken horn!
what would be called a "dodder" or
"hummed" ox in Scotland; (2) the fabled head-
less horseman (*tūṇḍā*); (3) trodden down and
injured by cattle of crops (*paimāl*).
Dūṇḍiyā—[*dūṇḍ*]—a small ox cart without an
awning (*bahlī*).
Dūṇḍrī—refuse straw, etc., on the threshing floor
(*gaṇṭhā*).
Dūṅgar—a hill.
Dūṅgariyā—[*dūṅgar*]—one who in a religious
ceremony acts the part of one possessed of a
devil.
Dūṅgas—a forked stick used for pulling down
fruit, etc. Upper Duāb—Rohilkhand (*akṇṛā*).
Dūṅgiyā—[*ḍoṅḡī*]—a small boat or skiff (*dēṅḡī*).
Dūṇṛuhā—(1) a low wall—East districts; (2) a
Dūṇṛuhā—boundary of a field. East dis-
Dūṇṛuhī—tricts.
Dūṇṛuhī—
Dūṇṛvā—see dūṇḍā.
Dūptā—a corr. of *dopattā* (qv.).
Dūrā—[*duār*]—the outer room or entrance of a
house. East districts (*duār*).
Durbhichh—[*dur* = evil; *bhiksha* = beg-
Durbhiksh—ging]—famine, scarcity
Durbhiksha—(*akāl*).
Durgā aṣṭāmī—the 8th light half of Chait—
sacred to Durgā.

- Durgauno—[*gaunā*]*—*the bringing home of the bride to her husband's house. Kum'un.
- Durkhi—(*dulkhī*)*—*a sort of grasshopper very destructive to young indigo, tobacco, mustard, and wheat. Duāb.
- Durmach— } [acc. to Platts Skt. *dara*, *mushti*]
 Durmat— } *—*a rammer used for consolidat-
 Durmis— } ing road metal, etc.
- Dusāhā— } [*do-sākh* = crop]*—*land which bears
 Dusāhā— } two crops in the year (dofaṣṭi).
- Dūsar—[*dūsa* = second]*—*the second plough-
 ing of a field (dochās).
- Dusartā—[*dūsar*]*—*the second return of the bride
 to her husband's house. Rohilkhand (gaunā).
- Duthan—*a* wife. Kumaun (jorū).

E

Ehāṭah—see ahāṭah.

Ēkādasā— } [Skt. *Ēkādashā*]*—*the eleventh day
 Ēkādashā— } after a death: on that day the
 personal property of the deceased and other pre-
 sents are given to the Mahābrahman who con-
 ducted the funeral ceremonies.

Ēkādashī— } [Skt. *Ēkādashī*]*—*the 11th day
 Ēkādashī— } of the lunar fortnight observed
 with various ceremonies. The most usual names

of the various sacred 11ths are as follows:—
 The 11th of the dark half of Chait (*badi*) is *pāpmochani* *Ēkādashī* [Skt. *pāpmochana* = liberating from sin]. Its observance takes away a man's sins. The 11th light half of Chait (*sudi*) is *kāmadā* [Skt. *kāma* = desire; *dā* = granting]. Its observance gives sons and takes away sin. Widows worship Vishnu and offer grain, fruit, and flowers to the deity either in a temple or to a *sālagrām* stone in their own home. The 11th dark half of Baisākh (*badi*) is *Barāthini*, *Barothini* [Skt. *varāthini* = wearing defensive armour]. It is commonly observed by widows like the *Kāmadā* and gives eternal happiness in heaven. The 11th bright half of Baisākh (*sudi*) is *Mohini* [Skt. *moha* = infatuation]. Its observance frees a man from the love of this world. It is seldom observed except by those who having suffered much in this life are desirous of obtaining a better position at their next birth. The 11th dark half of Jēth (*badi*) is *Aparā* or super-excellent. Its observance gives the best results in this world and the next. The 11th of the light half of Jēth (*sudi*) is *Nirjalā* [*nir* = privative; *jala* = water]. Even water should not be drunk by the pious on this day. The observance of this gives the benefits of all the other *Ēkādashis* put together. The 11th dark half of Āsārh (*badi*) is *Yogini* [Skt. *yoga* = conjunction]. Its observance takes away sin. The 11th of the light half of Āsārh (*sudi*) is *Hari Shayani* [*Hari* = a title of Vishnu; *shayana* = sleeping]. This is the day on which Vishnu retires to rest for his four months' sleep during the rainy season. The 11th dark half of Sāvan (*badi*) is *Kāmikā* [desired or wished for]. It confers general prosperity. It is a day of rest and one of the

days on which cattle are not worked (*ajotā*). The 11th light half of Sāvan is *Putradā* [*putra* = son *dā* = giving]. Its observance gives sons. The 11th dark half of Bhādon (*badi*) is *Ajā* or *Ajāmbikā* [*a* privative; *jan* = to produce]. Its observance takes away sin. The 11th light half of Bhādon (*sudi*) is *Pariartini* = moving round, *padmā* = lotus or *vāmanā* = dwarfish. Its observance gives final emancipation, i.e., frees a man from the troubles of transmigration. The 11th dark half of Kuār is *Indirā*. Its observance takes away sins. The 11th light half of Kuār (*sudi*) is *Pashānkushā* or *Pāpānkushā* = the elephant goad of sin. Its observance drives away sin. The 11th dark half of Kārtik is *Rāmā* sacred to Rāma and Lakshmi. The 11th light half of Kārtik is *Prabodhini* or *Haribodhini* [*bodhini* = awaking] when Vishnu wakes after his four months' sleep. The 11th dark half of Aghan is *Utpatti* or *Utpannā* [Skt. *utpad* = to arise]. This is considered the most sacred of the *Ēkādashis*, and is said to have been produced from Krishna's body. The *Ēkādashī* fast generally begins and ends with it. The 11th light half of Aghan (*sudi*) is *Mokshadā* or giver of emancipation. It relieves the soul from transmigration. The 11th dark half of Pūs is *Saphalā* [*sa* = with; *phala* = fruit]. It grants a man's desires. The 11th of the light half of Pūs (*sudi*) is *Putradā* [*putra* = son; *dā* = giving] or *Bhojini* = eating. Its observance gives sons. The 11th dark half of Māgh (*badi*) is *Shattilā* [*shata* = 100; *tila* = sesamum]. Its observance gives prosperity. Sesamum should be distributed to Brahmans on this day. The 11th light half of Māgh (*sudi*) is *Jayā* = victory. By the observance of this day a man does not turn into an evil spirit after his death. The 11th dark half of Phāgun (*badi*) is *Vijayā* [*vi* = intensive; *jaya* = victory]. It was by the observance of this day that Rāma Chandra conquered Ravana. The 11th light half of Phāgun (*sudi*) is *Amalaki* or *Ānolā* *Ēkādashī* when the *Ānolā* tree—emblic myrobalan—is worshipped.

Ēkahrā—[*ék* = one] (*ékéhrā*)—(1) of cattle—lean, that will not fatten; (2) of cloth—without a lining, not double.

Ēkauñj—[*éka-ja* = born alone] (*ékauti*, *ékvañj*, *ikauñj*)—a woman who has only one child.

Ēkbaddhi—[*ék-bādh* = *mūñj* rope]*—*of the net of a bed, woven of only one string (*chārpāl*).

Ēkbāh— } [*ék-bāhnā* = to plough] (*bānā*, *ék-*
 Ēkbāhā— } *chās karnā*, *eksiri jot lēnā*, *khurēl karnā*, *śino*)*—*the first or a single ploughing of a field. West districts.

Ēkbārā—[*ék-bārā*, Skt. *vāra* = time]*—*liquor once distilled, contrasted with *dobārā* = double distilled.

Ēk chās karnā—see *ék bāh*.

Ēkēhrā—see *ékahrā*.

Ēkfardā— } [*ék-fard* = a single thing, a unit;
 Ēkfaṣṭi— } [*fusi* = crop] (*fard*, *fardoi*)*—*lands
 cropped only once in the year; opposed to
dofaṣṭi (qv)—see *fard*.

Ēkjaddi—[*ék*, Arabic *jadd* = an ancestor]*—*a person descended from a common ancestor; National

rarely includes any but males descended from males, who alone are usually entitled to inherit. It is thus equivalent to agnate, except that it does not include females.

Ekkā—[*ék*, Skt. *éka* = one] (*ikkā*)—a two-wheeled trap driven with a single pony. Many of the terms used to designate its parts are the same as those in the two-wheeled ox carriage (*bahī* qv.) Among the special terms are—the wide spokes of the wheel, *arāi*; the smaller spokes, *sarāi*; the small wheel pegs, *chorkillī* in Rohilkhand; the twine net at the bottom, *bunārā*; the ropes supporting the awning, *hatthā*, *hath-vānsā*; the hind posts—when of iron, *tān*, *chhabisā*—of wood, *ṭaṭṭī*, *mañjhā*; the hemp washer of the wheel, *khāndan*; the iron bands connecting the pieces outside the wheel with the body, *og*, *akurī*—in Rohilkhand, *kāntā*; the leather dashboard over the wheel, *paṭrā*, *paṭrī*; the cushion at the top to keep off the sun, *gaddā*, *gaddālā*; the brass ring on the axle *sām*, *sāma*; the pointed ends of the lower shafts, *pichhauṇḍiyā*; the straps which support the net, *sāngī kī nārī*, *sāngī kī nārī*; the curved bamboo shafts, *ṭāngā*; the strap fastening the body to the axle, *chhātī kī nārī*, *kach kī nārī*, *chaukī nārī*; the net, *jālā*; the driver's seat, *āsan*; the piece of wood which joins the upper and lower shafts, *guriyā*, *nasairī*; similar leather straps, *pankhī*; the stuffed part of the saddle *khogir*; the saddle pad, *gaddī*; the rein rings, *raskarī*; the leather surcingle going over the saddle, *pushttang*, *pushtang*; the belly band, *tang*; the reins, *rās*; the traces, *jot*; the straps which fasten the shafts to the saddle, *nāgal*, *nāglā*; the wooden side supports of the saddle, *gāinchī*.

Ēklā—[*ék* = one]—small round beams (balli).

Ēkmuth—[*ék* = one; *muthī*, Skt. *mushī*]—

Ēkmuth—(1) wholesale dealings as contrasted with *phuṭkar*; (2) a technical phrase in gambling for a handful of cowries (*kaurī*).

Ēkpaliyā—[*ék* = one; *palā* = space] (*palā*)

Ēkpallā—[*nī*, *parchhā*, *parchhati*, *parchhī*]—a thatch which rests on only one wall (*chhat*).

Ēkpaṭṭā—[*ék* = one; *paṭṭā* = a breadth of cloth]—a sheet made of one breadth of cloth—cf. *ḍērhpattā*, *dopattā*.

Ēkri—[*ék* = one]—of the netting of a bed—when woven of one string (*chārpāl*).

Ēksiri Jot lenā—[*ék* = one? Skt. *sira* = a plough]—to plough a field once, or the first time. Rohilkhand (*ēkbāh*).

Ēktā—[*ék* = one; *sthā* = to stand]—a boat intended to carry only one person (*nāo*).

Ēktanāb—[*ék* = one; *tānnā* = to extend]—the fields furthest from the village site. East Oudh (*barhā*).

Ēkvāl—[*ék* = one; *bahnā* = to flow]—the irrigation channel along the sides of a field from which strips of only half the breadth of those watered from the central channel are irrigated. East districts.

Ēkvanj—see *ēkauñj*.

Ēlak—a fine flour sieve. Upper Duāb (*ailak*).

Ēnch—see *īnch*.

Ēnchā—[*ainchnā* = to gripe]—gripes in cattle (*ainchā*).

Ēṇḍuā—[acc. to Platts Skt. *piṇḍa* = a lump]
Ēṇḍul—{ —a pad to support water-pots, etc.,
Ēṇḍvā—{ on a woman's head (*īṇḍhuā*).
Ēṇḍvi—{

Ērā—[*ērāphēr* = exchange, interchange] (*vērā*)—mixed gram and barley. Agra.

Ērī—[Skt. *anṛī* = the foot]—the heel; the pad under the heel in a shoe (*jūtā*).

F

Fajar—[Arabic *fajar* = to cleave] (*angut*, *angutāh*, *angutē*, *anguthān*, *anmunāh*, *anmun-dāh*, *bēhnē*, *bhīnsār*, *bhor*, *bhorahrē*, *bhumrā*, *bhurārī rāt*, *bihān*, *dohatā*, *dohatahī*, *dothain*, *gajardam*, *jhunjharkā*, *jīngar*, *parbhāt*, *pilī phatē*, *prabhāt*, *prat*, *rākhasī bēlā*, *ratgarāh*, *rātgarahē*, *sakārā*, *saunḱērē*, *savērē*, *sūraj nikāsī*, *sūraj niksi*, *sūraj ugae*, *taṭkā*, *udae*, *uday*, *ujālā*, *ujjīdālā*)—morning.

Fālīz—a melon field.

Farākhī—[Pers. *farākh* = open]—a horse girth.

Farash—[Arabic *farsh* = spreading]—a floor cloth.

Farashī—[*farash*]—a kind of tobacco pipe (*huggah*) with a broad stand.

Fard—{ [Arabic *fard* = a unit]—(1) lands

Fardā—{ bearing only one crop in the year—

Fardai—{ Oudh (*ēkfasil*); (2) fields furthest from the village site—East Oudh (*barhā*); (3) a double sheet (*dopattā*).

Farghul—

Farghul—{ [Pers. *farghul* = a mantle]—(1) a

Fargol—{ stuffed coat worn by infants in

Fargolā—{ winter; (2) a large cap (*ṭopī*).

Fargul—

Fargulā—

Faridī—(*bharthā*, *jāldvan*, *jharthā*, *sinnī*)—the ceremony at the first boiling of the sugarcane juice in the Upper Duāb. A drink of juice is distributed to the friends present. The name is taken from *Shaikh Farid*, the famous saint of Pākpatan, in the present district of Montgomery, Panjāb. He flourished from 1173 to 1264 A.D. He is also known as *Shakkarganj* or *Ganj Shakkar*, from his reputed power of turning stone into sugar. *Man mēn Shaikh Farid baghal mēn īntēn* = meditating on Shaikh Farid and carrying about bricks under his arm—conduct not consistent with professions. Ibbetson (*Punjab Ethnography*, 115) says—"he was a thrifty saint, and for the last 30 years of his life nourished himself by holding to his stomach wooden cakes and fruits when he felt hungry."

Fāriḡh khatānā—[see *fāriḡh khatī*] (*chhikāī*)—the fee payable for writing a receipt in full for rent, etc.

Fāriḡh khatī—[Arabic *fāriḡh* = fixed; *khatī* = a letter] (*bēdāqī*, *bharautī*, *bharpāi*, *chhor chhit-thī*, *farkhatī*)—a release in full for a debt, demand for rent, etc.

Fāriḡh khatī—see *fāriḡh khatī*.

Farmā—{ [corr. of English *form* or ? *frame*]

Farmah—{ —(1) a shoemaker's last (*mochī*); (2) the cake cutting machine in an indigo factory (*nīl kī kothī*); (3) a proofsheets, —half a sheet in a lithographic press.

Farsh—see *farash*.

Farshī—see *farashī*.

Faşl—[Arabic *faşl* = to divide]—(1) one of the two annual crops *faşl rabi*, *faşl kharif* (qqv.); (2) a certain crop on the ground; (3) rice when it has reached its full height. Basti.

Faşlânâ—[*faşl*]—dues at harvest; wages in kind paid to labourers at harvest time.

Fatîlâ—} [Arabic *fatîl* = twisted]—a wick,
Fatîlah—} —match, fuze.

Fatîll—[*fatîlâ*]—a small platter used by Muham-madans.

Fatîlsoz—[*fatîlâ*, *soz* = burning]—a metal lamp

Fatof—} [Arabic *fatûh* = pickings]—a coat

Fatûhl—} with half sleeves like the *nîmâstîn* (qv.)

Faulâd—[Pers. *paulâd*, *polâd*] (*ispât*, *pakkâ lohâ*)—steel: country steel is *khêrî*. *Bêjhar ki rofî ko pêt faulâdî chahiye* = you want a stomach of steel to digest barley bread—o *dura messorum ilia*. Horace Epod. III, 4.

Filpâya—[corr. into *pilpâya*]—lit. elephant's foot: a stand or support for anything; a pillar; elephantiasis in men and animals.

Firanî—} [*phirni*]—milk and ground rice boil-
Firnî—} ed together, *firni fâlûdah êk bhâo nahîn hotê* = rice milk and crisp pastry do not sell at the same rate.

Firozâ—} [Pers. *fîroz*, *piroz* = victorious]—a
Firozah—} turquoise (nag).

Firqah—a sect: used specially for a subdivision of the Faqir caste—cf. *âl*, *giroh*, *got*, *pâl*, *thâmbâ*.

G

Gabaujhâ—} [*gâbhâ* = a leaf in the bud]—the
Gabhaujhâ—} stage at which the ears form in rice. Rohilkhand.

Gabaunâ—} rinderpest in cattle. Lucknow
Gabaunâ—} (chêchak).

Gabbhâ—see *gâbh*.

Gabdû—[Skt. *garbha-rûpa*]—a little child.

Gâbh—} [Skt. *garbha*, *garbhini* = pregnant]

Gâbhâ—} (*gabbhâ*)—(1) (*gyâbh*) pregnancy;
(2) the soft shoots in cereals or in trees like plantains, etc.; (3) old stuffed cotton in a quilt (*nâmâ*).

Gabhâ—[*gâbh*]—unripe crops.

Gâbhâ ânâ—[*gâbh*]—a phrase used of young cereals appearing above ground. Upper Duâb (sûl nazar ânâ).

Gabhân—[? corr. of *gauhân*]—the outer belt of fields in a village. Kumaon (barhâ).

Gâbhîn—[Skt. *garbhini*] (*gyâbhan*)—pregnant, of animals.

Gabhuâr—[see *gabdu*]—a boy (chhokrâ).

Gabod—} see *gabdu*.

Gabûd—} see *gabdu*.

Gabûdâ—[*gabdu*]—the unripe cob of maize. Rohilkhand (gûl).

Gâchh—[Skt. *gachcha*]—a tree; *gâchh pê kâthal*, *mûchh pê tél* = the jack fruit is on the tree and he has his moustache oiled already! (natives oil their moustaches when eating jack fruit to prevent the gum sticking). "Counting your chickens before they are hatched."

Gâchhi—[*gâchh*]—a grove of trees. East districts (bâgh).

Gâchhi—[Platts? Skt. *kaksha* = side, flank]

(*bakhrâ*, *gaddi*, *okhrâ*, *urtak*)—pads used with draught animals—cf. *chhai*, *gûhrâ*.

Gâd—(1) mud; anything that settles in a fluid;
(2) native made unboiled indigo (nîf).

Gadâ—[Skt. *gaddâ*] (*gadka*)—a club.

Gadâ—[*gâdnâ* = to press down]—(1) half ripe—of crops. East districts; (2) (*gadgadê*, *korê*) the ear of maize roasted. Lower Duâb and Bundelkhand.

Gadâharâ—[? *ganâdâ* qv.]—the receptacle for sugarcane before it is cut up for the milk. West districts (kolhû).

Gadahbêlâ—

Gadahbêr—} evening (*shâm*).

Gadahbêriyâ—}

Gadahilâ—an insect which attacks young pulse, etc. (gindar).

Gadailâ—[*gaddâ*]—a cushion or pad, such as that on the top of the pony cart to keep off the sun (*ekkâ*)

Gadam—flour, meal—Sunâr's slang (*âtâ*).

Gâdar—[? Skt. *gal*; Hind. *girnâ* = to fall]—an ox that sits down at work (*galiyâ*).

Gâdar—} [Skt. *gaddârikâ* or acc. to others from
Gâdar—} Skt. *gândhârâ*—Kandahâr]—a sheep (*bhêr*).

Gadârâ—[Skt. *gadâ* = a mace]—a small pick-axe with a straight handle.

Gadâriyâ—[*gâdariyâ* denoting possession] (*garâ-riyâ*)—a shepherd, a blanket weaver. He uses a simple loom less elaborate than the weaver's *kargah* (qv.). As the blanket is woven it is wound off on a stick *lapêtan*: *qhêrâ*, *qhîriyâ* is an instrument consisting of cross sticks with an upright axle from the point of juncture on which the wool is twisted into thread. The *ahârî* or in parts of Oudh *okhar* is the beam to which the web is fastened at the side opposite to the weaver. The *bênv*, *bêun*, *kûnch*, *biyâi* is a wooden implement passed between the threads of the web to drive tight each thread of the woof. The *bai* are moveable sticks placed at intervals to keep the threads of the woof separate. The *chapnî* is the heddles or the part of the machine for alternately raising and depressing the threads of the web.

Gadâsî—see *gañdâs*.

Gadaurâ—a small leaf basket with high sides for holding cooked provisions (*daunâ*).

Gaddâ—[Skt. *gâdh* = to string or heap together]—(1) a cushion; a mattress; (2) a clod (*qhêfâ*).

Gaddar—[*gâdnâ* = to heap together]—crops about to ripen; half ripe crops. Duâb (arvan).

Gaddî—[*gaddâ*]—(1) a cushion; an elephant's pad;
(2) the seat of office or dignity; (3) a liquor shop.

Gaddî—[cf. *gâthri*]—(1) a sheaf, a bundle of grass;
(2) ten quires of paper.

Gadêlâ—[*gaddî*]—(1) a cushion, an elephant's pad;
(2) a large spade.

Gadêll—[*gaddâ*]—a small spade. Oudh.

Gadêlo—[Skt. *gadâ*]—the beam to which the yoke is tied in the Persian wheel (*arhat*).

Gadgadâ—} [*gâdnâ* = to press together]—the
Gadgadê—} ear of maize roasted. Lower Duâb and Bundelkhand (*gadâ*).

Gadhâ—[lit. "the roarer." Skt. *gardabha*; rt. *gard* = to roar]—a male ass or donkey. The female is *gadhi*: the foal *rênqâ*, *rênâ*; a mule

khachchar. The ass is Sitala's animal (*Sitalā kī savārī*); hence the bridegroom is made to mount on an ass just as the marriage procession starts.

*Parāb sē gadhā urā : ṭhāṭh pē kē singh ;
Tarājū lēkē taul diyā to maṭṭhā nau gay.*

[A donkey flew from the East; his horn on his hump: he took a scales and weighed, and lo! nine yards of butter-milk—from the native Book of Nonsense].

*Jo gadhā jītē saṅgrām,
Tāzī ko kyūn kharchēn dām.*

[If the ass could conquer in the fight, why would any one spend money on an Arab?]

Kyā Kābul mēn gadhē nahīn hotē haiṅ ? = are there no asses in Kābul?—taking coals to New-Castle. *Irāqī par zor na chālā, gadhē kē kān ainhē* = He could not master the Arab, but he is brave enough to pull the ass by the ears! *gadhē ko zā afrān dī, ūs nē kahā—mērī ānkh phorī* = some one gave an ass saffron, and he said my eyes are bursting! = throwing pearls before swine. *Gadhōn sē hal chālē to bail kadhē ko bisāhēn ?* = If asses would pull the plough who would buy oxen? *gadhē ko pūrī aur ḥalvā* = cakes and sweets for an ass! pearls before swine.

Gadhālo—[Skt. *gādh* = to heap together]—a large bundle of sugarcane. Kumaun (phāṇḍī).

Gadhar—[Skt. *gadā*]—the driving pole and driver's seat of the Persian wheel. Upper Duāb (arhaṭ).

Gadhēlā—an insect which attacks young pulse, etc. (gīndar).

Gadhī—[*gadhā*]—a female ass. *Jī lagē gadhī sē to parī kyā chīz* = what is a fairy to a man in love with a she-ass?

Gadhī kā chhappar—a thatch for a she-ass: a thatch resting on two walls with a ridge pole (dopallā).

Gadhīo—[Skt. *gādh* = to pile together]—a full bundle of cut crops—Kumaun.

Gādī—a cart—see *gārī*.

Gādīh—a grub which attacks young wheat and barley. North Rohilkhand.

Gadhā—[Skt. *gadā*]—a small club or stick.

Gad kī lakrī—a piece of wood out of a crow's nest; said to have magical power.

Gadrā—[*gaddar*]—crops about to ripen, half ripe. Duāb (arvan).

Gāē—[Skt. *gāu*, *gaiyā*]—a cow. For various technical terms applied to cows see *bahlā*, *bākhṛā*, *barsain*, *dhen*, *lān*, *purēbhā*.

Kaho Rāē gāē kī bātēn,—

Than pakṛat phatkārāt lātēn ;

Daliyā chār ēk bhus kē khāē ;

Gobar karan hār mēn jāē ;

Bajā dhār na khaṭkā rāi.

Māng khātē so bhī gai.

["Tell us, friend genealogist, about the cow you were presented with." "Well," replies he, "when you touch her teats to milk her, she lets fly kicks all round. She eats four baskets or so of chaff in the day. When she wants to dung she won't do it at home (where it would be of some value), but off she goes to the very outskirts of the village. You never hear the patter of the stream of her milk, nor the rattle of the

churn stick while butter is being made: and to end up, my chance of begging a drop of milk is gone too (because of course every one says "you have a cow of your own"). Useless cows are constantly given to Brahmans and such like, e.g., *Būkhī gāē pandit kē sir* = it is the old cow that falls to the Pandit.]

Ēk to dūng uṛā ;

Dūsrā dūāh mēn khwār ;

Tisrā jīngar mēn hīn—

Ēk khūns mēn khūnsē tīn.

[These are the three bad faults in a cow—(1) a long flank; (2) deficiency in milk; (3) her calves die—and one of these faults implies the other two.]

Mathurā kī bēlī, Gokul kī gāē.

Karm phūṭē to antē jāē.

[Mathura girls and Gokul cows, will never move while fate allows.]

Gāē dūsrā dhor : bhāins tīsrā thor.

[A cow after her second calf is old; a buffalo after her third calf is young—a play on *thorā* = a little and *thorā* = a buffalo between the time she has her first and third calves.]

Nitē khētī, dūsrē gāē ;

Jē nahīn dēkhē tēkar jāē.

[If a man does not see his field daily and his cow every second day, he will lose them both.]

Khīr bhojan, gāē dhan, ghar kulvāntī nār,

Chauthē pīṭh turāṅg kī svarg nishānī chār.

[Rice milk to eat, wealth in cows, a virtuous woman in the house and a horse to ride, are the four signs of Paradise.]

Gāē na bāchhī.

Nīnd avē āchhī.

[You sleep well when you are without cow or calf—free from the cares of the world.]

Gāē kā aur bēṭī kā—bārā nimānā dhan [a cow and a daughter are very simple creatures—you may dispose of them as you please.]

"A piece of tortoise shell or the wood from the socket of the flour-mill is hung round the neck of a milch cow to avert the evil eye: great too is the fear of an enemy bewitching a cow, and charms and incantations known only to men of the Ahir and Gadariya castes are resorted to; while at an eclipse the cow in calf is rubbed on the horns and belly with red ochre to ensure an unblemished offspring."

(Wright—Cawupur Memo., p. 105.)

Gāēcharāt—fees for herding cows.

Gāē ghāt—[*gaughāt*]—a drinking place for cows at a tank.

Gāglī—the esculent arum—(arum colocasia) (ghuiyān).

Gagrā—[corr. of *gagarā*, *gagarī*, Skt. *gargarī*]

Gagri—[] —a narrow-mouthed water-vessel made of brass, copper, or earthen ware (kalsā).

Gāhlagānā—[*gāhna*]—to be pressed—of sugarcane in a sugar mill. East districts (kolhū).

Gahāl—[*gāhā*]—the treading out of grain by cattle. Rohilkhand (dāēn.)

Gahan—[*gāhā*]—(1) a toothed grass harrow;

Gāhan—[] (2) (*ḍanāṇiōn*, *kaṇḍhār*, *pandah-nī*) a light ploughing of rice after flooding the ground. Upper Duāb: cf. *gāhna*.

GahīŇr—[cf. *ghēr*]—a herd of buffaloes; a large flock of sheep (*lahṇḍā*).

Gahnā—[Skt. *grahana* = seizing]—(1) jewellery (zēvār); (2) a usufructuary mortgage. Duāb (rahn).

Gahnā—[Skt. *gāh* = to move]—(1) (*bidahnī*, *Gāhnā*) *dohrānā*, *uṭhāvan*) a light ploughing to cover in the rice seed—Upper Duāb—(see *gahan*, *gāhan*); (2) to tread out grain—Upper Duāb and Rohilkhand.

Pair gahā jo rākhē pās.

Bin barsāē na pavē rās.

[If you keep your threshed corn unwinnowed, it will rain on it before you get the cleaned grain.]
Gahnai rakhnā—[*gahnā*]—to give anything in security for a loan. Bundelkhand (rahn).

Gahrā—[Skt. *grih* = holding]—a sheaf of corn; a bundle of fodder or thatching grass. Duāb, Rohilkhand (pūlā).

Gahvā—[Skt. *grahana* = seizing]—a jewel.
Gahvī—[Skt. *gama* = going]—a jeweller's pincers (sunār).

Gāl—cesses levied by the landlord on the tenant's share of the produce in division of crops—Central Duāb (sērahi).

Gail—[Skt. *gama* = going]—(1) a road or path. Central Duāb (lik, pagḍandī).

Tēlī kā bail, kyā jānē gail;

Khal khāē, lagē rahē ghānī sē.

[What does the oilman's ox know of the road? He eats oilcake and is kept stuck at the hollow of the mill]; (2) a bunch of fruit like plantains.

Gailahū—[*gail*]—a traveller, passer-by. Central Duāb.

Gailar—[*gail* (qv.) = in company with]—a child by a marriage in the *karāo* (qv.) [form: a stepson: see *kadhēlar*].

Gainā—see *gēnā*.

Gainchanī—[*gēhūn* = wheat, *chanā* = gram]—wheat and gram sown together (gochanī).

Gaintā—[*gaitā*]—a pick-axe.

Gair—(1) the pot in which mortar is mixed (rāj); (2) cultivation along the sides of a valley. Kumaun.

Gairā—[Skt. *grih* = holding—cf. *gahra*]—

Gairī—(1) a sheaf or bundle of thatching

Gairiyā—grass. West districts (pūlā); (2)

Gairyā—[Skt. *grih* = holding—cf. *gahra*]—

Gāj—[Skt. *garj* = to roar]—lightning or thunder.

In the West districts women when they hear thunder tie a string known as *gāj kā tágā* on their left wrists (bijulī).

Gāj—muddy scum such as that in which rice is planted.

Gaj—[corr. of *gaz*]—(1) a yard; (2) the thin spokes in a wheel as contrasted with *ārā* = the thick spokes (bahli, gārī).

Gajā—[*gāj* = muddy scum]—the early rice in

Gājā—Rohilkhand. In the hills this sowing begins in April or May, when the finer varieties only are sown, and the reaping takes place in September.

Gājar—[Skt. *garjara*]—the carrot (*Daucus carota*).

Gajar—[acc. to Platts *gēhūn-jai*]—wheat with a sprinkling of barley sown with it.

Gajarbhat—[*gajar*, *bhat* = boiled rice]—carrots boiled into a sort of pudding with rice and sugar.

Gajardam—very early in the morning (fajar).

Gajarrā—[*gājar*] (*gajrā*)—carrot leaves used for cattle fodder (gajraut).

Gajaurā—grain winnowed only once. Duāb (khajūrā).

Gajbāk—[*gaj* = elephant; *bānk* = a crooked implement] (*gajbānk*)—a stick for driving an elephant.

Gajbāndhan—[*gaj* = elephant; *bāndhnā* = to fasten]—a chain for tying up an elephant.

Gajbānk—see *gajbāk*.

Gajjar—[*gāj*] muddy, swampy, ground.

Gajrā—[*gājar*]—(1) carrot leaves (*gajarrā*); (2) a woman's ornament for the wrist. One variety consists of clusters of gold knots like blackberries strung on silk cord.

Gajraut—[*gājar*] (*gajarrā*, *gajrā*)—carrot leaves used as cattle fodder.

Gākār—[Skt. *angāraka* = hot charcoal]—cakes made of the arhar pulse mixed with other grain and cooked in hot ashes (angākār).

Gāl—[*lit.* the cheek, a mouthful]—the handful
Gālā—[*lit.* the cheek, a mouthful]—the handful of grain put into the flour mill at one time. West districts—see *chakki*.

Gālā—carded cotton, the flock of cotton; a cotton pod (ghēntī).

Galaichā—[corr. of Arabic *gālichah*]—(1) (*dulichā*, *galichā*) a mat made of cotton thread (qālin); (2) a grassy piece of ground; Kahlārs' slang.

Galēf—[Arabic *ghilāf*]—an outer sheet—see
Galēp—[*ghilāf*].

Galēfnā—[Arabic *ghilāf* = a cover]—a cook's word—to cover up something in a fold of paste and make it into balls.

Galāvaṭ—[*galnā* = to melt]—the coarsest kind of smoking tobacco (tambākū).

Galgāḍā—[*galā* = neck; *gārṇā* = to unite]—a rope tying the leg of a vicious or runaway animal to its neck—cf. *dhagnā*.

Gālḥ—[*gālā*]—a ball of carded cotton. West
Gālḥā—[*gālā*]—districts—see *dhuniyā*.

Gālḥī—[corr. of *galahī*]—the forepart of a boat: sometimes used to the East for the stern post (nāo).

Gāl—[prob. Skt. *gala* = throat]—(1) (*galiyārā*) a lane or narrow street. *Apnī galī mēn kuttā bhī shēr hotā hai* = the dog even is a tiger in his own lane: Scotticō—“a cock is crouse on his own midden.”

Kavvā kī dum mēn anār kī kalī

Kavvā phirē galī galī.

“Said of a fop—when the crow gets a pomegranate bud stuck on his tail he struts through the lanes].

(2) a narrow path or mountain pass. Hill districts.

Galiyā—[Skt. *gal*, Hind. *girnā* = to fall] (*gādar*, *gariyār*, *giriya*, *girrā*, *kūnchar*, *paruā*)—a lazy ox, one that lies down at its work.

Galiyā—[*galnā* = to melt]—of weather—rainless, with little rain.

Sāvan galiyā kyā karē, jo Bhāḍon baliyā hotē;
Bhūlā kisān Kārtik māngē mēh.

[What harm does a rainless Sāvan do if there be good rain in Bhāḍon. He is a foolish husbandman who asks for rain in Kārtik]—also see *bādar*.

Gāiyānā—[*galā* = the throat]—to force food or medicine down an animal's throat.

Galiyārā—see *gāl*.

Galjānā—[*galnā* = to melt]—(*qūbjānā*) to become irrecoverable—of a debt.

Galkhor—[*galā* = neck]—a head rope for a horse (agār).

Gallā—[corr. of Pers. *gholak*]—a money box (golak).

Galla—[Pers. *galah*, *gallah*]—a flock of sheep—see *bhēr*.

Galnā—[Skt. *gal* = to fall] (*piḡlānā*, *piḡhlānā*)—to be melted: when jewellery is mortgaged for a certain period at much less than its value, and if not redeemed with interest at the end of that time, becomes the property of the lender, the phrase *galjānā* is used.

Galsuā—[*galā* = the neck or throat]—throat inflammation with cough in cattle (*paliyā*).

Galvā— } [*galā* = the neck]—(1) the feeding
Galuā— } channel or piece of wood in the upper
stone of the flour mill through which the axle
passes (*chakkī*); (2) a large coarsely made
circular basket in which bullocks are fed. Oudh
(*khānchā*).

Galyon—[*galā* = the neck]—a rope for tying cattle. Kumaun (*paghā*).

Gambhīr—[Skt. *gambhīra*]—rich—of soil (*moṭī*).

Gānā—[cf. *gāhnā*]—a heavy wooden rake for collecting weeds and softening the surface of a field baked hard by the sun after rain or irrigation. Bundelkhand (*kilvāt*).

Ganārā—the millet (*panicum miliaceum*). Hill districts (*sānvān*).

Gāṇḍā— } [acc. to Platts Skt. *gaṇḍaka* = having
Gāṇḍā— } knots: others connect it with Skt.

khaṇḍa = broken or *guḍa* = treacle]—sugarcane ripe for cutting (*lkh*).

Bhākhē ko bē, aghāyē ko gāṇḍā;
Tis par khāē mūli ka khāṇḍā.

[For a hungry man the wild jujubes, for a full man sugarcane: and on the top of that eat pieces of radish.]

Gaṇḍā—[see *gaṇḍā*]—a set of four: of pice, cowries, etc.

Gandaiā—[Skt. *ganḍha* = smell, *āla* = place]—a foul-smelling insect which attacks young pulse, etc. (*gindar*).

Gāṇḍal— } [Skt. *gaṇḍa* = joint]—(1) the tall
Gāṇḍar— } grass (*andropogon muricatum*)

used for thatching, etc.: the roots are *khaskhas* used for making wind screens (*ṭaṭṭī*); (2) the stalk of the radish or mustard: young mustard.

Gaṇḍaro—[Skt. *gaṇḍa* = joint] (*gaṇḍēr*)—the axle of the well pulley. Duāb.

Gaṇḍās— } [Skt. *gaṇḍa* = a joint, *āsi* = sword]
Gaṇḍāsā— } (*gaṇḍāsi*, *gaṇḍāśā*, *gaṇḍāsi*, *gaṇḍās*,
Gaṇḍāsi— } *gaṇḍāśā*, *gaṇḍāsi*, *gaṇḍās*, *gaṇḍāsi*,
gaṇḍāsi, *gaṇḍāsi*)—an instrument for cutting up fodder. In the Benares division, when fastened to the staff (*lāṭhī*) carried by the village watchman (*gorait*), it makes a formidable weapon. In Kumaun the sickle (*daṭṭulā*) is used for the same purpose. The *aīrḥā* of Bundelkhand is used to cut sugarcane fodder, etc.; and the *surayā* to cut brushwood. The blade is *gaṇḍās*, *gaṇḍās*; the broad wooden back to the blade to give it weight is to the west *jārā*; in Farrukhabad *jaurā*; to the East *jālī*. The handle is usually *bēnt*, *bēntā*, *bīntā*, *bīṭā*, *bēḷā*; Kumaun *bīn*; to the East *mūth*, *mūthī*, *mūṭhiyā*, *dastā*. The knob at the end of the handle is *gānth*, *gānthā*, *mūṭhiyā*. The end of the handle is in Rohilkhand *chūri*, *chūrā*. The

spike which goes into the handle is to the East *khur*, *khurā*, *khurī*, *nār*: in other places *qānḍī*, *qānri*.

Gaṇḍāvan—[Skt. *gaṇḍa*]—the rope used for tying oxen when treading out grain. Bundelkhand (*dāēn*).

Gaṇḍēl—[*gaṇḍā*] (*gaṇḍērī*)—(1) a small piece of sugarcane for chewing. West districts (*gullā*); (2) (*aṅḡārī*, *aṅḡariyā*, *gaḍilī*, *garērī*, *gēn*, *gēnri*, *ginnī*, *iṅḡariyā*) pieces of sugarcane cut up for the mill.

Gaṇḍēr—see *gaṇḍaro*.

Gaṇḍērt—see *gaṇḍēl*.

Gaṇḍhī— } [Skt. *gandha* = smell]—the offen-
Gaṇḍhiyā— } sive flying bug of the rains: a
Gaṇḍhukī— } green fly destructive to rice,
millets, and young pulse—cf. *gindar*.

Gaṇḍīl— } [*gaṇḍā*]—(1) sugarcane cut up in
Gaṇḍīll— } pieces for the mill (*gaḍēlī*); (2) the
wedge fixing the beam of the plough into the
body. Bundelkhand (*haḷ*).

Gaṇḍkaṭ— } [*gaṇḍā* = sugarcane; *kāṭnā* = to
Gaṇḍkaṭā— } cut] (*gaṇḍkaṭā*, *gēnrvāh*, *khān-
diyā*, *mūṭhā*, *mūṭhiyā*)—the man who cuts
the sugarcane into lengths for the mill (*kol-
hū*).

Gaṇḍlā— } [*gaṇḍā* = sugarcane; *āla* = place]
Gaṇḍlā— } (*gaḍḍahārā*, *gaṇḍarvāḷā*, *gaṇḍ-
vāḷā*, *gāṇḍā*, *gaṇḍāḷā*, *gaṇḍriyālā*,
Gaṇḍrārā— } *garērā*, *gaṇḍinnā*, *gēnṛiyār*, *gēnṛiyārī*, *kuṇḍvārā*)
—the receptacle for the sugarcane before it is
chopped up for the mill (*kolhū*).

Gaṇḍā— } see *gaṇḍās*.

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Gaṇḍā— } see *gaṇḍās*.

bridegroom before leaving with the bride seizes the hem of the garments of the old women of her family and demands money (ānchar dharuā).

Gaŭthulā—[gāŭth]—a tree with knots.

Gāŭv—[Skt. grāma] (nath)—a village. *Nām mērā gāŭv tērā* = the village is yours, but I have the name of it.

Gaŭvadh—[gāŭv] (gavaṇḍāḍārī)—a peculiar tenure in the east of Ghazipur of which the normal form is the grant at a fixed rent of a whole village or a definite tract in a village to a colony of Brahmans. Where this state of things can be inferred to have existed at the permanent settlement, the tenure is proprietary. In other cases its precise definition and legal quality are rather doubtful.

Gaŭvān dēotā—} the local village god, wor-
Gaŭvān dēbī—} shipped at a shrine known
as *aṣṭhān, sthān, thān* (dihvār, pathvār).

Gaŭvār—[gāŭv]—a rustic: *gaŭvār goṇ ká gār* = the poor is a friend only to serve his own purpose.

Gaŭvārī—[gāŭv]—rustic: the rural dialect.

Gāŭv dēotā—} gaŭvān dēotā.

Gāŭv dēbī—} gaŭvān dēotā.

Gāŭvhai—[gāŭv] (dēohārī, dēohariyā)—properly harvest offerings to the village gods; sometimes applied to presents at weddings, etc., and other perquisites claimed by the village menials.

Gāŭvkāmā—[kām = work]—the village menial or drudge (bēgār). Central Duāb.

Gāŭvkharā—} [kharā = expenses] (dhālā,
Gāŭvkharā—} malbā) = the general village expenses which are paid by the sharers in a coparcenary village in proportion to their shares: they usually include expenses for entertaining guests or beggars, the repairs of the general village meeting place (*chaupāl*), and so on.

Gapsā—[Skt. *kapiśa* = ape-coloured, brown]—a variety of brown coloured clay soil (*kapsā*).

Gār—[gāday]—a sheep. Rohilkhand (bhēr).

Gār—} [Skt. *garta*]—(1) a pit or hole; (2) the
Gārā—} excavation for sinking a masonry well (dhalā); (3) low lands from which the water escapes rapidly. Upper Duāb—Rohilkhand; (4) the outer belt of field in a village. Kumaun (barhā).

Gārā—Thick coarse cotton cloth (gārāh).

Gārā—(*goṇḍā*)—moist clay worked up to serve for mortar, brick making, etc.

Gārā—[cf. *gahrā, gairā*]—a sheaf or bundle of thatching grass. Duāb and Rohilkhand (pūlā).

Garāi—[guā]—the occupation of a grazier.—Mathura.

Garai—[Skt. *gaḍḍuka* = a water jar]—a metal vessel like a *loṭā*, with a spout (gēruā).

Garai—[gārā = to bury]—fees for burying the dead.

Garaṇḍ—[Skt. *garāṇḍ*]—the mud stand for the lower grindstone.

Garaṇḍ—[Skt. *garāṇḍ*]—the axle of the well pulley. West districts (akhautā).

Garānī—[Pers. *garān*] (*girānī*)—dearth, scarcity (akāl).

Garāo—[cf. *gairā, gahrā*]—a sheaf, a bundle of thatching grass. Rohilkhand (pūlā).

Garāo—[gārā]—the space fenced in to retain the flour as it falls from the grindstone. (chakkī).

Garāo—[gāṇḍā]—the instrument for cutting fodder.

Gararā—} [cf. *garḡarā*] (*gurkhā, gurkhai*,
Gararā—} *suṅkā*)—pleuro-pneumonia in cattle. Bundelkhand.

Garārā—[gārā] (*garīyārā*)—a cart track. Central Duāb (Ik).

Gārārī—the well pulley, or axle (charkh).

Garariyā—see *gaḍariyā*.

Garāsī—see *gaṇḍās*.

Garauṅkhā—[gālā = neck]—a neck-ring—Sun-ārs' slang.

Garautī—} a light easily pulverized soil found in
Garāvā—} the uplands. Bundelkhand.

Garāvārī—[? *gārā* = to bury] (*garīdvarī, garvā*)—a wooden cylinder sunk in the ground to keep up the sides of a clay well. Central Duāb (koṭhī).

Gard—} (1) dust; (2) presents made to the bride
Gardā—} by the elder brother of the bridegroom. Rohilkhand (gurēthab).

Gardani—[Pers. *gardan* = the neck]—body clothes for a horse.

Gardānnā—[Pers. *gardān* = turning]—to finish the top of a wall, a mason's phrase.

Gardēvi—[gār = a river]—water sprites. "The most malignant are those which represent persons who have met their death from suicide, violence, or accident. These, wherever they die, haunt the scene of their death, and terrify the passers-by, sometimes even following them and taking possession of their houses." (Atkinson—*Himalayan Gazetteer*, Vol. II. 832.)

Gardkhorā—[gard = dust, Pers. *khordan* = to eat]—the screen at the back of the ox cart (bahli).

Gardūā—Rheumatic fever in cattle. Unao-Oudh; see *ghaṭērēvān*.

Garērī—[gāṇḍā]—pieces of sugarcane cut up for the mill (gāṇḍērī).

Gargarā—[gargar = onomatopoeic; the gurgling sound made in smoking the water-pipe]—the stem of the water-pipe (huqqā).

Gargarāsāz—[gargarā, sāz; Pers. *sākhān* = to make]—a pipestem maker. He uses a kind of lathe of which *addā* is the bed; *baṭṭā*, a spike fixed on this which holds the stem as it is being turned; *khātā*, the spike which holds the other end of the stem; on this is fixed an iron spike, *killī*; *addī*, the piece of iron which keeps the stem in its place when it is being turned; *baglī*, a piece of wood in which the stem is fixed while being bored.

Gargavā—a kind of grass which chokes rice. Buffaloes eat it, but other cattle refuse it.

Gargoī—the sugar boiling house. Upper Duāb (kolhvār).

Gārḥ—[? Skt. *gāḍha* = firm]—a weaver's loom (kargah).

Garḥ—} [Skt. *garta*]—(1) a pit, a ravine (khāl);
Garhā—} (2) an under-ground pit for storing grain (khāt); (3) low lands liable to flooding.

Gārḥā—[Skt. *gāḍhā*]—thick coarse cotton cloth.

Garḥāī—[gārā = to penetrate]—fees or wages given to a carpenter or goldsmith. *Soṇē sē garḥāī mahṅī* = the making of the jewel was more than the price of the jewel.

Garḥaiyā—} [garhā] (*garhiyā*)—a small tank or
Garḥī—} pond (tāl).

Garḥī—[Skt. *gaḥa* = a fence]—a small fort or fortified house.

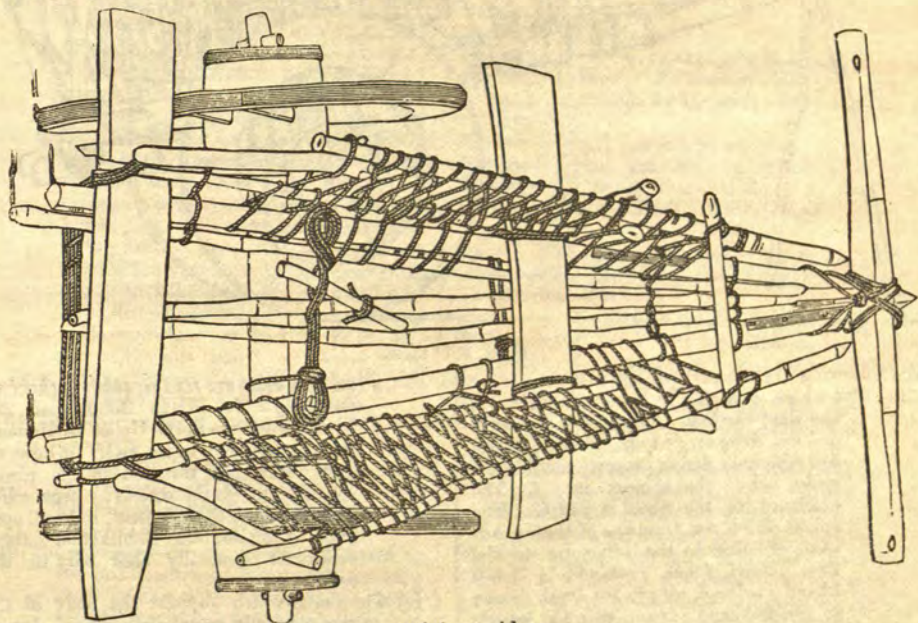
Gārhī—[Skt. *gādha*]-rich, deep—of soil. West districts (moṭī).

Garhiyā—see garhaiyā.

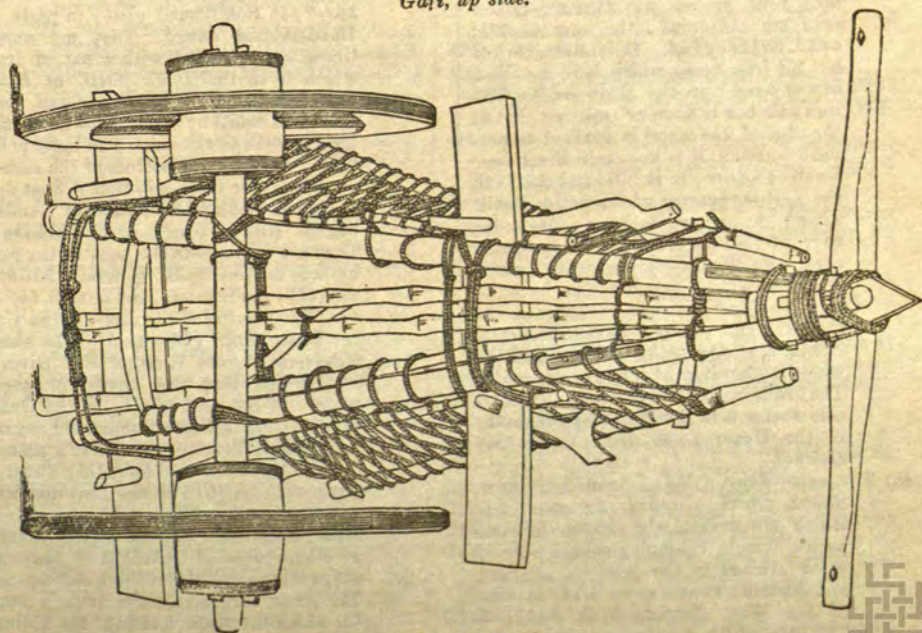
Gari—a stack of grass or fodder. West districts (bauṅgā, garri).

Gārī—[Skt. *gantri*, rt. gam = to go] (*chhakrā*, *gāḍī*, *gāḍī*, *laṛhā*, *laṛhī*, *laṛhiyā*, *rahlā*, *rahrū*, *rakhat*, *ṭāngā*)—a country cart. *Gārī dēkh*

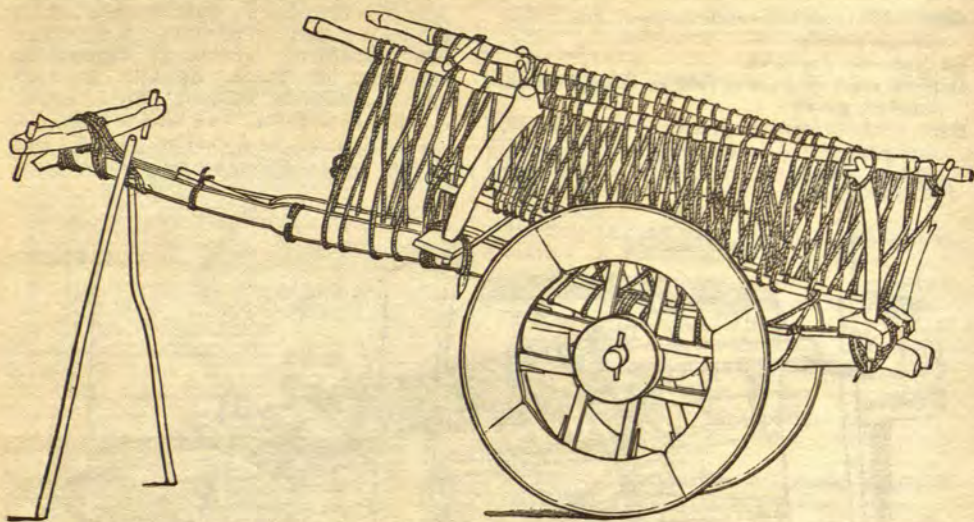
pāon phūlā = when the traveller sees a cart his feet begin to swell. For other kinds of carts see *bahlī*, *chaubaldā*, *chaubardā*, *chaupahiya*, *chaupaiyā*, *dahmardā*, *dobaldā*, *dobardā*, *laharuā*, *majholā*, *majholī*, *phirak*, *rabbā*, *rahaklā*, *rath*, *ṭhēlā*. In a team of three oxen the wheelers are *dhorī*, *dhuriyā*, *jūriyā*. In a team of four the leaders are *bēlā*, *bēlhan*, *juar*.



Gārī, up side.



Gārī, down side.



Gārī, side view.

The following are the parts of the cart—

- (a) The wheel, *pahiyā*; in the Duāb pair; to the East *chakkā*. The spokes are *ārā*, *ārē*, *ārī*, *ārāgaz*, *ārāgaj*; in Rohilkhand *ārā dānriyā*; *ārā* is properly the thickest spoke while the thinner is *gaj*. The quadrant of the wheel is *putthī*. The spikes which run from one of these quadrants or fellos to the other are to the East *johani*, *jonhi*, *jonhiyā*; in Rohilkhand *jāldhiyā*, *sāl*; in the Duāb *āran*; in Bundelkhand *āran*, *dhurī*; wheels with four spokes are *chauariyā*, and with six *chhiariyā*; the nave is *nāh*, *nāhā*, *nāhān*, *gūnd*. It is strengthened by an iron hoop, which is to the East *ban* or *band*; in the Duāb *andī*. The iron axle box is *āvan* or *āvanan*. When the edge of the wheel is bevelled to prevent wearing it is known in the Lower Duāb as *nāgar*; in Rohilkhand *hāl*; to the East *maṅgar* or *chātar*. In Rohilkhand *magar* or *mangar* is the outer edge of the wheel and *nāgar* the inner edge. To clip the worn edge of a wheel is to the East *tāl mārāb*. The linch pin is in the East districts *chakel*; in the Central Duāb *chakol*; to the East and Rohilkhand *dhur killi*. The peg in the wheel is *pharkili*, *pharkillā*, *pharkilli*. The inside washer is *khāndan*. The outside washer is in Rohilkhand *paul*, *sani*; in the Upper Duāb *ūngh*; to the East *chéngghī*.

- (b) The axle—*dhur*, *dhūr*, *dhurā*, *dhūri*, *dhurā*, *dhurī*, *bhaurī*. In some carts which are particularly strong the axle passes outside through a curved piece of wood fastened to the body of the cart, and generally known as *painjini*; in some of the West districts *bānk*, *bañkorā*. The bars which run transversely across the cart to which this piece is attached

on both sides are *ṭikānī*, *tékānī*, *ṭhikānī*, *gaz*, *gaj*; in North Rohilkhand *āk*. These pieces are in the Upper Duāb more usually employed in the *bahlī* or light ox cart. They are fastened to the pieces running outside the wheels by pegs, *sājā*, or with pieces of rope *jañt*, in the Upper Duāb *paghlāo*. In Rohilkhand these ropes are generally used only in the *bahlī*.

- (c) The shafts which support the body of the cart generally *phar*, *phār*, *phari*, *haras*, *harsā*; in Rohilkhand *dasi*; in parts of Bundelkhand *dhurā*. They are sometimes strengthened with a bar of iron which is in the Duāb *patti*, or *kāni patti*; in the East districts *band*, *jor*. This is fastened by nails known in the Upper Duāb as *giloīya*. The inner poles which run along the bottom of the cart—in the Lower Duāb *mājhīyā*; East districts and Oudh *phāri*; parts of Bundelkhand *sink*; Upper Duāb *chhāhan*. They are fastened to the body of the cart by pegs or iron nails, generally *khūñṭī*, *kathkilli*; in Bundelkhand *katāro*, *thelāin*. The flooring of the cart—in the Upper Duāb *paṭār*, *chharairā*. The short transverse bars in front of the driver's seat which keep the shafts in their places—to the East *phāri*; in the Duāb *paṭri*, *paṭṭi*; in North Rohilkhand *sugan*.
- (d) The flat board forming the driver's seat—in the Upper Duāb *panjālā*; Central Duāb *paṭli*, *paṭlī*; in the East districts and Rohilkhand *mohrā* (which in Rohilkhand means also the end of the yoke); in other parts of Rohilkhand *shagun*, *shaguni*; in parts of Bundelkhand *patnor*. The cross bars behind the driver's seat (in which the posts forming the siding of the cart are fixed) are usually *paṭri*, *paṭṭi*; in Central Duāb *paṭelā*; in the

East districts *mākharā*; in Bundelkhand *majhpattī*, *pachkhārī*. The bamboos which run along from end to end and form the bottom of the siding are usually in the Duāb *mūngī*; in the Lower Duāb and East districts *bāngar*; in Rohilkhand *chkaṭkā*. They are fastened to the body of the cart by ties usually called *rasarā*.

- (e) The upright posts forming the siding—in the Upper Duāb, parts of Rohilkhand and Oudh *khalvā*, *khaluā*, *kharuā*, *khalvā*; in South Oudh *jotnā*; parts of Bundelkhand *kharvā*; to the East *khūntārī*. The long poles or bamboos forming the top of the siding are usually *bāns*, *bānsā*, *ballī*; in the Upper Duāb and Rohilkhand *chandoi*, *bāhī*. The ropes forming the siding are usually *hathvānsā*; in Rohilkhand *pūr*. The posts to strengthen the siding fixed in the curved bars which run outside the wheels are in the Upper Duāb *dēgā*; in Rohilkhand *bēl*, *jhoṅk*; in the East districts *khūntārī*. In some places extra cross bars are fixed above the bottom of the cart behind, and below it in front. These are in North Rohilkhand *chābān*; in the Lower Duāb *sāi*.

- (f) The block in which the axle pin is fixed—generally *nasaurī*; in Upper Duāb *laṭhīhā*; in Rohilkhand *jhānd*; in parts of Bundelkhand *bhaunrā*. The cross bar which supports this below is *āk*, *ānk*, *bānkarā*, *gaz*.

- (g) The axle pin—*dhurī*, which is fastened to the last mentioned bar by the *ghinnā*; the fastening of the curved piece of wood outside the wheels to the transverse bar is usually *jaṇt*, *jaṇtrā*.

- (h) The yoke—*jūā*, *juār*; to the East *juāth*, *juāthī*; in parts of Rohilkhand *juānri*. The pointed piece of wood in front is usually *shaṇunī*, *shagun*, *sagunī*, *sagun*; in Bundelkhand *harēnā*.

- (i) The prop in front—*ūntarā*, *ūntā*, *uṭarā*, *uṭaharā*, *uṭarpā*; in parts of Bundelkhand *sipāo*.

- (j) The pole forming the tail of the cart—to the West *pērā*; to the East *pachh-lakarā*. The pole forming the front of the side is *ṭēk*, and the prop supporting it *khūntārī*. The prop supporting the cart behind is to the West *ghorī*, *dahī*, *dahiyā*; in parts of Rohilkhand *arēkh*. The *ṭēknā* or *sikhvāi* in a prop to support a cart when a wheel is taken off.

- (k) The hooks on the yoke to which the ropes which go round the necks of the oxen are fixed—*chiraiyā*, *nāgal*; in parts of Oudh *sammāl*.

- (l) When three oxen are yoked the rope which goes round the leader's shoulders is *bīnr* or *bīndī*. The ropes which go round the necks of the oxen, *jot*, *bīnriyā*, *gātā*. The rope which goes round the leader's body is in the Upper Duāb *pēṭī*. The rope by which the yoke is attached to the body of the cart is to the West *nār*, *nārī*; to the East *jhaṭkā*.

- (m) The mat put in the bottom of the cart to prevent grain, etc., from falling out is to the West, *pāl*, *pākhī*, *pākhri*; in Rohilkhand *phattā*; in the East districts *ghālā*; in parts of Oudh *kīrhir*. In Bundelkhand the *phaṭ* is a piece of matting, and the *kharorī* a bamboo frame used for the same purpose.

Gariāvarī—see *garāvarī*.

Gārībān—see *gārīvān*.

Garihā—[*gārī*]
—an ox that goes in a cart.

Garinnā—[*gāṇḍā*]
—the place in which the sugarcane is cut in slips for the mill. East districts (*gaṇḍrā*).

Gārīvān—[*gārī*] (*gārībān*)—a carter.

Gariyār—[Skt. *gal*, Hind. *girnā* = to fall]—

Gariyār—
—an ox that sits down or jibs at work. Lower Duāb - Bundelkhand (*bail*, *galiyā*).

Garjū—[Skt. *garj* = to roar]—the cross breed between the yak cow of Thibet and the Indian bull (*surah gāē*).

Garkhol—[*galā* = throat; *kholnā* = to loose]

Garkholā—
—a rope for tethering cattle or

Garkhor—
—horses by the neck (*agārī*, *garkhorā*).

Garmī—[Pers. *garm* = hot]—(1) heat, the hot

weather; (2) (*ālaṅg*, *arōnd*, *ohāin*) heat in cattle, etc.

Gārnā—[Skt. *garta* = a hole]—(1) to drive into, to bury; (2) to beat out jewelry in a mould.

Khēti nahin hai khēlnā; *garai chāhē dholnā*, *Junharī kā chūn mārē*, *kārḥ baiṭhē bēlnā*.

[Farming is not mere play that you should be thinking of having a necklace made out of the profits. What is the use of bringing out your rolling pin when you have only millet flour to make cakes of, i.e., such flour has little gluten and cannot be easily rolled into cakes.]

Garrā—roan, bay coloured—of horses.

Garri—(1) the cylindrical field roller. Duāb;

(2) (*garī*) a stack of grass or fodder. Upper Duāb (*bauṅgā*).

Gartani—[*galā* = the neck; *tānnā* = to stretch]
—a rope for tying cattle by the neck. Lower Duāb (*paghā*).

Garuā—[Skt. *gaḍḍuka* = a water ewer]—a

Garul—
—brass vessel with a spout, used for

Garuiyā—
—drinking (*gēruā*).

Garūrā—[*garuā*]—a brass pot: specially ap-

Garūrī—
—plied to that used for taking about the dye at the Holi festival. Central Duāb.

Garvāhī—[? *gārnā* = to bury, insert]—a ring of iron fixed on the share of the plough to prevent it from going too deep into the earth. Oudh (*hal*).

Garvāl—see *garāvarī*.

Garvāt—[*galā* = throat]—disease of the throat in cattle. Central Duāb (*ghaṇṭiyār*).

Gāt—[Skt. *grantha* = binding]—(1) the in-

Gāt—
—ner peg of the yoke; (2) (*dabrā*, *da-*

Gātā—
—*harī*, *dahrī*, *gēnṛā*, *khunḍ*, *gul*, *kirai-*

Gātā—
—*yā*, *kiriyā*, *kolā*, *koliyā*, *kolvāi*, *kol-*

vārī, *pātā*, *ṭapari*, *ṭapariyā*) a small field.

Duāb.

Gātā—[*gāt*]—(1) ropes which go round the necks of oxen when yoked (*gārī*, *hal*); (2) ropes for tying up bundles of cut crops. East dis-

tricts (jûn); (3) the yoking of oxen when treading out grain. Upper Duâb (dâên).

Gatâr— } [*gât*]—(1) ropes which go round the
 Gatâr— } necks of oxen when yoked (*gârî*,
 Gataura— } hal); (2) ropes used for tying up
 Gataura— } bundles of cut crops. East districts (jûn).

Gaṭh—[*gât*]=a head load of grass. Bundelkhand (bojh).

Gaṭharuâ—[*gânṭh* = a knot]=the knotty pieces of the straw useless as fodder and left on the threshing floor. East districts (gharvâ).

Gaṭhauṇd—[*gânṭh* = a knot]—money in a bag; cash in deposit.

Gaṭhlâ—[*gânṭh* = a knot]—knotted—of trees, etc.

Gaṭhiyâ—[*gânṭh* = a knot]—(1) bags or paniers for a pad animal (khurjî); (2) rheumatism; a sort of rheumatic fever in animals (*ghaṭêrêvân*).

Gaṭhri—[*gânṭh* = a knot, Skt. *grantha* = a binding]—a bag or bundle. *Bazzâz kî gaṭhri par jhîngar mûlik* = the cricket as he sits on the peddler's bundle thinks he owns it; the fly on the whee.

Gaṭhuâ—[*gânṭh* = a knot]—(1) the refuse knotted pieces of straw left on the threshing floor. Bundelkhand (gharvâ); (2) a small piece of cloth left in the loom by weavers, to which they attach a new web. East districts.

Gaṭhuri—[*gânṭh* = a knot]—see *gaṭhuâ* (1).

Gattâ—[Skt. *gâtṛaka* = the body]—pasteboard; a cover for books.

Gattâ—[*gânṭh* = a knot]—(1) small lumps of molasses covered with poppy seeds, comfits, etc., a cheap kind of sweatmeat; (2) burnt gravel used in making a plaster flooring.

Gaṭṭhâ—[*gânṭh* = a knot]—(1) (*kaṭṭhâ*) one-twentieth of a *jarib* (qv.) or *bigḥâ*. West districts; (2) a large bundle of straw, etc.; (3) the large knotted variety of the edible arum (*ghuiyân*).

Gaṭṭhvâṇsî—[*gaṭṭhâ*]—one-twentieth part of a *gaṭṭhâ* (qv.); a measure of area.

Gaṭṭi—[*gânṭh* = a knot]—(1) cakes of indigo, opium, etc.; (2) the *sinhârâ* nut peeled and boiled; (3) a kind of glass bangle worn by women and considered lucky.

Gau—[Skt. *go*]—a cow (*gâē*).

Gauchanâ— } [*gêhûn-chaṇâ*]—a mixed crop;
 Gauchanî— } wheat sown with barley, gram, pease, etc. (*bêghar*).

Gaucharâl—[*gau* = cow; *charna* = to graze]—grazing; a tax or cess on pasture lands.

Gaudân—[*gau* = cow; *dân* = gift] (*godân*)—a gift of a cow to a Brahman; a present of a cow made to the officiating priest by the bride's father at a marriage, or other ceremony.

Gaudum—[*gau* = cow; *dum* = tail]—anything sloping; a dove-tail in carpentry; the peg on which the potter's wheel revolves.

Gaughât—[*gau* = cow; *ghât* = slaughter]—(*gobadh*)—the slaughter of cows.

Gaughât—[*gau* = cow; *ghât* = drinking place]—a drinking place for cattle in a tank, stream, etc. (*gâēghât*).

Gauhân— } [*gânv* = village, Skt. *grâma*]
 Gauhânî— } (1) (*bañjin*, *bârâ*, *baṛairî*, *ḥaiyâ*,
goēnd, *goēnr*, *goērâ*, *gorâ*, *gorhâ*, *gorvâ*, *guhâni*,

jamai, *khivâ*, *pêr*, *sagvârâ*) the circle of land near the village site which is the best manured and commands the highest rent. Duâb—Rohilkhand and West Oudh; (2) persons of the Chamâr caste resident in a village. East districts (*parjâ*).

Gauhêrâ—[*gau* = cow; *hêrnâ* = to catch, stop]—a cattle fence (*bâr*).

Gaukh—[Skt. *gavâkha* = a bull's eye]—(1) the vestibule or threshold of a house. East districts (*dâlân*, *dâsâ*); (2) a window on an upper balcony. Central Duâb.

Gaukos—[*gau* = cow; *kos* = a measure of distance] (*golî*, *golî kâ ṭappâ*, *tirvâ*)—a vague measure of distance; a short *kos*; as far as a cow's bellow can be heard.

Gaukriyâ—[*gau* = cow; *kriyâ* = oath]—(*dhan-kriyâ*)—an oath on a cow (*halaf*).

Gaulâ—[*âgê* = in front]—the upper part of the sugar-cane. West districts (*âg*).

Gaumukh— } [*gau* = cow; *mukh* = face]—(1) a
 Gaumukhâ— } bag used for holding the beads
 Gaumukhî— } employed in Hindû worship;
 (2) a curl of hair (*bhauṇrî*) on the upper lip of a horse; considered a good sign.

Gaun—[Skt. *gonî*]—a pannier or pack for an animal (khurjî).

Gaun—[Skt. *gamana* = going]—the sloping pathway for the oxen at a well. West districts (*naichî*).

Gaunâ—[Skt. *gamana* = going]—(*chauk*, *dur-gauno*, *muklâvâ*, *gonâ*)—the bringing home of the bride for the first time. *Raunâ* is sometimes used in this sense, but usually means the second visit, which is to the West *challâ*, *châlâ*, *dûsrâ*, or *phêrpatâ*; to the East, *doṅgâ*; in Bundelkhand, *ḍusartâ*. The third visit is to the East *têṅgâ*, *thavan*; in the Duab, *ṭisrâ*; in Bundelkhand, *ṭisarto*. The subsequent visits are *anavni-pathauni* or *anai-pathai*. The *gaunâ* always takes place in the odd years after the marriage, such as third, fifth, etc. There is some confusion as to the use of these terms in the west of the province. Both *raunâ* and *gaunâ* are used in Rohilkhand, but their meaning is often inverted. In some places they call the *gaunâ* *raunâ*, and vice versa. They often say *gaunâ* *raunâ* *donon ho gayê*. Properly *raunâ* is the dismissal after the fourth day (*chauthî*), and *gaunâ* is the first bringing home of the bride to her husband's house. The *chauthî* should be on the fourth, but is more usually on the eighth day after the marriage. When the lucky time (*mahûrat*) for the ceremony is fixed, the family priest comes and makes a quadrangular space on the ground (*chauk*) which he plasters with mud and cowdung. In this he marks out nine spaces with lines of flour, and puts some boiled rice into each. Then he takes a lump of mud and binds it up with a string (*kalârâ*). Then he makes the bride and bridegroom sit on their respective stools (*patrâ*). The lump of mud represents Ganesha, and the nine spaces the nine planets (*naugraha*) to whom worship (*pûjâ*) is done. Then the priest offers up some *rotî* (which is rice mixed with turmeric, alum, and acid), some boiled rice, flowers, betel, light

sweetmeats (*batāshā*), and pice. Then he knots together the shawl (*orphā*) of the bride and the sheet (*dopattā*) of the bridegroom, and puts in the fold betel-nut (*chhāliyā*), boiled rice, and a rupee. Then the bride and bridegroom change from one stool to the other, a ceremony known as *pattāphér*. If the stools knock together during this ceremony, it is believed that the marriage will not be happy. When Shukr or Venus is in declension, brides do not go to their husbands' homes, nor return thence to visit their parents. In the hills the ceremony is as follows: "The boy's parent shall cook certain cakes called *phēnikā* (*phēn* = froth). These the boy takes to his father-in-law's house, where he salutes all the family and presents the food. Early in the morning he worships Ganesha and at a favourable time places his wife near him. The *tilak* (qv.) is then interchanged between him and the relatives of his wife, and formal salutations take place. He then takes his wife and whatever portion of the dowry is now given to his own house, and on arriving at the threshold the garments of both are again knotted together, and the husband rinses his mouth, consecrates the *arghā* (qv.), and performs the dedication. Ganesha and the Matris are then worshipped, and the fixing of the favourable time is again gone through, that the whole rite may be undertaken at the auspicious moment and be free from defects. Gifts are then made to the family priest and astrologer, and the couple go to the inner apartments, where they worship the *Jivā matris* whose figures are drawn on the walls. The *kalasā* (qv.) is then consecrated, the couple circumambulate the vessel and the usual offerings and dedications are made, winding up with the aspersion, after which the knots on the garments are untied, and the couple feast and retire to rest."—(Atkinson—*Himalayan Gazetteer*, II, 911 f.)

*Sāin jag mēn jog karē, jagat na jānē koē;
Jab nārī gaunē chālī, chārhi pālki roē;
Chārhi pālki roē, jānē nahīn koē, jiyā kī,
Rahī sūrat tan chhālē hiyē bīch apnē piyā kī.
Kahi Girdhar kaviṛāē, arē jāni hohu anārī,
Munh sē kahē bandē, pēt mēn binvāi nārī.*

[Let the ascetic perform his penance in a way that the world may not know what he is doing,—just as a woman when going to her husband's house tries to suppress her feelings and gets into the litter weeping, but in reality she is picturing to herself the happiness of her husband's home. Says Girdhar, the prince of poets, "Do not be ignorant: what the woman says is not what she feels." (The subject-matter of these lines is *yoga* or mental abstraction. What follows is brought in by way of metaphor.)

Gaunahrī—[*gaund*]*—*the newly arrived bride at her husband's house. East districts.

Gauṇḍā—[*gānū*, Skt. *grāma* = a village] (*gaundī*)—a cattle yard. Rohilkhand (*nohrā*), especially for wild cattle in the jungle.

Gauṇḍā sējnā—[*gānū*, Skt. *grāma* Pskt. *suṃajna* = an excellent sacrifice]—presents to village servants and alms given to beggars at a marriage—cf. *bakhēr*, *hathāl*. West districts.

Gauṇḍī—see *gaundā*.

Gauṅkh—[*gaukh*]*—*(1) a truss for a thatched **Gauṅkhā**—roof. East districts (*gaunchī*); (2) a cupboard in a wall. East districts (*tāq*).

Gaurī—see *gaundā*.

Gaur—a woman's fast held on 4th dark half of Kārtik: also known as *karvā chauth* or *karvā gaur*. On this day married women give a spouted jar (*karvā*), sweets and money to Brahmans. East districts.

Gaurā—} see *gaundā*.

Gaurī—} see *gaundā*.

Gauraiyā—} a hen sparrow; an earthenware **Gauriyā**—smoking pipe. East districts.

Gausāl—[*gau* = cow; *shāla* = house]

Gausālā—(*bākhāl*, *bākhār*, *bardaur*, *gavār*,

Gausār—*gavārī*, *gohār*, *gohrā*, *guār*, *sāl*,

Gausārā—*sariyā*, *sār*)—a shed for cattle.

Sheds for breeding cattle are in Oudh *ghurat*, *ghaurā*, *laṅghar*. A place where buffaloes are collected is *ghoṭṭhā*, *ghoṭil*. For cattle enclosures, see *nohrā*. To fold cattle in a pen is to the East *olāib*, *tharāib*.

Gaut—[Skt. *gotra* = a cattle shed]—(1) a place where cowdung is made into cakes for fuel. Central Duāb; (2) fodder for cattle.

Gauthan—[*gau* = cow; *than* = udder]—a cow's udder; *gauthan sitalā* is rinderpest in animals or small-pox in human beings.

Gāvā—(1) as much hemp as can be twisted at one time. East districts; (2) tendrils of the pumpkin and similar plants. East districts.

Gavaṇḍādārī—see *gaṇvadh*.

Gavār—see *guār*.

Gavār—}

[*gausthā*]—a cowshed. Upper Duāb.

Gayāl—[*gayā*; past of *jānā* = to go]—(1) a person who dies without an heir to perform his funeral ceremonies—see *aūd*; (2) land of deceased sharers (*bisvādār*) lying unclaimed; land coming under the management of the landlord when a tenant abandons his holding. West districts and Rohilkhand; (3) (*gaitāl*) a bad debt; *gayāl khātā* = the list of bad debts kept up by a trader.

Gaz—[*gaj*]—(1) a yard. The *ilāhī gaz* = 33 inches; (2) the spokes of a wheel.

Gēbā—the thread of the woof. East districts (*kargah*).

Gēglā—a weed injurious to wheat: see *akrā*.

Gēhūn—[Skt. *godhūma* = the smoke of the earth] (*gohūn*, *kanak*, *khajūrā*, *nāphal*)—wheat; the varieties are very numerous. Among the best known are *dāudī*, *daudī*, *daudiya*, the best white wheat; *munṛiyā*, *munṛiliyā*, *munṛilvā*, *munṛlī*—beardless wheat, usually white but not so markedly so as the *dāudī*; *badhā*, hard white wheat; *pissī*, *pisiyā*, soft red wheat; *kaṭhiyā*, *laliyā*, hard red wheat; *gaṇḍājālī*, mixed white and red wheats; *paighambarī*, a curious round gained variety somewhat resembling pearl barley apparently introduced from Arabia.

Agē gohūn picchē Nān—

Usko kahiyē baṛā kisān.

[Call him a fine cultivator who looks after his wheat ploughing before his rice sowing; wheat land requires constant ploughing during the rains.]

GĒhūn kâ sat—wheat starch (nashâstâ).

Gĕlhâ—(1) a leather vessel for holding oil
Gĕlhi—(jĥâbâ); (2) *bilahrâ, gilahrâ, machlâ*—a little chip box in two parts used for holding betel, etc. East districts.

Gĕnâ—(*gainâ*)—various excrescences and malformations in cattle such as an extra leg, etc. This renders them unfit for agriculture and they are carried about to fairs, etc., by religious mendicants—cf. *anandl. Duâb*.

Gayo kharak tab jāniyē,

Jab gâd mēn niklē gēnâ.

[Consider that cattle enclosure ruined where an excrescence comes out on a cow.]

Gĕndâ—[Skt. *gēndu* = a ball]—the cylindrical field roller. Duâb.

Gĕndĥ—[*gēndâ*]—a pad to support water-pots, etc., on a woman's head (*īndhuâ*).

Gĕnduâ—[*gēndâ*]—(1) a round worm or caterpillar which attacks millets. Upper Duâb; (2) a pad used to support water-pots, etc., on a woman's head (*īndhuâ*).

Gĕndvâ—[*gēndâ*]—a pillow (*takyah*).

Gĕnr—[P of. *gāndâ*]—(1) the upper part of
Gĕnrâ— the sugarcane cut up for fodder.
Gĕnrĥ— East districts (*āg*); (2) pieces of sugarcane cut up for the mill. East districts (*gaṇḍērī*).

Gĕnrab—[P Skt. *gēndu* = anything round]—to mark off a field or surround it with a small boundary. East districts.

Gĕnrĥ—[*gēnrâb*]—(1) a small field. East districts (*gâtâ*); (2) the boundary of a field. East districts (*mēnd*); (3) logs of wood. East districts.

Gĕnrĥyâr—[*gĕnr* Skt. *ālaya* = a house]—the
Gĕnrĥyârâ— receptacle for the sugarcane be-
Gĕnrĥyârĥ— fore it is cut up for the mill.
East districts (*gaṇḍrâ*).

Gĕnruli—[*gēndâ*]—(1) a coil of rope; (2) a pad
Gĕnruri— to support water pots, etc., on a woman's head. East districts (*īndhuâ*).

Gĕntâ—[Skt. *khan* = to dig]—a pick-axe used
Gĕntĥ— for digging road-metal, etc. (*gātâ*).

Gĕrâun—[*gērnâ* = to throw down]—a rope for tethering cattle to a peg. West districts (*khurânv*).

Gĕrû—[Skt. *gairika*: *gaira* = a mountain] (*piârī matṭī*)—red ochreous clay.

Gĕruâ—[Skt. *gaḍḍuka* = a water ewer] (*garai*,
Gĕrul— *garuâ*)—a vessel like a *loṭâ* (qv.) with a spout, made of white alloy (*phâl*).

The spout is *bikkū, doṇṭi, toṇṭi*; a smaller vessel of the same kind is *garuiyâ, karorâ, karorĥ, tutukĥ*.
Gĕrul—[*gērû*]—red rust in cereals (*girvâ*).

Gĕtharâ—[*gānth* = a knot]—the knotty useless parts of the stalks of cereals left on the threshing floor (*gānth*).

Gĥâghĥ—[Skt. *gharghara*]—a large fishing net. East districts (*jâl*).

Gĥâghrâ—[Skt. *gharghara* = a girdle of bells]
Gĥâghrĥ— —a woman's petticoat (*lahāgâ*).
Gĥâgrâ— The Highland regiments are popularly known as the *ghâghrâ pal-ṭan*.
Gĥâgrĥ—
Gĥâgrĥ—

Gĥâgrâ—[*ghâghrâ*]—(1) the hollow cavity in
Gĥâgrĥ— the bed of the sugarcane mill.

Benares (*kolhû*); (2) the groove in the block of the sugarcane mill in which the driving gear works. East districts (*kolhû*).

Gĥâl—[P Skt. *grah* = to hold]—a platform for
Gĥâlĥ— a corn stack. With this no supports (*chullĥ*) are used. Upper Duâb.

Gĥâlĥ—[Skt. *grah* = to hold]—the place where cakes are kept warm near the cooking fire. *Gĥâlĥ kĥ mērĥ tavvĥ kĥ tērĥ* = what's on the hob is mine, what's on the griddle thine.

Gĥâlĥ—[Skt. *ghaṭa* = a jar]—an earthen
Gĥâlĥ— vessel for holding water: the same
Gĥâlĥyâ— as the ordinary *gharâ* (qv.) East districts.

Gĥâlĥ maurûṣĥ asâmi—(*sirtân*)—a tenant-at-will.

Gĥâlĥ mumkin—land incapable of being cultivated (*bañjar*).

Gĥâlĥ—[Skt. *ghaṭa* = a jar]—an earthen
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Gĥâlĥ— vessel for holding water: the same
Gĥâlĥyâ— as the ordinary *gharâ* (qv.) East districts.

Ghanṭ—
 Ghāṇṭ— } [Skt. *ghaṇṭa*] (*ghāno*)—the metal
 Ghanṭā— } bell used in worship, etc., and fast-
 Ghāṇṭā— } ened to the neck of the leader of a
 Ghanṭi— } herd of cattle grazing in the jungle.
 Ghāṇṭi— }

Ghanṭākarn—[Skt. *ghaṇṭa* = bell or *ghaṭa* = a jar; *karna* = the ear] (*ghaṇṭyāl*)—one of the Kumaun local gods: represented with ears as large as a bell or with bells in his ears. "He is supposed to be of great personal attractions and is worshipped under the form of a water jar as the healer of cutaneous diseases." (Atkinson—*Himalayan Gazetteer*, Vol. II, 816).

Ghanṭi—[Skt. *ghaṭa*]—a small metal water vessel broad at the brim and base and sloped in the centre.

Ghanṭi—[Skt. *ghaṇṭa*]—a small bell.

Ghanṭiyār—[*ghēṇṭ* = the throat] (*allāi*, *biliyā*, *garvāt*)—disease of the throat in cattle.

Ghar—[Skt. *graha*] (*bagar*, *bākhar*, *bākhli*, *bākhri*, *bārī*, *kuro*, *makan*, *nādh*, *thainki*)—a house.

Apnā ghar haḡ bhar,

Parāyā ghar thūk kā ḡar.

[You may fill your own house with filth, but you dare not spit in another's house; that is, you may do as you like with your own, but you must respect other people's property.]

Ghar na bār

Miyān muḡalledār.

[A gentleman without house or home and appointed manager of his ward.]

Bābā soḡ jā ghar mēn

Pān pasārē vā ghar mēn.

[The old man sleeps in one house and puts out his legs into another (a riddle for a lamp which spreads its light from one room to another).]

Apnā ghar dūr sē sūjṭā = a man's own house is recognised from afar off.

For other terms connected with houses, see *chhāonī*, *digammar*, *havēli*, *jāldār*, *jhoṇprā*, *khaṇḡar*, *maro*, *pachduvār*, *rāoṭī*, *sainghar*, *sēdarā*.

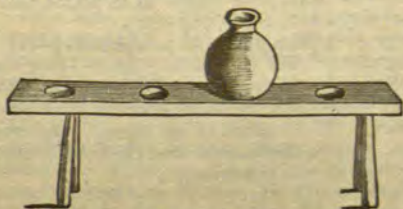
Ghār—[Skt. *gratta* = a cavity or *ghrisṭa* = worn, frayed]—low lands where water lies: a tract of cultivated land unbroken by *ūsar*: land cut away near ravines.

Ghār—[Arabic *ghār*]—a cave; a pit; low lands in river valleys (*kachhār*).

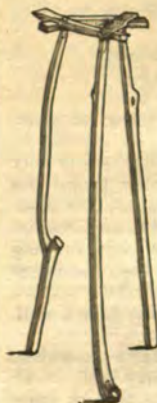
Gharā—[Skt. *ghaṭa*] (*gagrā*, *ghailā*)—a round earthenware pot used for drinking and storing water, etc.

Gharāmi—[*ghar* = house; *kāmi*, rt. *kām* = work] (*chhappar-band*)—a thatcher.

Gharar—the stalks of pulses like *moḡh*, etc., used as cattle fodder.



Gharaunchi.



Gharaunchi.

Gharaunchi—[*gharā* = *ānchā* = high]—(1) a stand for water vessels (*paīndā*); (2) (*ghiraunchi*, *kharkāuḡ*, *tikkṭi*) a hole in the wall or stand for holding small articles.

Gharuār— } [*ghar*; *duār*
 Gharginnā— } = door;

ginnā = to count]—a house tax. The first is the Eastern, the second the Western term.

Ghārī—A clump of bamboos. East districts (*koṭhāns*).

Gharī— } [Skt. *ghaṭa*]—buc-
 Gharī— } kets used with the
 Persian wheel. Bundel-
 khand (*arhaṭ*).

Gharī—[Skt. *ghaṭi* = a time-
 piece]—(1) (*bijāḡ ghaṇṭ*,
ghaṇṭ, *ghaṇṭi*) a bell; (2)

a measure of time. To the East 4 *gharī* = 1 *pahar*; 8 *pahar* = 24 hours. To the West and more generally 8 *gharī* = 1 *pahar*. *Gharī mēn toḡ*, *gharī mēn māshā* = of an unsteady or fickle man. He is sometimes an ounce and sometimes a drachm.

Ghariyā lagāb— } to exhibit samples of goods.

Ghariyā lagānā— } Eastern districts.

Ghariyā— } [Skt. *ghaṭa*]—a crucible used for

Ghariyā— } melting metals. (*kuthālī*).

Ghariyāl—the piece of wood on which bricks are crushed for making mortar. Oudh (*rāj*).

Gharkail—[*ghar* = house; *karnā* = to make]
 —a concubine. East districts (*dharī*).

Ghar kē log— } a wife: the women of the
 Ghar kē ādmī— } family.

Ghar kar, ghar kar,

Sattar balā sir dhar.

[Marry a wife, marry a wife, and bring seventy evils on your head. Wife and children are hostages given to fortune.]

Gharṇai—[*gharā* = a water vessel; *nāo* = a boat]
 —a raft supported by earthen vessels.

Gharohī—[*ghar*]—a hut. East districts (*jhoṇprā*).

Gharqī—(*ahḡ*, *ailā*, *dahāri*, *sailābā*)—inundation.

Ghartall— } [*gharā* = *talē* = below]—a support

Ghartarl— } for earthen vessels (*paīndā*).

Gharuā— } (*agēḡ*, *agvār*, *baṭoran*, *buhāran*,

Gharvā— } *gatharuā*, *gaṭhuā*, *ghūṇḡar*, *jhāṇḡar*)

—refuse grain and sweepings of the threshing floor—the perquisite of the village menials.

Gharvālā— } [*ghar*]—the husband and wife as
 Gharvāl— } called by each other (*khāvind*,
 Gharvārā— } *jorū*).

Gharvārī— } [*ghar*]—a subscription levied at so
 Gharvārā— } much per house.

Ghās—[Skt. *ghāsa* = food] (*ghāns*)—grass.

Gare Kabir na kijiye, upar dēkh nūḡḡ,
Ājkal bhūān lēṇḡ, upar jāṁē ghās.

[Kabir be not proud as you look up at your dwelling. Some day soon you will have to lie in the earth, and the grass will grow over your head.]

Kuttā ghās khāḡ, to dēs na pāl lē? [If dogs

could be fed on grass, would not the whole world keep them?]

Ghasahā—[ghās]—a grass fed animal.

Pētahā chākar, ghasahā ghor,

Khān bahut kām karēn thor.

[A pot-bellied servant and a grass fed horse, eat a lot and do little work.]

Ghāt—[Skt. ghāṭa]—(1) a crossing or ford over a river; (2) bathing steps on the banks of a river or tank; (3) the place where the obsequial ceremonies of a dead person are performed. It should be if possible near running water, and not to the west of the residence of the deceased; (4) a pass in the Hills.

Ghātā—[ghāt] (ghāṭā)—a gap in a broken wall. West districts.

Ghāṭahā—[ghāt] (ghāṭvār)—(1) a man who collects dues at a ferry; (2) a ferry boat.

Ghāṭērēvan—[ghāt, ghēnt = the throat] (gar-dūā, gardūhā, qāṭhiyā, ghāṭorvā, ghēroān, ghūrkhā, gorparā, ghorvā, pāliyā)—a disease in cattle; probably a sort of rheumatic fever brought on by the sudden change at the beginning of the rains to rich pasture and exposure to extremes of temperature.

Ghātī—[ghāt]—(1) a mountain pass in the Ghāṭiyā—hills; (2) elevated land; (3) a sloping pathway, Agra, Mathura; (4) (ghāṭvāl, ghāṭvālā) Brahmans who officiate at bathing places and receive dues.

Ghātīā—[ghāt = throat]—a piece of wood tied round the neck of vicious or runaway cattle. Rohilkhand (dāingnā).

Ghāṭorvā—see ghāṭērēvan.

Ghāṭā—see ghātā.

Ghāṭvāl—

Ghāṭvālā—} see ghāṭiyā.

Ghāṭvāl—

Ghaukā—} a small wicker basket (khānchī).

Ghaukī—

Ghaurā—[? corr. of gaurā]—breeding-sheds for cattle. Oudh (gausalā).

Ghēgarā—} the pod of gram, cotton, etc. : ghē-

Ghēgharā—} gharā ho rahā hai is the phrase

Ghēghrā—} in the Duāb for the grain forming

Ghēgrā—} in the pod of gram.

Ghēlaunī—[ghālnā = to throw]—(ghāld, ghāl-

Ghēluā—} vā, ghilaunī, jug, lubhāo, lubhāv,

Ghēlvā—} phāo, rūk, rūngā)—a handsel,

something additional given to the purchaser to close a bargain. Parīyā līnī, bhavīs ghēlaunī = he has bought the buffalo calf and wants her mother as a handsel.

Ghēnch—(ghēnch)—the neck : in Kahārs' slang the long-necked beast, the camel (ūṇī) : a camel in Fatehpur is lamghīnchā = long-necked.

Ghēnghariyā—[ghāghra]—a girl's petticoat (lahngā).

Ghēnsuā—[cf. ghōnsā]—a bird's nest.

Ghēntī—[either ghēnt = the throat, hence = "the screamer : " or according to Platts, Skt. ghṛishṭi = a young hog]—(ghēntī, ghēntīyā)—a lamb. East districts (bhēr); in other places a young pig.

Ghēntārā—} a pod of cotton, gram, etc.

Ghēntī—

Ghēntī—} see ghēntī.

Ghēntīyā—

Ghēr—[Hind. ghērā = to surround; Skt. grā-

Ghērā—} haka = receiving]—(1) (goṭ, loṇṛā, rauṇḍī) an enclosure for cattle, carts, etc.; a farm-yard; (2) a cattle fence (bār); (3) the border of a petticoat, etc.; (4) a frame on which cloth is hung when being dyed (raṅgrēz); (5) the hard substratum of soil met with in well-sinking, etc. (motā).

Ghērnī—[Skt. ghūrṇ = to turn round]—the handle with a round top of the spinning-wheel (charkhā).

Ghērvān—[see ghāṭērēvān]—a sort of rheumatic fever in animals. Rae Bareilī.

Ghētlā—[Skt. grāh = to seize]—shoes turned up in front (gurgābī).

Ghī—[Skt. ghṛita; rt. ghṛi = to sprinkle]—(ghyau, ghyo, khirā, sonḍkahā)—clarified butter. Fresh ghī is ahirānā, tātak. To the East two kinds are recognised—khāṭṭā or sour, when the milk is coagulated with stale curds (jāman), and mīṭhā or sweet when it is made of sweet milk : stale ghī is kuppi ka ghī. Pānchoṇ wṅgliyān ghī mēn = a lucky fellow ! all five fingers in the butter at once. The phrase for boiling ghī is ghī karṇā dālnā = to make it sputter.

Ghīhānrā—[ghī : hānrā = an earthen pot]—

Ghīhānrī—} (ghīlahrī, ghīyānrā, gholuā)—

Ghīhēndī—} a pot in which clarified butter is kept.

Ghīkar—fees for grazing cattle. Hill districts (charāḷ).

Ghīlāf—(ghālēf, galēf, gilēf)—a covering; an outer sheet, the same as the khol (qv.) : it is usually not hemmed all round like the dohar (qv.).

Ghīlaunī—see ghēlaunī.

Ghīnch—see ghēnch.

Ghīnnī—[Skt. ghūrṇ = to turn round]—a peg on which a wheel revolves; the peg fastening the axle-pin of cart (gārī).

Ghīnoṇchī—[ghīnnī]—(1) the cross-beam of a well—Bundelkhand (mīyār); (2) a stand for earthen vessels (pāṇḍā) : ghīnoṇchī kē nichē kich = it is natural to find mud under the place where the water is kept.

Ghīrāl—(ghērāl = to surround)—fees to a cow-herd for herding cattle (charvāhī).

Ghīraunḥī—see ghāraunḥī.

Ghīrī—[Skt. ghūrṇ = to revolve]—(1) a

Ghīrī—} pulley; (2) the leather body of the ox-cart inside the wheels (bakli).

Ghīṭrī—[ghēṭarā]—the pod of gram. Rohilkhand (chanā).

Ghīyā—[ghī; lit. soft as butter]—(ghīā, galkā,

Ghīyā—} nēnuān, torī)—the bottle-gourd or pumpkin (Cucurbita lageneraria).

Ghīyānrā—see ghīhānrā.

Ghōā—the transverse ridges in a potato field : contrasted with bāzū (qv.) (āḷū).

Ghogh—[Skt. ghūrṇ = to surround]—(1) a

Ghoghā—} net for catching quail—East dis-

Ghoghī—} tricts; (2) the shed erected over the field watchman's platform—Rohilkhand (machān); (3) a method in use among shepherds, etc., of tying the blanket over the head in order to keep off rain (kammāl).

Ghoghār—[? ghughghū = the hooting of an

Ghoghō—} owl]—(dodo, hāḍ, hāḍ, hāvā)

—a ghost called to frighten children (bhūt).

Ghogi— } see ghogh.
Ghokhi— }
Ghokl— }
Ghol— } [gholná = to melt]—(1) a drain
Gholá— } (nála); (2) the drain for the juice in
 a sugar-cane mill. Rohilkhand (kolhú).
Gholak—(1) a money-box (golak); (2) a chisel for
 cutting grooves (barhai).
Gholuá— } [ghol = to mix]—a vessel in
Gholvá— } which clarified butter is made or
 kept (ghihānrā).
Ghoñchā— } [Skt. ghūrṇ = to whirl]—an ox
Ghoñchāh— } whose horns project in front.
 East districts (jhuñgā).
Ghoñghā—[Skt. ghūrṇ = to twist, revolve]—a
 snail. *Bharé samundar ghoñghā háth* = he
 traversed the ocean and came back with only a
 snail shell!
Ghoñghā sivār—[ghoñghā: sivār = water-grass]
 —produce from rivers or tanks. East districts
 (jalkar).
Ghoñghat—[Skt. guñthana = concealing, or
 ghūrṇ = to surround]—a woman's veil; the
 action of a woman who draws the corner of her
 sheet before her face when a strange man
 passes.
Ghoñsār— } [P. gēhūn-shāla]—a house in which
Ghoñsāri— } grain is parched (bharbhūñjā).
Ghoñslā—[ghusná = to enter in]—(ghēnsud,
 ghusuá, khoñtā)—a bird's nest; a place when
 an animal lies. *Chil kē ghusuá mēn māns kē*
dharohar = putting meat in pledge in a kite's
 nest! *Chil kē ghoñslē mēn māns ghūñhtē*
haiñ = they are looking for meat in a kite's
 nest! *Lañgri gilakrī dsmān mēn ghoñslā* =
 a lame squirrel with its nest in heaven!
Ghopā—a mode of wearing the blanket over the
 head to keep off rain. West districts (ghogh).
Ghorā—[Skt. ghōṭaka]—(1) (bagilā, jañgi,
 turāñg)—a horse. A mare is ghorī, ghuriyā;
 a pony, ṭaṭṭū, ṭaṭṭua: to the East ghunghund,
 phirihri, is a small, fast, ambling pony: *ligdi*,
 a weak pony-mare: a male foal is *bachhēra*;
 a filly, *bachhēri*; a horse kept in a stall,
bañdhūá; when let out hobbled to graze,
chhañduá: a pack pony, *laduá*, *partal ká*
ṭaṭṭū: a hill pony, *tāñjan*. Among the diseases
 of horses may be noted: bone spavin, *motharā*;
 splints, *bēl haddē*; paralysis, *lagrāh*; gone in
 the loins, *kamarī*; ringbone, *chakrāval*; thrush,
rassā; lampas, *tālū*; strangles, *kuppak*; strain,
moch; colic *kurkurī*; sand-crack, *sumphaṭā*;
 contraction of the hoof, *sumsukhrā*; glanders,
rējas, *rējas chhīmā*; swollen legs, *pāē*.
 Among colours are, *lāl*—brown; *kummaid*, *kum-*
mai, bay; *tēliyā kummaid*, *kummai*, dark bay;
chārōñ gāñth kummaid, *kummai*, bay with full
 black points; *surāñg*, chestnut; *sabzah*, grey;
nīlā sabzah, iron grey, *guldār sabzah*, dapple
 grey; *makkhā*, flea-bitten; *mushkī*, black;
garrā, roan; *badāmī*, a sort of roan; *chīñī*, roan
 with dark patches.
 Among the paces are—*poiýá*, gallop; *halká poiýá*,
 the canter; *dulki*, the trot; *gadam*, the short
 amble; *lañgūri*, the plunging pace.
 Among the marks on horses the chief are the
 various kinds of *bhauñri* or curls in the hair.
 The *deoban*, *deoman*, a feather on the chest, is

very rare, and is considered an antidote (*rok*) to
 other bad marks. As to the *bhauñri* or curls—
 if those under the mane at each side turn
 towards the ears of the horse, it is a very good
 sign. If there be only one such curl it is toler-
 ably good. If the feather turn downwards
 towards the rider it is called the "snake mark"
 or *sāñpan*. A *bhauñri* on one side and the
sāñpan on the other neutralise each other. The
pach kalyāñ—four white stockings, a white
 muzzle with a white blaze up to the forehead—is
 very lucky. A *sāñpan* on each side is very bad.
 So is a horse with a black palate, known as
siyāh tālū or *shatālū*. The *hirdāval*, a curl or
 feather on the breast, is very unlucky.

Mā par pūt, piṭā par ghorā;

Jo bahut nahīñ to ṭhōra ṭhōrā.

[A child is like his mother, a horse like his
 father; if not altogether, still to some extent.]

Damrī ká ghorā chhah pasēri dānah = a horse
 worth a farthing and getting 60 lb. gram a day!
Ghorē kī dum bañhēgi apñi kī makkhī hīlā-
vēgā = when a horse's tail grows he can whisk
 off his own flies.

(2) small strings for the irrigation basket.

East districts (daur).

Ghorēi—[ghorā]—strings attached to the well
 bucket or irrigation basket. East districts
 (bañdhanī, daur).

Ghorī— } [ghorā]—(1) a mare. *Bhaiyā jī kī*
Ghoriyā— } *ghorī* = an elder brother's mare—
 common property. *Būhī ghorī lāl lagām* =
 an old mare with a scarlet bridle.

Jo ghorī dīn mēn janē kahiyē bahut alīñ;

Dējiyo kāt sattarā, phir na bāñdho jīñ.

[If your mare foal in the day-time, consider it very
 unlucky. Give her to some enemy and never
 saddle her again.]

(2) the prop supporting a cart behind—West dis-
 tricts (gārī); (3) beams from trees two thirds
 grown—East districts; (4) pieces of wood to
 support the eaves of a house. East districts
 (chhajjā).

Ghornā—[gholná = to melt]—a beverage made
 of sugar and water.

Ghorrāl—horse mustard; the common black
 mustard. Ghazipur.

Ghorsār—[Skt. ghōṭaka shāla]—(ghursār)—a
 stable. East districts.

Ghorvā—rheumatic fever in animals. Agra
 (ghaṭērēvāñ).

Ghorvāh—[ghorā]—(ghurevāh)—a groom. East
 districts.

Ghosi— } [Skt. ghush = to shout]—a Muham-
Ghosiya— } madan cowherd (gaddi, guāl).

Ghosiya ghorat rahē Kamariya byāñ lē gayo =
 the Ghosi was so busy shouting that the Ka-
 mariya (another class of cowherd) walked off
 with the bride.

Ghoṭā—[ghuṭnā = to be pounded; Skt. ghrishh]—
 a polishing stone used by jewellers, etc. (hakkāk,
 sunār).

Ghoṭah—a gulp, a dive; *ghoṭah khor*, a diver, a
 well-sinker.

Ghoṭaunā—[Skt. ghuṭa ghuṭi = the ankle]—
 short drawers worn by wrestlers (pāējāmā).

Ghoṭī—[ghoṭnā = to dissolve; Skt. ghrishh]—
 (ghuṭi)—land which has been under rice and is

- in a moist state. Bundelkhand, Lower Duâb and Benares (dhankar).
- Ghoṭil—[ghoṭi]—muddy wet ground where
- Ghoṭṭhâ—} buffaloes are collected. East districts (gausâlâ).
- Ghoṭnâ—[Skt. *ghṛiṣh*—to polish stones, etc.
- Ghuchchî—a little earthen dish with a narrow neck.
- Ghuggi—[ghogh]—a mode of tying the blanket over the head to keep off rain. East districts (kammal).
- Ghughni—} [Skt. *ghūrna* = to twist about]—
- Ghughri—} moist gram fried in butter or oil.
- Ghughuri—}
- Ghughrû—[Skt. *ghurghura*, from the rattle they make]—an ornament made of bells worn on the ankles.
- Ghugutiyâ—a name in the hills for the constellation *Makar* or *Capricornus*, so called from the small images of flour baked in sesamum oil or butter, and made to resemble birds, which are strung as necklaces on the necks of children on that day. On the next day (2nd Mâgh) the children call crows and other birds, give some of the images to them, and eat the rest themselves (*makara saṅkrânt*).
- Ghuiyân—[acc. to Platts, from Skt. *ghūrna* = twisting, but possibly from Portuguese *iyab* = English yam]—(*arai, arui, arvi, gâgli, kacchâlû, kacchû*)—the edible arum or yam (*Arum coloraria*).
- Ghuliyâ—[ghulâ = melted]—(*barkâ*)—a little earthen dish.
- Ghulêl—} [cf. *gullâ*]—the pellet bow used in
- Ghulêl—} scaring birds.
- Ghull—} [gholnâ = to melt]—the drain for the
- Ghullâ—} juice in the sugar-cane mill. Rohilkhand (kolhû).
- Ghumâo—[ghumnâ = to turn round]—the turning of the plough; as much land as a pair of oxen can plough in a day. Upper Duâb.
- Ghumni—[ghumnâ = to turn round]—stomach staggers in cattle.
- Ghun—} [Skt. *ghuna*]—the grain weevil: a
- Ghûn—} worm which eats wood. *Jau kē sāth*
- Ghunâ—} *ghun pis gayâ* = the weevil is
- Ghûnâ—} ground up with the barley (companions in misfortune).
- Jaisē ko taiso milo sunrē Rājā Bhil!*
Lohē ko ghun khā gayo, laundē lē gayo chīl.
 [A man left some iron with a Baniya, and when he claimed it was told that weevils had eaten it. In revenge he stole the Baniya's child, and when charged said—"Listen, Rājā Bhil; he got as good as he gave. The weevils ate the iron, and now a kite has carried off his child."]
- Ghunchâ—} a small earthen vessel for milk.
- Ghunchi—}
- Ghūṇḍar—[cf. *khūṇḍar*]—refuse grain and sweepings on the threshing floor—the perquisite of the lower castes (*gharvâ*).
- Ghūṇḍi—[Skt. *ghūrna* = twisting]—(1) the neck string of a jacket (*aṅgâ*); (2) little ball pendants attached to the *bâzû* (qv.) or *anant* (qv.); a breast ornament worn by Jât women in the Upper Duâb.
- Ghūṅghî—} [Skt. *kunchikâ*]—(*chhontilî, chir-*
- Ghūṅghî—} *mîhî, gumchî, guṇjâ, kunch,*

rattî, surkâ)—the seed of the *Abrus precatorius*, used in weighing precious metals, etc.: they weigh each about 1·933 grains.

- Ghūṅghâ—see ghoṅghâ.
- Ghūṅghat—see ghoṅghat.
- Ghūṅgni—} [Skt. *ghūrna* = twisted]—a mess
- Ghūṅgni—} made of various grains boiled together. *Dānt ghūṅni*, or *dānt nikalnd*, is a sweetmeat made of poppy seed, wheat, and sugar distributed by Muhammadans when a child gets its first tooth. In Cawnpur *ghūṅni vâlâ* is a dealer in old lumber (*kabârî*).
- Ghūṅghunâ—[lit. a rattle]—a little, fast, ambling pony. East districts (ghorâ).
- Ghūṅgrû—} [Skt. *ghurghura*, from the sound]—
- Ghūṅgrû—} a woman's ornament made of bells worn on the feet; bells hung on the necks of oxen. *Na bailon kē galē mēn ghūṅgrû na pahiyon mēn jhānjh* = of a shabby equipage—no bells on the necks of the oxen, no cymbals on the wheels.
- Ghūṅsâl—} see ghoṅsâr.
- Ghūṅsâr—}
- Ghūṅt—[ghât]—a hill pony (*ṭaṭṭû*).
- Ghûr—} [Skt. *karkuṭa* = sweepings]—
- Ghûrâ—} [*goḍhar, jhaurî*]—(1) weeds
- Ghûran—} picked up in a field—East districts—see *nirâi*; (2) a manure pit or pile of filth (*kûrî*); *jo kôû na khâê, voh ghûran khâê* = what no one eats is consumed on the dunghill; (3) a fire of refuse or cow-dung; (4) sand-hills. Upper Duâb (dhus).
- Ghurat—[? *ghûr*]—sheds for breeding cattle. Oudh (gausâlâ).
- Ghur charhi—[ghorâ = horse; *charhnâ* = to mount]—part of the marriage ceremony: the bridegroom goes on horseback to a temple to worship, and thence returns to the bride's home to fetch her.
- Ghûrî—} see ghûr.
- Ghuri—}
- Ghurilî—see ghurilî.
- Ghuriyâ—[ghûr]—(1) a manure heap; (2) semi-circular tiles (*khaprail*).
- Ghuriyâ—see ghori.
- Ghurkā—a disease in cattle: apparently rheumatic fever. Oudh (ghaṭêrêvân).
- Ghûr katvâr—} [ghûr]—a manure pit. East
- Ghûr katvârâ—} districts (*kûrî*).
- Ghur katvârî—}
- Ghurilî—[ghurilî]—a little earthen vessel with a narrow neck. East districts.
- Ghurvâh—see ghorvâh.
- Ghûṭ—[see ghoṭi]—rice husks. Rohilkhand.
- Ghuṭannâ—see ghoṭannâ.
- Ghuṭi—} see ghoṭi.
- Ghûṭi—}
- Ghyau—} [ghê]—clarified butter: a Panjâbi
- Ghyo—} form. Upper and Central Duâb.
- Ghyûshgyân—a name in the hills for the constellation of Leo—see *Sînha Saṅkrânt*.
- Gidahrû—} [Skt. *gridhra* = greedy]—a jackal;
- Gidar—} a little boy. East districts, (chhokrâ).
- Gilahrâ—} [cf. *gilaurâ*]—a little chip box for
- Gilahri—} holding betel (*gêlhâ*).
- Gilâs—[Eng. *glass*]—a drinking-vessel, like the *âbkhôrâ* (qv.).

Gilauñdâ—the flower or pod of the *mahuâ* (*Bassia latifolia*).

Gidh gidh gilauñdê khâê,

Daur daur mahuâ tar jâê.

[He who is greedy to eat the mahuâ fruit runs under the mahuâ tree.]

Gilaurâ—} [Skt. *gilita* = eaten, swallowed]—the
Gilaurâ—} beistings, beistyn; or milk given by
a cow for about the first four days after calving. Rohilkhand (pêusl).

Gilauri—} [*gilaurâ*]—a leaf of betel rolled up for
Gilauri—} chewing (bîrâ).

Gilauridân—a betel box.

Gilêf—an outer sheet—see *ghilâf*.

Gillâ—[*gild* = moist]—moisture in land. Upper Duâb (hâl).

Gillî—} [*gillâ*]—the preparation of a field
Gillî lagâib—} for sowing rice. It gets three to five ploughings under water, and, unless infected with noxious salts (*ûsar*), is barrowed.

Giloiyâ—nails for strengthening the shafts of a cart—Upper Duâb (gârî).

Gindar—[Skt. *gandha*=stench]—(*gadahlâ, gad-hêlâ, gandailâ, gandhiyâ, ghonghî*)—an insect which attacks growing pulses, etc.: in some places the name is applied to the stinking flying bug of the rains.

Gindaurâ—[Skt. *gêndu, ginduka* = a ball]—(1) round flat cakes of sugar distributed at weddings—cf. *şarrâfah nânua*; (2) manure (*khât, pâns*).

Ginduri—[*gindaurâ*]—a round pad used for supporting water-pots, etc., on a woman's head (*îndhuâ*).

Ginjâ—(*bar*)—an insect like a centipede, fatal to cattle if eaten.

Ginnî—[*gândâ, gênrâ*]—pieces of sugar-cane ready for the mill. North Oudh (gañdêrî).

Ginnî—[corr. of Eng. *guinea*]—a sovereign; guinea.

Girah—(1) (*gânth*)—a knot; (2) (*gânth, khoîn-chhâ, lâng*) the knot or side pocket in a woman's sheet—West districts (sârî); (3) a measure of length—one sixteenth part of a yard; (4) a sum of money tied up in a knot in the sheet: hence cash, money ready to be paid. *Zâmin na hojiyê, girah kâ dêjiyê* = lend cash if you like to a friend, but don't back a bill for him. *Scotticê*, Aft times the cautioner pays the debt.

Girâin—} [? *galâ* = neck]—a rope by which
Girâin—} cattle are tied to a peg. West districts (kharâin).

Girâni—[Pers. *girân* = dear]—(*garâni, ghâmi, thohar*)—dearth, scarcity—see *âkâl*.

Girâon—see *girâin*.

Girarl—[*ginduri*]—a pad to support water-pots, etc., on a woman's head (*îndhuâ*).

Giraurâ—[? Skt. *grah, kârîka* = the grasper]—the axle of the well wheel. Farrukhabâd (charkh).

Girdâ—[Pers. *gird* = around]—(1) a chisel with a rounded edge used for making lines on wood (*barhai*); (2) a confectioner's round wooden platter for sweetmeats; (3) the round pivot on which the door-leaves (*kivâr*) swing. Rohilkhand.

Girdî—[*girdâ*]—flat round cakes made of pulse flour—see *angâkar*.

Girgaz—[*gird* = around; *gaz* = a yard]—the masonry cylinder of a well (*golâ*).

Girhast—} [Skt. *grihastha* = a householder]—
Girhasth—} (1) a housekeeper, householder, cultivator (*grihast*); (2) a weaver who has several looms. East districts.

Girî—[Skt. *girita* = swallowed]—the cocoa-nut kernel (*nâriyal*).

Girâin—see *girâin*.

Girîbân—[*giri* = throat; *bân* = protecting]—the collar, or part of a coat round the neck (*angâ*).

Girîrî—[? *giraurâ*]—the well pulley (*charkh*).

Giriyâ—[*girnâ* = to fall]—an ox that sits down at his work. Central Duâb (*galiyâ*).

Girmiţ—[? Eng. *gimlet*]—a wire used for cleaning the stem of the opium pipe.

Giro—[Pers. *girau*]—(*bândhak, gânth, girvê*)—a pledge or deposit.

Giroh—[Pers. *guroh*]—a subdivision of a sect or tribe: used especially of the Faqr and wandering tribes like the Sânsiyâ or Hâbhrâ, etc.

Girâ—[*girnâ* = to fall]—an ox that lies down or stumbles at work. West districts (*galiyâ*).

Marê karakshâ nâr, marê voh aryal taftâ,
Marê gariyârâ bail, marê voh khasam nî-khaftâ.

[Bad luck to the shrewish wife, the jibbing pony, the stumbling ox, and the earn-nothing husband.]

Girrâ—} [see *giraurâ*]—the pulley of the well
Girrî—} (*charkh*).

Girvâ—} [*gêrû* (qv.) = yellow earth]—(*gêruî,*

Girvi—} *ratuâ, ratvâi*)—the red rust in cereals. In this disease the plant turns red and the ear black: in *hardâ* (qv.) the plant is yellow and the ear black. For a full description of the disease see under *ratuâ*.

Girvi—[*giro*]—a pledge or deposit.

Giţî—[? Skt. *grantha*]—(1) a reel; (2) a pellet put in the bowl of a tobacco pipe to prevent the stem from being choked with ashes or juice (*âţan*).

Giyanrâ—a herdsman of semi-wild cattle in the Tarâi (bardiya, thâthiyâr, guâl).

Gobadh—(Skt. *go* = cow; *vadh* = to kill)—slaughter of cows (*gaughât*).

Gobar—[Skt. *govish, govishtha*]—(1) cow-dung.

When collected in grazing grounds and dried for fuel it is known as *bankundâ, bangonîhâ, bangonîtha, anđê kandâ, arnâ kandâ, gol-manîth, binvân kandâ, gohrâ*. When mixed with chaff or other rubbish and made into cakes for fuel, it is to the east *goînthâ, goîthâ, har-râ*; and to the west, *ahar, chiprî, chiprî, châprê, gobar, uprâ, uplâ, gosâ, dojâ, théprî, chot, choth*. The larger cakes are *gohâ, kandâ, gorhâ, gorhî*. In the East districts *dohathî* are large cakes, and *kankatiyâ* or *madhâkari* smaller cakes. *Jagrâ* is a small pile of cow-dung fuel on which pulse is cooked. To make the cakes is *pâthnâ, thâpnâ*, and the place where they are made *pathvârâ, pathaurâ, pathnaur*, and in the Central Duâb *gaut*. For the pile of cakes see *gohaur*, and the fuel-house *gohârî*; (2) fees for cattle-grazing. Hill districts (*charâl*).

Gobarchak—} [*gobar-châk* = a round piece;

Gobardhan—} Skt. *gobardhana* = the nurse

Gobardhanâ—} of cattle]—a piece of cow-

Gobari—} dung placed on the piled

grain to prevent theft and avoid the evil eye. In Rohilkhand it is cow-dung mixed with water and thrown on the grain in lines forming a symmetrical figure to prevent theft from the pile (chāñk).

Gobardhan parivā— } [gobardhan-pratipada = Gobardhan parvā— } the first day of a lunar fortnight]—a ceremony observed on the day following the *Divālī* or *Dīpmālika amāvas* (qv.), the 1st of the bright half of Kārtik. An image of a man is made of cow-dung and pieces of reed (*sīñk*) are fixed on it with a little raw cotton on each: a lamp is lit and worship is performed—see *divālī*.

Gobh— } [see the next]—a disease in crops
Gobhl— } caused by wind which produces fresh shoots from the root and thus weakens the plant.

Gobhl—[usually der. from Skt. *go jihva* = cow's tongue, but possibly through the Portuguese *couve*]—the cabbage (*Brassica oleracea*). The common cabbage is *bandhī gobhī*; the cauliflower *phul gobhī*; the kohlrabi *gāñth gobhī*.

Gochanā— } [gēhūñ, chanā]—wheat and gram
Gochanī— } sown together: cf. *adhchanā*, *bēhjar*, *gaiñchanī*.

Godā—[*godnā* = to prick]—(*chhāp*, *chhāpā*, *daghaufā*) an iron used for branding cattle. East districts.

Godahā— } [*godā*]—a rough stick broken off a
Godāhā— } tree. East districts (lāñhī).

Godāñ—see *gaudāñ*.

Godanī—[*godnā* = to prick]—a grater used in cooking.

Godbharnā—[*god*, Skt. *kroḍa* = the lap; *bharnā* = to fill]—(*rahas badhāñ*)—an informal mode of marriage: the bride goes to the bridegroom's father, who presents her to his son with cocoa-nut kernels (*golā*) and sweetmeats.

Godhan—[*go* = cow; *dhana* = wealth]—a woman's festival in the East districts held in the month of Kārtik two days after the *Divālī*: women make clay figures of snakes, scorpions, etc., and beat them and abuse their friends in order to keep off ill-luck.

Godhar—[*gorñā* = to dig]—weeds picked up in a field. Upper Duāb (ghūr).

Godhaurī—see *godhūl*.

Godhl—[*godahā*]—a thick club. Rohilkhand (lāñh).

Godhūl— } [*go* = a cow; *dhūl* = dust]—*go-*
Godhūl— } *dhaurī*—evening; the time when the cows raise dust on the roads as they are coming home. Sir M. Williams (Skt. Dict.) explains it—"the dust of the earth: a period of the day in the hot season when the sun is half risen; in the cold and dry seasons when the sun is full but mild; and in the three other seasons sunset (originally a time when mist seems to rise from the earth): but it generally means cow's dust raised in the evening (shām).

God kā anāj— } [*god* = the lap; *anāj* = grain]
God kā nāj— } —grain given to workmen at the time of ploughing. Upper Duāb (mēñr kā anāj).

God lēñā—[*god* = the lap; *lēñā* = to take]—(*mutabannā karnā*, *rās baiñhāñ*, *rās lēñā*)—to

adopt a child. Usually the only ceremony at adoption is the handing over of the adopted son by his father or guardian to the person adopting him before the assembled kindred, with some words implying that henceforth the adopter and adopted are to consider each other as father (or mother) and son. The kindred are generally feasted, and offerings are made as when a son is born. If the son is a small child, he is placed in the lap of the person adopting him.

Godnā—[cf. *gorñā*, *khodnā*]—(1) to dig (*khodnā*); (2) to tattoo the skin.

Goēñd— } [*gāñv*, Skt. *grāma* = a village]—
Goēñdā— } the circle of land next the village

Goēñr— } site, and commanding a high value

Goēñrā— } as being well manured and fertile. The objection to it is that it

Goērā— } is exposed to trespass: hence the proverb *goērē kī khētī chhātī kā Jam* = to cultivate near a village is as bad as having Death himself on your breast (*gauhāñ*).

Gohā—[Skt. *go-sāra* = matter from the cow: cf. *gosā*]—large cow-dung cakes for fuel (*gobar*).

Gohāñ—[Skt. *go-ghāta* = treading out by cows]—treading out grain by means of cattle. Rohilkhand (*dāññ*).

Gohai—[*gohā*]—the dung of calves dropped when they are ten or twelve days old. Rohilkhand.

Gohan—(1) sugar-cane at the stage when the shoots are two or three feet high—East districts (ñk); (2) the bullock-run in a well—West districts (*nañh*).

Gohar— } [? Skt. *go* = cow; *dhar* = to hold]—

Goharā— } (*gohrā*)—(1) a pathway for cattle (*pagdāññ*); (2) a cow-shed—Rohilkhand (*gaulā*); (3) a field fence—Rohilkhand (*bār*).

Goharī—*juār* millet mixed with sesamum (*til*) and boiled.

Gohārī—[Skt. *go-dhāra* = holding]—(*goñhaul*, *goñhaulā*, *goñhaur*, *goñhaurā*, *ññdhaur*, *kandaur*, *kandaurā*)—the house in which cow-dung fuel is kept. Upper Duāb.

Gohī—the *mahuā* tree (*Bassia latifolia*) and its seed: *gohī kā tēl* = *mahuā* oil.

Gohnā sarson—an oil plant: the same as *lāñhī* (qv.). Lucknow.

Gohññ— a mother-in-law. Mathura (sās).

Gohñjo— a father-in-law. Mathura (susar).

Gohraul—

Gohraulā— } [Skt. *gosāra vāta*]—(*bañhiyā*, *bañ-*
Gohraul— } *ñaiyā*, *biñā*, *biñaurā*)—a pile of
Gohraulā— } cow-dung fuel.

Gohrl—[Skt. *gosāra*]—small cakes of cow-dung fuel (*gobar*).

Gohūñ—[Skt. *godhūma* = the smoke of the earth]—wheat—see *gēhūñ*.

Mīñ, *Shanīchar*, *Kark*, *Gurū*, *jo Tul*, *Mañgal hoē*,

Gohūñ goras gorarī birlā bilsē koī.

[If Saturday fall in the sign of Mīñ, Thursday in Kark, and Tuesday in Tul, wheat, milk, and sugar will be got with difficulty.]

Goñ— } [Skt. *go-yuga*]—(1) a pair of plough

Goññ— } oxen—Central Duāb (*juārā*); (2) reciprocal assistance in cultivation—Central Duāb (*añgvārā*).

Goind—see goênd.

Goinjâ—a kind of bean (sêm).

Goînth—[Skt. *govishṭa*]—(1) cow-dung
Goînthâ—} cakes for fuel. East districts
(gobar); (2) a head-load of straw. East districts
(trobâr).

Goînthab—to plaster a place with cow-dung and
water—a Chamâr's word. East districts
(lîpnâ).

Goitâ—[*gau*]=raw cow-leather. East districts.

Goith—

Goithâ—} see goînth.

Goithaul—} [Skt. *govishṭa shâla*]=a house for
Goithaulâ—} holding cow-dung fuel. East
Goithaur—} districts (gohârî).
Goithaurâ—}

Gojâ—young straight shoots of trees, etc.

Gojai—} [*gêhûn-jau*] (*adhgêhûnân*, *gojî*,
Gojarâ—} *jangar*)=wheat and barley sown
Gojarî—} together.

Gojhâ—[Skt. *ganja*]—(1) a man's pocket (jêb);
(2) (*gunjhâ*, *gunjhiyâ*) a semi-circular sweet-
meat made of wheat-flour filled with spices and
sugar.

Gojhaut—} [*gojhâ*]=the loose fold on the
Gojhautâ—} left side of a woman's sheet,
Gojhnavat—} used as a pocket. East districts
(sârî).

Goji—see gojai.

Gokh—} [Skt. *gavāksha* = a bull's eye]=a
Gokhâ—} look out; a window on an upper
floor with a balcony.

Gokhâ—[*gau*]=a calf-skin (*chamrâ*).

Gokhrû—see gûkhrû.

Gol—[*Gopâla* = protector of cows]=one of the
Kumaun local gods; another name for *Goril*
(qv.).

Gol—[Skt. *gola* = a ball]—(1) a round beam
used as a prop inside mud walls; (2) a large
round grain-vessel. Central Duâb (nâp).

Golâ—[*gol*]—(1) (*bînd*, *bînr*, *gîrgaz*)=the mason-
ry cylinder of a well (*kûân*); (2) roasted
balls of meat (*nânâb*); (3) the kernel of a
cocoa-nut; (4) a round beam used as a prop in-
side mud walls (*gol*); (5) a grain-market; (6) a
pill of opium or *bhang*; (7) a bundle of fodder,
especially used of the leaves of the *gharberî*
(qv.). Central Duâb.

Golak—[corr. of Pers. *gholâk*]—(1) (*gallâ*, *gholak*,
gullak)=a money-box; (2) a chisel with a
curved point for cutting grooves (*barhai*).

Golf—[*gol*]—(1) the bullet used in a musket, sling,
etc.; (2) a large round earthen jar used for hold-
ing grain, etc. (*chhoâr*, *nâp*).

Khâlî Baniyâ kyâ karê?

Us golî kâ dhân is golî mên bharê.

[How does the Baniya amuse himself when he has
nothing else to do? Why of course he takes the
rice out of one jar and puts it in another.]

(3) the disease quarter ill or rinderpest in
cattle: apparently so called from the rapidity
with which death ensues.

Golf kâ tappâ—the range of a bullet: a vague
measure of distance: cf. *gaukos*.

Golmuñhâ—[*gol* = round; *muñh* = face]=the
goldsmith's round-headed hammer (*sunâr*).

Gon—[Skt. *gonî*]—(1) panniers for a pack-animal
(*khurjî*).

Bail na kûdâ kûdî gon!

Yih tamâshâ dêkhâ kon?

[Who ever saw such sport as this? The ox stands
quiet and the panniers jump!]

Baniyê kî gon mên nau man kâ dhokâ = the
Baniya's panniers hold nine maunds of roguery.
Gadhê kî gon mên nau pasêrî kâ dhêlâ = they
put a clod weighing a maund or so into the
miserable donkey's panniers.

(2) a measure for grain = 16 *mânî* (qv.). Gorakh-
pur.

Gonâ—see gaunâ.

Gonânâ—[Skt. *gamana* = going]=to escort pil-
grims round a sacred place.

Gonâvâ—[*gonânâ*]=an escorter of pilgrims.

Gonchâ—[*gon*]=a milk-pail. East districts
(*jhâkarî*).

Gonchhâ—a corruption of *angochhâ* (qv.).

Gondâ—[*gûdnâ* = to knead]=clay worked up
into mud to be used as mortar or for building
mud walls.

Gondâ—[*go* = cow; *sthâ* = place] (*gonrâ*)=—
(1) an enclosure for cattle: the phrase for making
such an enclosure is *gondâ rûndhnâ*; (2) a fence
round young trees—Central Duâb (*thânvâ*); (3)
a very small field: the next size above this is
tapariyâ=Central Duâb; (4) the first reservoir
into which water is thrown by the swing basket.
Duâb (*dol*).

Gondâ—[*gânv*, Skt. *grâma* and *sthâ*]—(1) land
near the village site—Central Duâb (*goênr*,
gauhân); (2) a village pathway or road
(*pagdândî*).

Gondrî—a mat made of the *gonâ* reed.

Gonjî—[*gêhûn-jau*]=wheat and barley sown to-
gether: in Bundelkhand barley (*jau*).

Gonrâ—see gondâ.

Gonrakh—[*gun* = the hauling-rope of a boat;
Gonrakhâ—} *rakhnâ* = to place]=the pole or
mast of a boat to which the hauling rope is
attached. East districts (*mastûl*).

Goñrsâr—} a house for parching grain (*bhar-*
Goñrsârî—} *bhûñja*).

Goñth—[Skt. *govishṭa*]—(1) dried cow-dung
Goñthâ—} —East districts; (2) the place
where the *jiutiya* (qv.) festival is celebrated. It
is cleared and plastered with cow-dung by the
women of the village.

Goñthab—see goînthab.

Gop—[Skt. *gopa*=go = cow]—(1) a cowherd
Gopa—} (*guâl*); (2) a man's necklet made
of twisted gold wire.

Gopashāmî—[*gopa*, *ashta* = eight]=a feast
Gopāsāmî—} held on 8th light half of Kâr-
tik (*Kârtik sudi ashtamî*). The cattle are fed
and decorated with garlands in honour of Krish-
na passing his youth in the cattle pastures of
Brindaban.

Gopan—[Skt. *gophana*]—(*dhêlvâns*, *dhêl-*
Gopanâ—} *vânsâ*, *dhêlvânsî*, *dhilmâns*,
Gophan—} *dhilmânsâ*, *dhilmânsî*, *dhil-*
Gophanâ—} *mâsî*, *dhilvânsî*, *khvêntar*)=

Gophanî—} the sling used in scaring birds.
Gophiyâ—} The pellet is to the west *gullî*,
Gophnî—} *golî*; to the east, *dhêl*, *dhêlâ*,
Gopiyâ—} *dhêliyâ*, *gulâ*.

Gor—a grave. *Jahân kâ murdâh tahân kî gor*
= where the corpse is, there is the grave.

Gor— } (1) a leg of anything—of an animal
Gorâ— } (especially of sheep and goats), a bed,
vessel, etc.; (2) a scarecrow. Gorakhpur (dho-
khâ).

Gorâ—[see goñrâ]—a fence round young trees.
East districts (thâñvlâ).

Gorâ—[Skt. *gaura*]—white; a sort of light
chestnut colour in cattle.

Gorâ—[? *golî*]—the cake-cutting machine in an
indigo factory. West districts (nîl kî kothî).

Gorâ—[*gol* = round]—a large grain-vessel. Cen-
tral Duâb (golî).

Gorâ—[*goñr*]—the belt of land near the
Gorâ— } village site. West districts. They
are of course liable to trespass. Hence—

Râñghar yâri, Dòm pahchân,

Gorê kî khetî kushal na jân.

[He that is friends with a Râñghar, an acquaint-
ance of a Dòm, and has lands near the village,
never knows prosperity.]

Gorahrâ—[*gor* = leg, foot]—an anklet worn
by men and women. East districts.

Gorât—[*gornâ* = to dig]—digging of land
(khodâi).

Gorait—[*gor* = foot: hence a footman = *piyâ-
dah*]—a village watchman. East districts.

Goraiti—[*gorait*]—the wages of a village watch-
man: offerings of grain, put aside at harvest
time, to propitiate the local ghosts, and then
given as a perquisite to the village watchman.
East districts.

Gorakh— } [*gau* = cow; *rakhnâ* = to herd]—
Gorakhâ— } a cowherd. East districts
(guâl).

Gorâñv—[*gor* = foot]—(1) (*gorâvar*)—a rope for
tethering cattle by the feet—East districts; (2)
(*gorâlnâ*) trousers—slang.

Goras—[*gau* = cow; *ras* = juice]—milk, curds
(dahl, dūdh).

Gorâvar—see gorâñv.

Gorâlnâ—[*gor* = foot; *âlnâ* = to throw]—see
gorâñv.

Gorhâ— } [see goñr]—the circle of land near
Gorhâ— } the village site (gauhân).

Gorhî— }
Gorhî— }

Gorhâ— } [Skt. *govishṭa*]—a long flat cow-dung
Gorhî— } cake for fuel: cf. gosâ.

Gorhî— }
Gorhî— }

Gorî—[*gol* = round]—a round vessel for holding
grain. Rohilkhand (golî, nâp).

Goril— } [? *Gopâla* = guardian of cows]—one
Goriyâ— } of the local gods or ghosts in the
hills. He is also known as Guâl, Guâlî, or Gol.

He is one of the most popular divinities of the
lower castes in Kumaun—see gihvâr.

Gorkhul—[Skt. *gokshura, gokshuraka* = a cow's
hoof]—(1) the ornamental border of a woman's
sheet (sârî); (2) an ornamental earring; (3) a
weed destructive to rice (bañsî).

Gornâ—to dig (khodnâ).

Gorparâ—rheumatic fever in animals. Jhansi
(ghaṭerâvân).

Gorsi—[*gau* = cow; *ras* = juice]—a milk-pail.
West districts (jhâkarî).

Gortani— } [*gor* = foot? *tannâ* = to stretch;
Gortari— } *talâ* = below]—the end pieces
Gorthari— } of a bed. East districts (châr-
Gorthariyâ— } pâl).

Gorû— } [Skt. *gorûpa* = in the form of a
Gorûâ— } cow]—horned cattle. East districts
(mavêshî).

Gorûâ dhukân—[*gorâ, dhuknâ* = to be con-
cealed]—dusk in the evening: the time the
cattle return home in a cloud of dust. East
districts (shâm).

Gorvâ— } [*goñr*]—the circle of land round the
Gorvâ— } village site (gauhân).

Gorvâñs— } [*gor* = leg]—a rope used for
Gorvâñsâ— } tying cattle to a peg. East
districts (kharâñv).

Gorvârî—[*gor* = leg]—the end pieces of a bed.
East districts (chârpâl).

Gosâ—[Skt. *govishṭa*] (*gossâ*)—cakes of cow-
dung fuel. East districts (gobar).

Gosî karnâ—[*gau* = cow]—to milk cattle.
Bundelkhand (dohnâ).

Gossâ—see gosâ.

Got— } [Skt. *gotra* = a cow-pen]—(1) an en-
Gotâ— } closure for cattle, straw, etc.—Duâb
(ghêr); (2) (*gotrâ, gotra*) a subdivision of a tribe

founded on the tradition of common descent,
and embracing all descendants through males of
the common male ancestor—in a word, all the
agnates.

Got— } [Skt. *guṭika* = a small ball]—(1) the
Gotâ— } hem of a garment; (2) narrow lace,
of which the finest is *dhanuk*; if broad it is

paṭṭhâ; other varieties of lace are *qaitûn, sin-
kiyâ, lês, kalâ batûn, kinârî, lachkâ; lachkâ*
is about 1½ inches wide; *kinârî* 2 to 3 inches
wide; beyond that up to 9 inches is *paṭṭhâ*—
see Hoey's *Monograph on Lucknow Trade*, p.
113.

Goṭh—[Skt. *goshṭha* = a cow-pen]—(1) the under-
ground storey of a house—Kumaun (*tahkhâ-
nah*); (2) a place for tying up cattle—Kumaun.

Goṭhailâ—[*goñth* = cow-dung fuel; *âiayâ* = a
house]—a house for cow-dung fuel. East
districts (goṭhârî).

Goṭhmal—[*goṭh*]—a verandah to the lower storey
of a house. Kumaun.

Gotî— } [Skt. *guṭika*]—a cake of opium, indigo,
Gotî— } etc.

Gotrâ— } [*got*]—a subdivision of a tribe includ-
Gotrâ— } ing all the agnates.

Grahan—[Skt. *grahana* = seizing]—an eclipse:
sûraj grahan = an eclipse of the sun; *chând,
chandra grahan* = an eclipse of the moon.

Grahasht— } [Skt. *grihasṭha; griha* = house;
Grahasht— } *sthâ* = to stand] (*girhasht gir-
hasht*)—a householder; cultivator.

Graibân—a corr. of *giriân* (qv).

Granth— } [Skt. *granthî*]—a knot; the knots
Granthî— } in the Brahmanical cord (janêû).

Granth bândhan—the ceremony of tying together
the clothes of the bride and bridegroom at a
wedding (añchal granth).

Gû—[Skt. *gûṭha*]—filth, excrement. *Syândâhi
kavêḡ gû khâtâ hai* = a crow, cute as he is, eats
filth.

Guâl— } [Skt. *gopâla*]—(1) (*baldiyâ, bal-
Guâlâ— } dhiyâ, bardiyâ, charvâh, charvâhâ,*

Guâliyâ— } charvâdyâ, chaupiyâ, ghoṣi, giyânra,

*Guâr— } gop, gorakh, narkâ, pâri, ṭhâṭhi-
yâr*) a cowherd; (2) one of the local gods in
Kumaun: see goril.

Guālin—[guāl]—(1) a female cowherd; (2) a sort of bean (sēm).

Guār— } [guāl] (dārārhi, kauri, kachhūr,
Guārā— } kuārā, kulthi, kurthi, phaligūr,
Guārphāl— } shyāmsundarī)—a kind of pulse
used as cattle fodder (*Cyamopsis psoraloides*)
(gavār).

Guārāl—[guāl]—fees or remuneration to a cowherd. Duāb (charvāhi).

Guārph—[guāl]—a place for tying up cattle. Kumaun.

Guchchhā—[Skt. *guchcha*—a bundle of anything—of hemp fibre, flowers, plantains, etc.: tāliyon kā guchchhā = a bunch of keys.

Guchchhi—[guchchhā]—a string of beads, pearls, etc.

Gūdar— } [gūdar = soft; Skt. *goda* = the
Gudarī— } brain]—(1) (gudrī) old cotton,
Gudariyā— } rags; (2) a quilt made of rags
(razāl).

Guddā—the branch of a tree (dāl).

Gudhāl— } a bunch of thorns used as a harrow—
Gudhār— } Rohilkhand.

Gudhi—the empty cob of maize when the grain is beaten out. East districts (gūli).

Gudhuri— } [godhūlī]—the dust raised by
Gudhuruk— } cattle coming home: hence
evening (shām).

Gudrī—see gūdar.

Guduri—an insect which eats peas and gram. Azamgarh.

Gūgā— } [Zāhir pīr, Zāhir dīvān]—a cele-
Gūgāpīr— } brated saint or local god in Upper

India. In the Upper Duāb the legend of Gūgā is that he was a Chauhān Rājput, and was going somewhere on horseback, when he sunk into a pile of mud and cow-dung. He appears to people in their dreams as a big snake (*sānp*) or a small snake (*sapoliyā*), and bites them as they wake. Offerings of sweetmeats propitiate him. "His grave is near Dadrewa in Bikaner. He flourished about the middle of the 12th century. He is really a Hindū and his name is *Gūgā Bir* or 'Gūgā the Hero.' But Musalmāns also flock to his shrine, and his name has been altered to *Gūgā Pīr* or "Saint Gūgā," while he has himself become a Muhammadan in the opinion of the people. His conversion is thus accounted for: He killed his two nephews and was condemned by their mother to follow them below. He attempted to do so, but the earth objected that he being a Hindū she was quite unable to receive him till he should be properly burnt. As he was anxious to revisit his wife nightly, this did not suit him, and so he became a Musalmān; and her scruples being thus removed, the earth opened and swallowed him and his horse alive. He is to the Hindūs of the west districts the greatest of the snake kings, having been found in the cradle sucking a live cobra's head, and his *chharī*, or switch, consisting of a long bamboo surmounted by peacock's feathers, a cocoa-nut, some fans, and a blue flag, may be seen at some times of the year, as the Jogis or sweepers who have charge of it take it round and ask for alms. (Ibbetson—*Panjab Ethnography*, pp. 115-116.)

Guhānī—see gauhānī.

Gujhārī—[gojhā]—an armful of cut grain given to village servants at harvest. Oudh (kakhi-yāl).

Gujjā—the filter of river-grass (*sivār, sirvāl*) used in a sugar refinery. Rohilkhand (khañd-sāl).

Gūkhūrū—[Skt. *gokshura* = a cow's hoof] (*gokh-rū*)—a herb which springs in sandy land bearing a fruit covered with small prickles (*Tribulus lanuginosus*). A large kind called *gūkhūrū dakhiñi* bears a fruit of a triangular shape with prickles at the angles; and hence the same name is given to the iron crow's-feet thrown on the ground to check the advance of cavalry.

Gūkhūrū utarnā—to be attacked with rinderpest—of cattle. Rohilkhand (chêchak).

Gul—(1) a ball of prepared charcoal for lighting a pipe; (2) a very small field—Central Duāb (gātā); (3) the confectioner's fire-place—Oudh (halvāl).

Gūl— } [Skt. *kulṣā*]—a drain for bringing water
Gūlā— } to a field (barhā).

Gūl— } (1) (*būr, gabūdā*)—the unripe ear of
Gūlā— } maize; (2) the cotton pod (ghēñṭī).

Gulābi—[gulāb = a rose]—rose-coloured—of dyes.

Gulāl—the red powder thrown about at the Holi festival, generally made of the flour or meal of barley-rice or the singhārā nut.

Miyān phirē lāl gulāl

Bibi kē haiñ burē aḥvāl.

[The master goes about amusing himself throwing powder at the Holi, while his wife is in a bad way at home.]

Gūlar—[? Skt. *guḍa* = a ball—Platts]—(1) the cotton pod (ghēñṭī); (2) the wild fig (*Ficus glomerata*).

Gulariyā—a grove of gūlar (qv.) trees.

Gulaur— } [gul]—(1) the sugar-boiling house or
Gulaurā— } its fire-place—East districts (kolh-vār); (2) a mess of molasses and flour—East districts.

Guldār sabzah—[gul]—dapple grey coloured—of horses (ghorā).

Gulēl—[? Skt. *guḍa* = a ball—Platts]—a

Gulēlī— } pellet bow used by bird-scarers.

Gulēndā—[? cf. gulēl]—(gulē)—the pod or fruit of the mahuā (qv.) tree.

Gulgulā—[see gulēl] (*pūd, pūrā*)—cakes of flour and sugar with various condiments fried in butter. *Gur khāñ gulgulon sē parhēz* = he eats sugar, but abstains from sweet-cakes. This dish is sometimes known as *miyān kē karāhi* = the cauldron of the Lord.

Gul—[? Skt. *guḍa* = a lump]—(1) the mahuā tree (*Bassia latifolia*)—Duāb (mahuā); (2) the pod of the mahuā tree which yields an oil known as *guliya tēl* (gulēndā).

Gūli— } [cf. guli] (*chhochh, chhāñch, gudhi,*
Gūliyā— } *gullī, gulliyā, khakhurī*)—the empty maize cob after the grain is beaten out (makkā).

Gūliyā—[golī = a jar]—a milk-pail. Rohilkhand (jhākari).

Guliya tēl—see guli.

Gullā—[cf. guli]—(1) (*burkā, gāñdērī*) a small piece of sugar-cane for chewing—East districts;

(2) the cross-axle of the irrigation lever—East districts (ghēñklī).

Gullak—[*gholak*]=a money-box.

Gull— } [Skt. *gulikā*, *guḍikā* = a little ball—

Gulliyā— } Platts]—(1) a wooden tool for smoothing the binding of books (*jildsāz*); (2) sowing seed in the furrow left by the plough as (contrasted with broadcast—West districts *bonā*); (3) the pedal axle of the grain-crusher or water lift—East districts (*dhēnkā*, *dhēnkīl*); (4) the pellet used with the sling—West districts (*gophaṇā*); (5) the empty cob of maize—Duāb (*gūl*).

Gultā [*golī* = a ball; Skt. *gulikā*]=the pellet used with the sling. East districts (*gophaṇā*).

Gūlūā—[dim. of *golī* = a jar; *gol* = round] (*gūlū*)=a milk-pail. Rohilkhand (*jhākāṛ*).

Guluband—[*gulā* = neck; *band* = fastening]=a general term for various kinds of gold and silver necklets.

Gūlūī—see *gūlūā*.

Gumchl—[Skt. *kuñchikā*]=the seed of the wild liquorice (*Abrus precatorius*) used in weighing—see *ghuñchl*.

Gummā— } a brick, usually of large size. West

Gummān— } districts (*īn*).

Gumtā—[? Skt. *gulma* = a cluster] (*baniyā*)=a caterpillar which attacks the buds of cotton, etc. Duāb.

Gūn— } [Skt. *guṇa*]=the hauling-rope of a boat

Gūn— } (*nāo*).

Gūn—[Skt. *goṇi*]=panniers for a pack-animal

(*khurjī*).

Gunāl—[*gūn*, *gun*] (*gurhan*)=the rope or string which fastens the stick at the mouth of the vessel used with the irrigation lever (*dhēnkīl*).

Gunarkhā—[*gun* = the hauling-rope; *rakhnā* = to fix]=the mast or pole in a boat to which the hauling-rope is attached. East districts (*mastūl*).

Gūnchhā—[Skt. *guchha* = a clump]=the spike of the blade of the weeding spud which goes into the handle. Upper Duāb (*khurpā*).

Guṇḍ—[? Skt. *kuṇḍa* = a hole, a pit] (*khūḍ*, *khūṛ*, *mūṛh*, *mūṛhā*)=a furrow. For other kinds of furrows see *barhā*, *harai*, *pānt*: for the space between furrows, *āntar*.

Guṇḍ—the nave of a wheel (*gārī*).

Guṇḍā—[Skt. *guṇa*]=the ropes which fasten the iron ring to the neck of the irrigation bucket. North Oudh (*kas*).

Gūndhnā—[Skt. *guṇḍ* = to pound] (*gūndnā*)

(1) to work up clay in the hands with water for making pottery (*kumhār*); (2) to mix flour and water and make it into lumps (*loḍ*): to regularly knead the dough is *sānnā*; (3) to beat out or thresh grain.

Guṇḍīl—[? Skt. *gēṇḍu* = a ball]=a pad to support water-pots, etc., on a woman's head (*īndhūā*).

Gūndnā— } see *gūndhnā*.

Gunhā—[*gūn* = the hauling-rope]=the man who hauls a boat.

Guniyā— } [Skt. *guṇa* = a thread]=the square

Guniyān— } used by masons, carpenters, etc.

Guñj— } [Skt. *kuñchikā*]= (1) the seed of the

Guñjā— } wild liquorice (*Abrus precatorius*)—

used for weighing; (2); (*guñjmāl*, *guñjhār*)=

properly a necklace made of liquorice seeds—then generally applied to a gold neck-chain worn by men.

Gūñjhā— } [see *gojhā*]=a semi-circular sweet-

Guñjhiyā— } meat made of wheat filled with

spices and sugar.

Guñjiyā—[*guñj*]=a woman's earring.

Gūñrā—[*gon*, Skt. *goṇi* = a sack] (*sunḍkā*,

sunṛikā)=a roll of cloth put under the pad of a

pack-animal to prevent galling.

Gūnth—[Skt. *grathita* = bound, connected; rt.

grath = to fasten—Platts]=grants of land

made for the support of temples. Kumaun.

Gunvāh—[*gun* = the hauling-rope]=the man

who tows a boat. East districts (*nāo*).

Gupchup—[*onamat*=from the sound of eating]

=an egg-shaped sweetmeat made of wheaten

flour and filled with thickened milk (*māvā*,

khod) sweetened.

Guphnā—[*gophanā*]=a field-watcher's sling.

West districts.

Gupphā— } [lit. a tassel; Skt. *gumphita* =

Gupphī— } tied]=the ear of the *juār* millet.

West districts (*bhūñtā*).

Gur—[Skt. *guḍa* = a ball, a lump of sugar]=

(*lodhī*, *lodhikārā*)=molasses; coarse unrefined

sugar made up and sold in balls, *bhēlī*. *Chorī*

kā gur mīṭhā = stolen sugar is sweet. *Baniyā*

apnā bhī gur chhīpākar khātā hai = the

Baniya even when he is eating his own sugar lets

no one see him.

Gurab— } [? Skt. rt. *kuṭ* = to divide; cf. *gornā*,

Gūrab— } *gornā*]= (1) (*bīdahnā*, *bīrānī*,

Gurāl— } *chhāñtā dēnā*, *dadahnā*, *dhur*

dahnī, *gurnā*, *kavā lukār*, *kurap*, *nikānā*,

nārāt, *nirānā*)=the ploughing up of the millets

when they are a foot high. The value of the

process is described in the following lines. The

Field says—

Jō dhēlē moē tor maror,

Tā ko kuṭhā dūngī bor :

Jō korēgā mēri kār

Tā kē āvē kuṭhē hār.

[I will fill the garner of him who twists and

breaks my clods. The garner of him who

shows me mercy will suffer.]

(2) the hoeing of sugar-cane—cf. *baithāvan*.

Gurabnā—[*gūrab*]=to dig; to plough up mil-

lets; hoe sugar-cane.

Gurambā—[*gur*, *āmb* = mango]=a dish made

of sugar and unripe mangoes.

Guraun—[*gūrnā* = to thresh]=the heap of grain

after threshing. Allahābād (*rās*).

Gurdā— } [Platts, der. *gur*, but ?]=a scrape

Gurdam— } used to prevent the sugar from

Gurdamī— } burning as it is being boiled

(*khañḍsāl*, *kolhvār*).

Gurēthab—(*gard*, *pratiṣṭhā*)=to present clothes

to the bride on the part of the elder brother of

the bridegroom. East districts (*biyāh*).

Gurgābī—a kind of shoe turned up in front.

Gurgurā— } [*onomat*=from the bubbling

Gurgurā— } sound]=the water tobacco-pipe

or its stem (*huqqah*).

Gurh—tobacco. Kathak's slang (*tambākū*).

Gurhā— } [cf. *gunarkhā*]=the thwarts of a

Gurhā— } boat. East districts (*nāo*).

Gurhā bhāt—[*gur* = molasses; *bhāt* = boiled

- rice]—rice cooked in sugar and water—a *Rautāra* word. East districts.
- Gurhai—[*gur* = molasses] — a market where sugar is sold; in Rohilkhand a factory where molasses (*shīrah*) is boiled down.
- Gurhan—[? Skt. *gunā*]—the rope used with the irrigation lever (*gunārī*). It fastens the cross-bar at the mouth of the pot.
- Gurhī— } [see *gúrhan*]—a rough straw rope used
- Gurhī— } for tying up sheaves or bundles of cut crop. East districts (*jūn*).
- Gurhiyā } (1) the lower supports of the spinning
- Gurhiyā } wheel—Rohilkhand (*charkhā*); (2) the small strings for twisting the churn—Rohilkhand (*nētā*).
- Gūriyā— } (1) the ropes used for pulling the
- Guriyā— } barrow. Upper Duāb (*barahā*); (2) (*chiriyān*, *qāndā*, *qāñrēlā*, *dhurāi*, *sūjā*) spikes fixed in the cross-beam of a well to support the pulley axle—Duāb; (3) the pieces of wood joining the upper and lower shafts in the pony-cart (*ekkā*).
- Guriyā—[Skt. *guṭika* = a pill, a small ball]—(1) the beads used in a rosary; (2) a bit of bat-bone tied round the ankle as a preservative against rheumatism.
- Guriyā—the name in the Duāb for the *Nāgpan-chamī* (qv.) festival held on the 5th light half of *Sāvan* (*Sāvan sudi pañchamī*). No one ploughs or weeds on this day.
- Gurkhā— } pleuro-pneumonia in cattle. Duāb
- Gurkhaī— } (*gararā*).
- Gurkhai—[Platts suggests *guru* = a venerable person; *kshaya* = loss]—a kind of mortgage in Bundelkhand by which the mortgagor is bound to pay three fourths of the revenue of the mortgaged land.
- Gurmhā— } a strong-smelling small cucumber.
- Gurmhī— } East districts.
- Gurnā—[Skt. *gund* = to pound]—to tread out grain. Rohilkhand, Duāb (*dāñ*).
- Gurri—see gull.
- Gurrnā—see *gurabnā*.
- Gursī—a fire-place (*bursī*).
- Gururū—[? Skt. *gēndu* = a ball; anything round] (*kuñḍariyā*)—a circle drawn on the ground in which a man taking an oath stands, or from which he takes anything claimed—East districts.
- Gurvāyī—[*gur* = molasses]—a sugar factory. Central Duāb (*kolhvār*).
- Gurvāyī—[*gorṇa* = to dig]—wages for weeding.
- Gūtharī—see *guthrī*.
- Gūthlī—[Skt. *granthī* = a knot]—the kernel or stone of a mango, etc.
- Gūthrī—[see *guthlī*]—the refuse knotty pieces of straw left on the threshing-floor. Bundelkhand (*gāñthā*).
- Gūṭuā—[? cf. *guthlī*]—the sowing-basket. Bundelkhand (*daliyā*).
- Gyābh— } [Skt. *garbha*]—pregnant; pregnan-
- Gyābhan— } cy (*gābh*).
- Thārhi khēti, gyābhan gāt;*
Tab jāno jāb munh mēñ āē;
or
Hārī khēti gyābhan gāt,
Rām dayā to munh mēñ āē.

[Depend only on the standing field and the pregnant cow when (by the mercy of God) you get the produce in your mouth.]

Gyārahvāñ— } [*gyārah* = 11] — the eleventh

Gyārahvñ— } day after a Hindū's death. The

Gyārvāñ— } officiating priests (*Mahābrah-*

Gyārvñ— } *man*) receive presents, and with all the family are present at a feast, at which an image of the deceased, seated on a bed (*chārpās*), and, with the clothes on that he was accustomed to wear during life, occupies the principal place. The Mahābrahman takes some water, a few grains of rice and a pice, and places them in the hands of the eldest son or nearest male relation of the deceased, while he himself reads over the portion of the ritual relating to death. When the reading of the service is over, the son allows the water to flow on the ground while the Mahābrahman places a hand on his shoulder, and says, "Your father has gone to heaven" (*suarga*). This concludes the ceremony, and the Mahābrahman takes the clothes placed on the bed as his perquisite.

H

- Habarā— } mud; swampy ground (*bhās*).
- Habsā— } mud; swampy ground (*bhās*).
- Hābus—unripe barley roasted (*baurl*).
- Hadd—(*chhor*, *dāñd*, *dhurā*, *mēñd*, *mēñdā*, or, *orāñt*, *orāñtī*, *orhā*, *sarhadd*, *sivāñd*)—the boundary of a field, village, etc. For field boundaries see *mēñd*; for dykes used as boundaries, *khā*; boundary marks, *damchā*; places where these boundaries meet, *sihaddā*; where four boundaries meet, *chauhaddā*.
- Haddā—[Skt. *haddā* = a bone]—a white
- Haddā— } shoot growing out of the root of the tobacco plant and throwing it out of the ground. Duāb.
- Haftā— } [Pers. *haft* = seven]—(*aṭhvārā*)—
- Haftah— } a week.
- Haftgānah— } [*lit.* seven-fold]—the seven
- Haftgānā— } papers prepared by the village accountant (*paṭvārī*),—usually including the field survey (*khasrah*), the ledger (*bahikhātā*), the rent-roll (*jamābandī*), the account of rent paid (*siyādhā*), the accounts of income and expenditure of co-sharers (*bujhārat*), the daily diary (*roznamchā*), and the details of crops (*jinsvār*).
- Hai—[Skt. *kshaya* = loss]—(*hayd*)—damage done to crops by cattle. East districts.
- Haingā—see *hēngā*.
- Haithī—[*hāth* = hand]—the handle of the spinning-wheel (*charkhā*).
- Hajjām—[Arabic *hajm* = to scarify]—a barber—see *nāl*.
- Hakkāk—(*almās tarāsh*, *bēgrī*, *nagīnāsāz*)—a lapidary. The *bidhiyā* perforates pearls, coral, etc.; the *kaṭaiyā* cuts large lumps of crystal into pieces: there are various kinds of discs used in cutting—*rasdāi sāl*, *mahin sāl*, *jild sāl*. The stone is ground with a paste containing diamond dust (*māvā*). The stone (*nag*) is pressed against the wheel with a piece of bamboo (*kāñid*) pressed against by a lever (*ankurā*). The agate burnishers are *ghoñtā*, *ghotā*.

Hal—[Skt. *hala*, rt. *hal* = to plough] (*har*)—the country plough. For the various kinds of ploughs see *ādhāhal*, *bākhar*, *chaukath*, *da-bēhri*, *dabihar*, *kachchā hal*, *khuprā*, *khujaharā*, *loṭan*, *nagrā*, *pakkā hal*.

Do hal rāo : āṭh hal rānd ;

Char hal kā barā kisānā ;

Do hal khētī ; ēk hal bārī ;

Ēk bail sē bhālī kudārī.

[Ten ploughs, a knight; eight ploughs, a squire; four ploughs, a thriving farmer; two ploughs are mere cultivation: one plough for a garden; but if you have only one ox, the spade is better.]

Ēk har hatyā ; do har kāj ;

Tin har khētī : chār hal rāj.

[One plough is cruelty; two work; three husbandry; four a kingdom (i.e., he who has only one pair of oxen will overwork them; two will give him plenty to do.)]

Kikar pāthā ; sirsi hal ; Haryānē kā bail ;

Jhōjhā hālī lāṅkē, baiṭhā chausar khēl.

[Though the body of your plough be acacia wood, the beam of mimosa, and your oxen of the Haryana breed,—if you have a Jhōjha for your ploughman, he will sit down and play pitch and toss. West districts.]

Sab kār har tar,

Jo khasam sir par.

[All work is under the plough if the master is over it.]

The parts of the plough are as follows:—

(a) the beam—to the west, *hal*, *haras*; to the east, *har*, *haras*, *haris*, *harsā*, *harsi*.

(b) the body—to the west, *hal*, *har*, *kūṭh*, *kūr*, *pāthā*, *agvāsi*; in Farrukhābād, *kurhā*; in West Oudh and Rohilkhand, *nāsi*, *pātho*; in the east districts, *jāngāhā*.

(c) the handle or stilt—usually *hathā*, *hathlī*, *hathelī*, *hatelī*, *hatēri*, *mutṭhiyā*, *hathinā*, *kīlī*; to the east, *parikhath*; in the Duāb and Rohilkhand, *parēṭā*, *parēthā*. The top of the handle is *enīṛiyā* in Farrukhābād.

(d) the notches on the beam by which the adjustment is altered—in the east districts, *ārband*, *khūrā*; in Kumaun, *kilā*; in the west districts, *āg*, *nāhal*, *narkēl*, *narkēlī*, *barnēl*, *banēl*.

(e) the sole in which the share is fixed—in the Upper Duāb, *panhāri*, *panihāri*, *parhāri*, *parihāri*; in the east districts, *khonpā*, *khonpī*, *khopā*, *khopī*, *khod*; in the Lower Duāb, *chaukhīn*; in Bundelkhand and the adjoining Duāb districts, *aṅkurī*.

(f) the share—usually *phāl*, *phār*, *phārā*, *phāro*, *pāhlī*, *phāri*; the front part is in some places *nāsi*; the circular piece of iron on the share to prevent its going too deep is in Oudh *garvāhī*; and in other places *chau*, *chhallā*, *phalparī*, *karnā*, *karbā*, *kāntī*. For the sharpening of the share see *chaṇḍ-vānā*.

(g) the pegs or wedges used to fasten the various parts together:—

(1) the wedge fastening the beam into the body—generally *og*, *pachār*, *pachāri*; in Oudh and Rohilkhand, *barail*, *birail*, *birailī*; in the Duāb and adjoining parts of Bundelkhand, *ghāngro*; in Kumaun,

kilā; in Bundelkhand, *gaḍil*, *gaṇḍil*, *gaṇḍilī*. A second wedge is sometimes added, known as *kilī*, *kilrī* *jot*, *mān-chī*; in Kumaun, *sailā*; in Oudh, *mach-hotar*.

(2) the wedge or peg connecting the beam and body—usually *dānt*; in the east districts, *tarailī*; in the Duāb and Rohilkhand, *pachhmāsi*, *pachhēvānsā*, *pachh-vānsi*.

(3) the wedge which holds the share and sole in the body—to the east, *pātā*, *phan-nā*; to the west, *agailī*, *agvāsi*, *agmāsi*, *pachhēl*, *pachhēldā*, *pachhrā*, *pachh-vānsā*.

(h) the single yoke—that with one bar—properly *jūdā*; and the yoke with double bars, *jūr*, *juār*. But the terms *jūdā*, *jūr*, to the west; *juār*, *juḍh*, *juḍhī*, *kanāvar*, to the east; *mānchī* in Oudh;—are used indiscriminately for both kinds of yokes. Where the double yoke is used, the upper bar is to the west *jūdā* and to the east *ballā*; and the lower bar, *juḍh*, *joḍhā*, *ballā*, *pātā*. The lower bar is to the west *taronchā*, *tarmā-chī*, *tarvānsi*, *taronchī*, *tarvānchī*; in the Central Duāb, *machēri*; to the east, *tarāyal* or *trāil*. The outer pin which joins the two bars is *sail*, *sailā*; to the east, *gullā*; but this is often used of the inner bar, which is properly *gāt*, *gāt*, *gātā*, *gātā*, *sambhal*, *samhal*, *simhal*, *pachāi*, *pachār*. The strings connecting these pins are to the east *jodham*; to the west, *jot*, *jotā*, *joti*. The rope fastened to the yoke in the centre is in the east districts *barhā*, *nār*.

(i) the leather thongs which attach the yoke to the beam of the plough—to the east, *divālī*, *duālī*: the *duālī* are usually of leather, the others of rope; and elsewhere, *nār*, *nārā*, *nārī*, *nareilī*, *harnādhā*, *nādhā*, *nādhī*, *nāndhī*, *nahnā*, *jogrā*, *barhā*.

(j) the ropes which go round the necks of the oxen—to the east, *jēorā*, *jēorī*, *jēvri*, *jēvvar*; to the west, *jot*, *jotā*, *joti*, *jotiyoṛā*. The rein or rope by which the oxen are guided is *paghā*; and the notches at the end of it, *nurkā*.

(k) the projecting knob in the middle part of the yoke is to the east *khaddī*, *maḥādēvā*; in East Oudh, *kaurī*; in the Central Duāb, *saul*; in Rohilkhand, *kachhvā*.

(l) when the plough is fitted with mould-boards, it is called in East Oudh *sir*; if made of one piece of wood, the mould-boards are *roh*; and if of two, *pākhilī* to the west and *kānī* to the east; in Allahābād, *kāū*. A bundle of grass fastened to the share for the purpose of widening the furrow for sugar-cane is to the east *lēdi*.

(m) the drill plough is *bāns*, *bānsā*: the bamboo pipe usually *bāns*, *bānsā*, *akrī*, *nal*, *nālī*, *nārī*, *samai*; to the west, *ornā*, *wairā*, *wairnā*, *kūr*, *kūṭh*, *kuḍhiyā*; in parts of Bundelkhand, *por*; in Allahābād, *mālā*, *bānsā*; in Farrukhābād, *nālī*, *sēl*, *bāns*. The cup at the top into which the grain is poured is *najārā*, *najāro*, *chānri*, *chānḍī*.

For deep ploughing see *avāt*; and light ploughing, *sēo*.

Hāl—[*hālnā* = to shake]—the iron tire round a wheel (*bahll*, *gārī*).

Hāl—[Skt. *ola* = damp, or *ādratā* = moisture] (*gillā*, *od*, *oddā*)—moisture in land—East districts. In Rohilkhand this is *āl* or *ād*, and the phrase *āl mēn āl mil gayā*, or *ād mēn ād mil gayā*, means that the field has been thoroughly moistened,—i.e., the surface moisture has gone down to the usual water-level.

Halāētā—[*hal* = plough] (*halckhyo*, *halsoṭ*, *harāētā*, *harai*, *harainī*, *harait*, *haraut*, *harautā*, *harauti*, *haritā*, *harsot*, *harsotiā*, *harvat*, *kudckhyo*)—the first ploughing of the season: the time at which agricultural operations commence. This is like our English Plough Monday. Brand (275) quotes the old rhyme:

Plough Monday, that next after twelfth tide is passed,

Bids out with the plough—the worst husband is last.

Mr. Atkinson thus describes the ceremonies in the hills: "On the day fixed for the commencement of ploughing, the ceremonies known as *kudckhyo* and *halckhyo* take place;—the *kudckhyo* takes place in the morning or evening, and begins by lighting a lamp before the household deity, and offering rice, flowers, and balls made of turmeric, borax, and lemon-juice, known as *pityā*. The conch is then sounded, and the owner of the field or relative whose lucky day it is, takes 3 or 4 lb of seed from a basin, and carries it to the edge of the field prepared for its reception. He then scrapes a portion of the earth with a *kutalā* (whence the name *kudckhyo*) and sows a portion. One to five lamps are then placed on the ground, and the surplus seed is given away. At the *halckhyo* ceremony the *pityā* are placed on the ploughman, plough, and plough-cattle, and four or five furrows are ploughed and sown, and the farm servants are fed." (*Himalayan Gazetteer*, II, 856-7). For the ceremony as carried out in the plains, see Mr. S. Moens' Bareilly Settlement Report, p. 69. For the ceremonies as carried out in the east of the province, see *harvat*.

Halait—[*hal* = a plough]—(*haraiti*, *nibauṇī*)—grain given to village artisans at the autumn harvest as a recompense for repairing agricultural implements, and to workmen at the commencement of ploughing—see *halāētā*.

Halāl—[*hālāl* = lawful]—meat, hides, etc., of animals slaughtered in the proper Muhammadan form, as contrasted with those which perish from disease. "An animal that is killed for the food of man must be slaughtered in a particular manner: the person who is about to perform the operation must say, 'In the name of God! God is most great!' (*Bī'smī'llāh Allāho Akbar*), and then cut its throat at the part next the head, taking care to divide the windpipe, gullet, and carotid arteries, unless it be a camel, in which case he should stab the throat at the part next the breast. It is forbidden to utter in slaughtering an animal the phrase which is so often made use of on other occasions—'In the name of God, the compassionate, the merci-

ful (*Bī'smī'llāhī'r raḥmānī'r raḥīm*)'—because the mention of the most benevolent epithets of the Deity on such an occasion would seem like mockery of the sufferings which it is about to endure." (Lane—*Modern Egyptians*, I, 119, and Hughes' *Notes on Muhammadanism*, 143.)

Hālan—[*hīlnā*, *hālnā* = to shake]—a buffalo that swings its body about as an elephant does: considered a bad animal: see the proverb under *bhaiṇs*.

Halas—[*hal*]—the beam of a plough (*hal*).

Halaunī—[*hīlnā*, *hālnā* = to shake]—a scarecrow fixed in a tree and rattled by pulling a string. Lower Duāb (*dhokhā*).

Halbāhā—[*hal* = plough; Skt. *vāha* = drawing; Hind. *bahānā*]—a ploughman (*halvāhā*).

Halbandī—[*hal* = plough; *band* = fastened; **Halbarār**—[*barār* (*barāmad*) = recovered]

(*halsārī*)—rents collected at a fixed rate per plough: in Rohilkhand *halbandī* means a rate in cash on certain portions of a tenant's holding. Sometimes the fields are selected each year by the tenant; sometimes they are fixed fields, but they always hold a certain proportion in area to the fields in which the crop is divided. In Gorakhpur, where the *halbandī* tenure prevails, "there is no separate rent rate for the various fields, but each plough in the village is taxed by the landlord at from R16 to R22 yearly. It generally happens that the cultivators form themselves into small joint-stock companies, with so many ploughs allotted to each,—every individual claiming the share of the profit according to the number of ploughs contributed by him to the common stock." (Sett. Rep., II, 10.)

Hal chalānā—to plough (*joṭnā*).

Halchhuṭ—see *harchhut*.

Haldā—[Skt. *haridrā* = turmeric; *hari* = green]—(1) yellow rust in cereals (*hardā*); (2) yellow—turmeric-coloured—of cattle (bail).

Haldī—[*haldā*]—(*amāhardī*, *hardī*)—the turmeric plant (*Curcuma longa*). *Chūhē nē haldī kī girāh pāt*, *pānsārī ho baīṭhā* = the rat found a piece of turmeric root and forthwith set up as a grocer.

Halduvā—[*haldī*]—a term in the hills for the constellation Pisces: so called because, on the day following, girls under nine years of age and boys who have not been invested with the sacred thread (*janēū*) visit their relations, to whom they offer flowers, and smear rice coloured with turmeric on their thresholds (*Mīn saṅk-rānt*).

Haldī piṭhā—[*haldī-piṭhā* (qv.)]—a mixture of rice and turmeric used by women at the *Ikhraj* (qv.) ceremonies. Oudh (*aipan*).

Haldpīsnā—[*haldī-pīsnā* = to grind]—a stone for grinding turmeric (*silbatīl*).

Halghasīt—[*hal* = plough; *ghasīt* = to drag]—cultivated land (*ābād*).

Hālī—[Skt. *hālīka*]—a ploughman. *Hālī ka chin-tā bail kē kāndhē* = the thoughts of a ploughman are all on the shoulders of his oxen. Also see under *hal*.

Halkhyo—see *halāētā*.

Hal nādhnā—[to begin to plough; to put oxen]

Hal nādhnā—[to the plough (*joṭnā*)]

Halsārī—see *halbandī*.

Haltyū—[*hal* = a plough] (*anjani*, *nakā*)—the

rice crop sown in the hills in May and cut in September (dhan).

Halvâ—[Arab. *halû* = to be sweet]—a sweetmeat made of one third of fine flour (*maidâ*), one third sugar (*shakkar*), and one third clarified butter (*ghî*).

Halvâhâ—[*hal* = plough; Skt. *vâha* = moving] (*halbâhâ*, *hâlî*, *haliyâ*, *haljotâ*, *hariyâ*, *har-vâhâ*)—a ploughman. For various terms relating to the hire and employment of ploughmen, see *angvârâ*, *athvârâ*, *baninhâr*, *bhajidâr*, *bhanâtâ*, *bhuândiyâ*, *chaumâsiyâ*, *darmâhâdâr*, *haraurî*, *jitrâ*, *kamêrâ*, *paith*, *tijhariyâ*.

Halvâi—[*halvâ*]—a confectioner. The man who sells sweetmeats in the streets is *khuanchâd farosh*. The fire-place is *bhatthî*, *chûlhâ*, or in parts of Oudh *gûl*, *gûlâ*; his cauldron, *karâhî*, *châshnî*; a larger-sized cauldron, *pârchâ*; the handles of the cauldron, *karâ*; *tâi*, a sort of frying-pan of earthenware or iron; the skimmer, *jharnâ*, *paunâ*, *pauñî*, *chhannâ*; the large skimmer, *kauñchâ*; the small skimmer *chalnî*, *chhalnî*; the wooden dough-roller, *bêlan*, *bêlnâ*, *bêlnî*; the dough-board, *chaukâ*, when round *chaklâ*, when oblong *pîrhâ*; the pestle for mixing the dough, *dabbâ*; spoons, *kal-chhul*, *karchhul*, *karchhal*, *karchhî*; a large spoon for collecting the sweetmeats in the pan, *pachhêlâ*; the brass ladle with a wooden handle used for removing sugar from one vessel to another, *qabbû*, *qohrâ*, *qorî*; a similar wooden ladle, *musad*; a wooden platter for sweetmeats, *gîrdâ*; a mould for sweetmeats, *musdî*; a brass salver, *thâlî*, *pardî*; a deep brass pan, *parât* or in parts of Bundelkhand *kopar*; the pile of sweetmeats in the shop, *khênal*; the sweetmeat stands—to the east, *taraunâ*, *taraunî*, *tarnâ*, *tarnî*, *tannî*: in Rohilkhand, *kathrî*, *khûñchî*; the wooden basin, *kathrâ*, *kathautâ*.

Handâ—[Skt. *handikâ*]—(*taulâ* *taulî*)—a large vessel made of brass or alloy with handles, used for cooking rice, etc., and storing water. A large *handâ* is *toknâ*, and a smaller size *toknî*—words generally used by men of the Faqir class.

Handâ—[*hândnd* = to wander about]—a cattle-dealer who wanders over the country with droves of cattle for sale. Rohilkhand.

Hândî—[*handâ*]—(*hânri*, *hanriyâ*, *patkî*)—

Handiyâ—} a little earthen vessel used for cooking, etc. *Sâjhê ki hândî chaurâhê mên phorî* = break the joint-stock pot at the junction of the four ways.

Handkiyâ—[*handâ*-*kiyâ*, part of *karnâ* = to make]—hand-made vessels. Kumaun.

Hâ'gi—a fine flour-sieve—see *ângî*, *ailak*.

Hâñkvâ—[*hâñknâ* = to drive]—the man who

Hâñkvâ—} drives the cattle at the well.

Hâñkvâh—} Lower Duâb (pairhâ).

Hânri—} see *hândî*.

Hanriyâ—}

Hañsiyâ—[Skt. *añsa* = the shoulder blade: so called from its shape]—a sickle or reaping-hook, usually with a smooth edge (*hañsûâ*).

Hañsî—[*hañsiyâ*]—(1) (*haslî*, *khagauriyâ*) a nearly circular bar of gold or silver used as a necklet; (2) an implement used by thatchers for cutting the straw.

Hañsûâ—[see *hañsiyâ*]—(*dâñsâ*, *dâñtî*, *darantî*, *dâsâ*, *datulâ*, *hañsiyâ*, *hasiyâ*, *hasliyâ*, *hasulî*, *hasuvâ*)—the curved sickle or reaping-hook. These terms are also applied to the curved blade. The straight spike of the blade is *nâr*, *dâñdî*, *dâñrî*; the handle, *dastâ*, *bêñtî*, *bêñtâ*, *bîñtâ* *bîñtâ*, *bêñtî*, *bêñtâ*. The *hañsûâ* and its cognate terms usually means the smooth-edged sickle as contrasted with the *dâñtî*, etc. (*dâñt* = tooth), which has a saw edge; but this distinction does not seem to be invariably observed. The smaller kind is used for cutting greens (*sâg*).



Hañsûâ.

Hanvat—[Skt. *hanu* = the jaw; *lit.* one having large jaws]—one of the local gods: another form of *Hanumân*, the monkey god. A favourite spell in which his name is invoked is—

Om namoñ Hanumân!

Baras bârah kâ javân!

Hâth mên iadgû mukh mên pan,

Hâk mâr âo Bâbâ Hanumân!

[Glory to thee, O Hanumân! A youth twelve years old! A sweetmeat in your hand and betel in your mouth, come with a cry, Lord Hanumân! This spell is to be used fasting on the first Tuesday in the month. The worshipper should wear red clothes, pray with a coral rosary, offer incense and lamp before the shrine of Hanumân, and, sitting in a clean place, should offer some oil, vermilion, sugar, and $\frac{1}{4}$ *ser* of wheat flour, of which he should eat a little himself.]

Hâpar—a nursery for sugar-cane. Upper Duâb.

Haq—a right, allowance, perquisite: *haq sarkâr* = the Government revenue: for *haq padhânî* see *padhâñchârî*.

Haqdâr—[*haq*]—the person who brings the emblems of betrothal from the girl's house to that of the boy. West districts (*nêgî*).

Har—a plough (*hal*).

Hâr—[Skt. *hâra* = taking: a necklace; *rt. hri* = to bring]—(1) a necklet: a necklace of flowers; (2) a field: grazing ground—Bundelkhand (*khêt*); (3) the outer planking of a boat (*nâo*); (4) the concentric circles of soil in a village—West districts (*sêvâr*); (5) the fields most distant from the village site (*barhâ*); (6) dry sandy soil.

Hârâ—[? Skt. *harita-kâra* = making green]—the south-west wind (*harorâ*).

Harâ—[Skt. *harita* = green]—a plant producing a yellow dye (*Terminalia bellerica*). Bundelkhand.

Harâetâ—see *halâetâ*.

Harahâ—[*hirânâ* = to lose, to be lost]—stray—of cattle. East districts (*avârâ*).

Harahâ—see *harhâ*.

Harai—[*hal*]—(*haraiyâ*)—(1) the deep furrows

Harâi—} in a field 25 or 30 feet apart in which

extra crops are sown; (2) the portion of land cultivated by one plough; (3) the first ploughing of the season, and the ceremonies connected with it—see *halāṭā*.

Harāl phāṇḍnā— } [*harai-phāṇḍnā* = to spring]
Harai phāṇḍnā— } —to commence another circuit in ploughing a field. Duāb.

Harainī— } [*hal*—the first ploughing of the
Harait— } season, and the ceremonies in connection with it (*halāṭā*).

Haraitī—fees given to village artisans at the autumn harvest (*halaitī*).

Haraiyā—see *harai*.

Haras—[*hal*]—the beam of the plough. Lower Duāb and east districts (*hal*).

Harātar—[*hal*]—(*haraurī*)—a place where ploughing is going on. Upper Duāb.

Haraurā—[*hārā*]—the south-west wind (*har-ōrā*).

Haraurī—[*hal*]—(1) advances made to ploughmen (*pēshgī*); (2) a place where ploughing is going on. West districts (*harātar*): *haraurī par jana* = to commence ploughing.

Harautā— } see *halāṭā*.

Harautī— } see *halāṭā*.

Harbañs— } [*Skt. harivaṇṣha*]—a celebration
Harbañs pothī— } brated poem supplementary to the *Mahābhārata* on the history and adventures of Krishna and his family. It is customary to swear solemn oaths on this book.

Harchhaṭ— } [*hal* = plough; *chhūṭnā* = to be
Harchhaṭān— } released]—the bringing home of the plough with the share inverted when the ploughing work is over. This ceremony takes place on 6th dark half of Bhādon (*Bhādon badi chhaṭ*), which is devoted to the worship of Shiva.

Hardā—[*Skt. haridra* = the colour of turmeric]—(1) (*halāḍā*) the yellow rust in cereals; see *girvā*; (2) yellow, turmeric-coloured—of cattle (*bail*).

Hardā lālā— } one of the local gods: especially
Hardaul lālā— } the god of cholera. Some say
Hardaur lālā— } he is called after *Hardaul*

Lālā, the son of Barsing Deo, from whom are descended the Rajas of Dattia. Ibbetson (*Panjab Ethnography*, 116) says he was the brother of the King of Urchar in Bundelkhand. He was poisoned by his own brother, and is worshipped often under the name of Bandela all over Northern India, especially in epidemics. He and Teja are generally represented on horseback. The word *hardaur* is commonly applied to the oblong mounds raised in villages and studded with flags for the purpose of averting epidemic diseases, and especially cholera.

Hardī—see *haldī*.

Harēla—name in the hills for the *Kark Sañkrānt* (qv).

Harēna—[*hal*]—(1) the cross-bar in the heavy plough—Bundelkhand (*bākhār*); (2) the pointed piece of wood in front of a cart—Bundelkhand (*gārī*).

Harēna—[*harā* = green]—special food given to cows when calving. Rohilkhand (*pakhēo*).

Harēnī—[*hal*]—see *harēnā*.

Harghasī—see *halghasī*.

Harhā—[*hal*]—(1) (*harahā*) plough cattle, horn-

ed cattle generally—Oudh and Lower Duāb; (2) an ox unbroken to work (*adhārī*).

Harī—[*hal*]—(1) (*bhaṭhūd*) the last plough at work planting sugar-cane. Rohilkhand; (2) (*baubēg-ār, sahlē*) help given by tenants in ploughing the landlord's home farm—Lower Duāb and east districts; (3) reciprocal assistance in cultivation—West districts (*aṅvārā*).

Hārī—a calf with four teeth. Upper Duāb.

Hāri—[see *hālī*]—a ploughman.

Jis kā hoē Bāhman hārī,

Us kē tīl gayē aur unhārī.

[He that has a Brahman as a ploughman will lose his sesamum crop and his spring harvest—Duāb, i.e., the Brahman is lazy and will be busy at his prayers: the cattle will eat the sesamum, and there will be no ploughing done for the spring harvest.]

Haribodhini ēkādashī—[*Hari* = Vishnu; *bodhini* = awaking]—the 11th light half of Kārtik when Vishnu wakes from his four months' sleep: cf. *harishayanī ēkādashī*.

Harihā—[*harā* = green]—unripe crops cut for food. Duāb (*arvan*).

Harilā—[*harā* = green]—aromatic food given to a woman after delivery (*achhvānī*).

Harilām—properly Vishnu: one of the local gods (*dīhvār*).

Haris—[*hal*]—the beam of a plough. Lower Duāb (*hal*).

Harishayanī ēkādashī—[*Hari* = Vishnu; *shaya* = lying down]—the 11th light half of Āshā when Vishnu goes to rest for his four months' sleep: cf. *Haribodhini ēkādashī*.

Haritā—see *halāṭā*.

Hariyā—(1)—[*hālī*] a ploughman.

Hariyā har sē hēt kar jyūn kisān kī rīt;

Dām ghanērā, rin ghanā, tabhū khēt sē prīt.

[The ploughman, as is the way with cultivators, loves his plough. Though rent be high, and debts increase, still he loves his field. *Hariyā* also = a devotee of Vishnu (*Hari*), and the verse expresses the love of the devotee for his god].

(2) a strong cow.

Haritāl tīj— } [*Hari* = Vishnu]—the third
Haritāl tritīyā— } of the bright half of Bhādon (*Bhādon sudi tīj*). Brahmins change their threads on that day.

Hariyālī tīj— } [*Hari* = Vishnu]—the 3rd of
Hariyālī tritīyā— } the bright half of Śāvan (*Śāvan sudi tīj*). Women put on their best clothes and fast all day.

Hariyānī— } in division of produce, seven six-
Hariyāū— } tenths to the landlord and nine-
sixteenths to the tenant (*nauānā*).

Hariyārā—a piece of betel for chewing. Sunār's slang (*blṛā*).

Harjins— } [*har* = every; *jins* = crop]—the
Harjinsā— } collective name for the grain and pulse crops which are grown upon land suitable for any crop but rice.

Harkaṭ—[*harā* = green; *kāṭnā* = to cut]—crops cut unripe for food. Duāb and Rohilkhand (*arvan*).

Hār lēnā—(*hārānā, jōkh lēnā, sādāh lēnā, tār lēnā*)—to test the accuracy of scales.

Harmānī—[*hal*]—(*tiōrā, nīdānī, phirī, tihānī*)

—the carpenter's perquisite of grain at harvest: cf. kolhāvan, sālī.

Hārñā—see hār lēnā.

Hārñādhā—[*hal* = plough; *nādhā* = to yoke]—the leather thongs fastening the yoke to the beam of the plough (*hal*).

Harohar—{ [*?* Skt. *haḍḍa* = a bone]—the cremation place. East districts (marghat).

Harorā—[*hārā*]—the south-west wind.

Māgh harorā jhar karē,
Sāvan karē ughār.

[The south-west wind in Māgh brings continuous showers: in Sāvan a clear sky.]

Āē harorā hār bakherē,
Yā to ghōṭtan pānī phērē.

[The south-west wind either covers the land with bones or brings water knee-deep.]

This is in Rohilkhand babūlā.

Sāvan chālī purvaiyā aur Bhādoṇ chālī
pachhiyāo,
Kanth dāngarvā bēch lēi, ab chālī babūlā
bāo.

[The east wind blew in Sāvan, the west wind in Bhādoṇ: husband, go and sell the cattle now the south-west wind is blowing.]

Harpīyā—a vessel for holding clarified butter (*ghī*). Kumaon (kuppā).

Harpūjā—{ [*hal* = plough; *pūjā* = worship]—

Harpūjī—{ (*ākharitīyā, nāsipūj, nībaunī*)—the worship of the plough at the end of the sowing season. It generally occurs in the month of Kārtik, but in some places after both harvests in Sāvan and Kārtik. The plough is washed and decorated with garlands: to use it or lend it after this day is considered unlucky.

Harrā—cow-dung. Kahār's slang (gobar).

Harsā—[*hal*]—the beam of a plough; shaft of a cart, etc. (Gārī, hal, kolhū).

Harsajjhā—[*hal, sājha* = partnership]—reciprocal assistance in cultivation. East districts (āṅgvārā).

Harsaṅkal—{ [*Hari* = Vishnu; *saṅkal* = a chain]—a *baṛ* tree (*Ficus indica*), a *pīpal* (*Ficus religiosa*), and a *pākar* tree (*Ficus venosa*) planted together in a clump which is considered sacred and used as a place for worship: cf. tēhtar.

Harsaudhā—[*harsā*]—the driver's seat on the sugar-cane mill. East districts (kolhū).

Harsi—[*harsā*]—the beam of a plough (*hal*).

Harsīnghā—[*hal* = plough; *siṅgh* = horn]—a plough: so called because when carried home on the shoulders it looks like a pair of horns. Duāb.

Harsot—{ [*har* = plough; *?* Skt. *srota* = stream]—(1) the bringing home

of the plough when the work is done: the festival is held in honour of Shiva on 6th light half of Bhādoṇ (*Bhādoṇ sudi chhat*)—see harshhutaṅ; (2) the first ploughing of the season—see halāētā; (3) reciprocal assistance in cultivation—West districts (āṅgvārā).

Harū—[*Hari* = Vishnu]—one of the local gods in the hills: a beneficent spirit.

Annā Harū kharpat; jannā Harū kharpat.

[With Harū comes prosperity; with his departure adversity]—see Atkinson—*Himalayan Gazetteer*, II, 830.

Harvāhā—see halvāhā.

Harvāhl—[*harvādhā*]—(1) payment in kind to ploughmen—East districts; (2) advances to ploughmen when first employed—East districts (haraurl, pēshgī).

Harval—[*hal*]—advances to ploughmen when first employed (haraurl, pēshgī).

Harvār—{ [*hal-vāld*]—a ploughman. East districts (halvāhā).

Harvaṭ—[Skt. *hala-vartta*]—the first ploughing of the season: the ceremonies preliminary to ploughing in the East districts.

The customs in other places have been given under halāētā (qv.). To the east the owner of the field, having found out from his Pandit the auspicious time, goes to the field with a vessel of water in which is a small branch of mango. The Pandit when he comes to the field ascertains in which direction the great world snake (*shēsha nāga*) is lying at that particular time. They then make a mark in the middle of the field, three fifths of the line being towards the snake's head and two fifths in the direction of his tail. Five lines are then drawn in that direction in the field with the mango twig dipped in the water. Water is poured over these lines, sweets and pice are given to the Pandit, and all present bow their heads reverently. The owner of the field then digs five clods with his spade. After this it is safe to begin ploughing.

Haryā—[*hal*]—an ox that goes in the plough (bail).

Haryāl—[*harā* = green]—green stuff cut in the fields and given to cattle.

Haryāo—another name for the *Kark saṅkrānt*. Kumaon.

Ḥaṣar karnā—(*chhoṛnā, rahhnā, thāp dēnā*)—to challenge an adversary to an oath; to leave a dispute to an adversary's sense of honour.

Hasiyā—a sickle—see haṅsuā.

Haslī—a necklace—see haṅsīl.

Hasliyā—a sickle—see haṅsuā.

Hast—{ [Skt. *hasta* = the hand]—the 13th

Hasta—{ *nakshatra* or lunar asterism: the last fall of rain at the close of the rainy season—see hathiyā.

Uttara utār dē gayā; Hast gayā mukh mor;
Āyā bēchārā Chittarā, parjā lē bahor.
[If Uttara refuses rain and Hast turns away his face, still if it rain in the wretched Chittara it will save the people's crop.]

Hasull—{ a sickle—see haṅsuā.

Hasuvā—{ a sickle—see haṅsuā.

Hāt—[Skt. *hātta*]—a market; mart; cattle fair.

Nikhattū gayē hāt,

Māngē tarjū lāyē bāt.

[Good-for-nothing went to the fair to buy scales and brought back weights.]

Hātā—[Arabic *ḥātāh*]—the enclosure or compound of a house (havēll).

Hataurā—[*hāt* = hand]—(*hathaurā*)—a large hammer: sledge.

Hataurī—[*hataurā*]—(*hathaurī*)—a small hammer.

Hatēll—[*hāih*]—(*hathēllī*)—the handle or stilt of a plough, etc. (*hal*).

Hatēṇḍā—[*hātāh*]—(*hathēṇḍā*)—the handle of a flour-mill, etc.

Hatērā—[*hāth*]—(*hathērā*)—(1) the handle of anything; (2) a wooden shovel used for distributing water in a field. Allāhābād—see *hathā*.

Hatēri—see *hatēli*.

Hāth—[Skt. *hasta*]—a hand; a measure of length; a cubit; about 18 or 20 inches.

Hāthā—[*hāth*]—(1) a piece of cloth which the cotton-carder holds in his hands to prevent the bow from galling him (*dhuniyā*); (2) a wooden irrigation-shovel—East districts: see *hathā*; (3) the frame in the loom which drives the thread home (*kargah*).

Hatha—[*hāth*]—(1) the handle or stilt of a plough, etc. (*hal*); (2) the wooden frame of the loom used for driving the thread home (*kargah*); (3) (*hāthā*, *hattā*, *hattā*, *hatērā*) a wooden shovel used in the eastern districts for distributing water in the field. As the water comes down the channel, a man stands and pitches it about with the shovel. The advantage of this is that "less water is consumed in this way than in plot-irrigation, and the distribution by the shovel is more equal than it would be were the diminished quantity of water allowed to find its own way over the ground. The water soaks gradually into the soil, and the surface of the latter when it dries does not cake much. The people also believe that the shaking, which the young plant gets from the throwing of the water, is good for it." (J. R. Reid, Azamgarh Sett. Rep., p. 108.)



Hatha.

Hathāi—[*hāth*]—(1) (*bakhēr*, *bhūr*, *gauṇḍā*, *lik*, *nēg*, *nēgog*, *sēnā*)—presents given to servants, dependants, etc., at a marriage; (2) a present given by the friends of the bridegroom to those of the bride, double in amount the present given by the girl's guardian to that of the boy. It is given on the day after the boy's feet have been washed by the girl's guardian—apparently a ceremony in vogue only among the lower castes. East districts.

Hatharki—[*hāth*]—a leather gauntlet worn by the man who feeds the sugar-cane mill (*kolhū*).

Hāth dhulāi—[*hāth*; *dhulānā* = to cause to wash]—a fee given to Chamārs for removing dead cattle (*chamrāvāt*).

Hathēlā—

Hathēli—

Hathēn—

Hathēr—

Hathērā—

Hāthi—

Hāthi—

Hāthi—[Skt. *hastin*, *hastinī*]—(*pahār*, *pahārā*)—an elephant. Elephant drivers (*mahāvat*, *mahaut*) have a special language, of which the following are examples: *mail* = get up, go on; *baith* = sit down; *dat* = stop, don't do something; *dabdat* = go back; *dag* = step over; *lambā dag* = take a long step; *turath* = break; *bēri*, *birri*, *birribirri* = stop doing anything;

chai = turn; *chaidat* = turn round; *qalam-tarāsh* = take care of thorns or sharp stumps. An elephant with small tusks is *makhnā*, *makhnā*; one with large tusks, *paṭṭhā*.

Hāthi— } [*hāthi*]—(*hast*, *hasta*, *hattā*, *hattā*)
Hathiyā— } —the 13th nakshatra or lunar
Hāthivān— } asterism: the last rainfall of the rainy season, when rain is necessary for the sowing of the spring crop.

Jo barsēgā hāthi

Gēhūn lāgē chhātī.

[If it rain in the sign of the Elephant, you will have wheat as high as your breast.]

Hathiyā pūnchh dūlavē,

Ghar baitḥē gēhūn āvē.

[If the elephant shakes his tail, you may sit at home and the wheat will thrive.]

Hathiyā barsē tin hot hain—shakkar, shālī, mōsh;

Hathiyā barsē tīn jāt hain—tillī, kodo, kapās.

[Rain in Hathiyā is good for three things—sugar, rice, and pulse; and bad for three—sesamum, kodo, and cotton.]

Charṭhē barsē Ārdā, utrat barsē Hast—

Kitnau rājā dānṛ lē, rahē anand grihast.

[If it rain in the beginning of Ārdā and in the end of Hast, the tenant prospers, no matter what tax the king levies.] Another version is—

Charṭhē barsē Chittarā, utrat barsē Hast;

Kitnau rājā dānṛ lē, kabhi na hārē grihast.

[If it rain in the beginning of Chittara and the end of Hast, no matter how much the king levies, the tenant will never be ruined.]

Fallon gives a Bhojpuri proverb—

Hathiyā barsē, Chittarā māṇṛāḍ,

Ghar baitḥē Mān riviṛḍē.

[If it rain in Hathiyā and be cloudy in Chittara, the tenant may sit at home and weep.]

Hathkal— } [*hāth*; *kal* = machine]—(*hath*)
Hathkalā— } *kar*, *hath kara*)—a hand-vice such as that used by a blacksmith, etc. (*lohār*).

Hathkar— } [*hāth* = hand; *karā* = ring]—

Hathkarā— } (1) handcuffs; (2) a piece of cloth

Hathkarī— } which the cotton-carder holds in his hand to prevent the bowstring from galling him (*dhuniyā*).

Hathkar— } see *hathkal*.

Hathkarā— } see *hathkal*.

Hāthphūl— } [*hāth* = hand; *phūl* = flower]—

Hathphūl— } a large flat jewel worn on the back of the hand, fixed by chains to the finger rings and held by a chain round the wrist.

Hathsānkar— } [*hāth* = hand; *sānkal* =

Hathsānkar— } chain]—a chain worn by women on the hand or wrist.

Hathudhār—[*hāth* = hand; *udhār* = a loan]—a temporary loan (*dastgardān*).

Hathuvā—[*hāth* = hand; *uṭhōnā* = to cause to raise]—dues given at harvest by cultivators for religious purposes. Oudh.

Hathvānsā— } [*hāth* ? *bāns*, Skt. *vaṇṣa* = a bam-

Hathvānsī— } boo]—(1) the ropes forming the siding of a cart (*gārī*); (2) the central string in a pair of scales (*tarazū*).

Hathā— } see *hathā*, *hāthā*.

Hattā— } see *hathā*, *hāthā*.

Haṭṭā— } see *hathā*, *hāthā*.

Hatyā—[Skt. *hatya* = killing; rt. *han*]—killing; the consequences of a sinful act, particularly that of killing an animal. *Damrī kī bachhiyā bārah takē kī hatyā* = killing a calf worth half a pice and having to pay 6 annas to get out of the scrape!

Hāu— } [*hāvā* = the air]—ghost invoked to
Hauā— } frighten children (ghoghar).

Haudah—[*hauz*]—a pot used by a dyer for holding dyes (raṅgrēz).

Haulā—as much as can be held in the hands spread out so as to form a cup. East districts (aṅjul).

Hauvā—see *hāu*.

Hauz—a vat used in making indigo, in a distillery, etc.

Hauz bojhāl—[*bojh* = a bundle]—(1) the filling of the indigo vats with the green plant; (2) the vat in which the indigo plant is soaked (nīl kī kothī).

Hauz mahāl—[*mahnā* = to churn]—the vat in which the indigo liquor is worked up and aerated (nīl kī kothī).

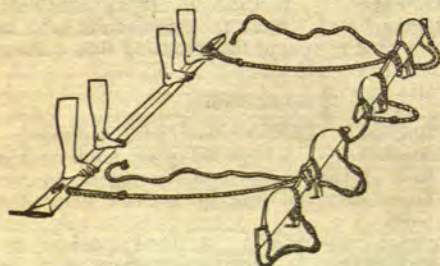
Hāvan dastah—[Pers. *hāvan*, a mortar; *dastah* = a handle] (*imāmdastah*, *khal*, *kharāl*)—pestle and mortar.

Havēll—[Arabic *ḥavāl* = a circle] (*aḥṭāṭah*, *hātā*, *ḥātāḥ*, *iḥātāḥ*)—an enclosure containing several houses; a large house.

Havvā—see *hāu*.

Hēmant—[Skt. *hima* = cold]—the cold season (*jārā*); the cold-weather crop (*rabī*).

Hēngā—the plank harrow. The part to which the hauling-ropes are fixed is in the Duāb *mēruā*: the pegs to which the ropes are attached are usually *khūṇṭā*, *khūṇṭī*; in the Upper Duāb and Rohilkhand, *kīllā*, *kānā*, *kannī*; in the Central Duāb and adjoining districts; *kāū*, *kāurā*. The hauling-ropes are to the east *barhā*, *barhī*, *barahā*, *barahī*, *hēngahī*; in the Duāb, *gūriyā*; in Rohilkhand, *paghā*, *burārī*; in the Upper Duāb, *bēr*; in the Central Duāb, *kādh*; in North Oudh, *maigā*.



Hēngā.

Hēngahī—[*hēngā*]—the hauling-ropes of the harrow. East districts.

Hēr— } [*hērnā* = to catch, to stop]—a herd of
Hērī— } cattle driven round for sale, such as those of the Banjāras. West districts (nār).

Hildonā—[*hinduā*]—the water-melon (*tarbūz*).

Higarāib—to separate cattle from a herd; to drive them out of a field. East districts.

Hilā—[*hīlnā* = to shake]—a quagmire; shaky ground (*bhās*).

Hilāl—[*hīlānā* = to tame]—fees for herding cattle. West districts (*charāl*).

Hilān—[*hīlā*]—soil in a quagmire. Lower Duāb.
Hilāvā—[*hīlānā* = to tame]—an untrained beast of draught yoked as an outrigger to accustom him to work. Central Duāb.

Hilkā—a funnel-shaped fishing-net. Central Duāb (*jāl*).

Himyan— } a long narrow purse tied round the
Himyanā— } waist: cf. *naulī*.

Hinchkl—[*aiñchnā* = to twist, drag]—a forked stick used for pulling down fruit. Upper Duāb (*añkrā*).

Hinduā— } [*hindā*]—the Indian melon: the
Hinduānā— } water-melon (*hīdonā*, *tarbūz*).

Hing—[Skt. *hingu*]—asafoetida. *Bhūl gayī nār*, *hīng dāl diyā bhāt mēn* = the housewife by mistake put asafoetida in the boiled rice.

Hirā—[Skt. *hīraka*]—a diamond (*nag*).

Ādmī ādmī antar

Koī hirā koī patthar.

[There is a difference between man and man—one is a diamond, one a mere stone.]

Hirā—sowing broadcast in the evening and ploughing it over again next morning. Rohilkhand.

Hirā Jānā—to be lost—of cattle. East districts (*avārā*).

Hirānā— } to manure land by folding sheep or
Hirānā— } cattle on it. East districts (*khatānā*).

Hirāval— } [*hīrānā*]—the system of manuring
Hirāval— } land by folding cattle upon it. East districts.

Hirdāval—a feather or curl in the hair on a horse's chest: considered unlucky (*ghorā*).

Hisāb—[Arabic *ḥasab* = according]—an account: *ḥisāb jahmī* = a settlement of accounts (*bujhārat*).

Hiṣṣah—(*bakhrā*, *ḥiṣṣah bakhrā*, *khūṇṭ*)—a share in a village.

Hiṣṣahdār—[*hiṣṣah*]—a sharer, a coparcener in a village.

Hiṣṣāhī— } [*hiṣṣah*]—a system of division of
Hiṣṣāhī— } crops in Lucknow, where the rent begins low, but is raised by fixed yearly increments till it reaches half the produce.

Hit—[Skt. *hita* = affectionate]—a relation by marriage. East districts.

Hitāl—[*hit*]—relationship by marriage. East districts.

Hol—(*hūl*)—a feast held eight days before the *Divālī*, in which the Hindū female water-carrier (*kāhārīn*, *jhīvārī*) is exalted into the first place in the household, and petted accordingly, the ladies of the family acting as her tirewomen. After the house is plastered with cow-dung, figures of a litter (*ḍolī*) and bearers are drawn on the walls in four or five colours, to which offerings consisting of radishes, sweet potatoes, and other vegetables in season, are made, together with incense, lights, and flowers.

Holā— } [Skt. *holaka*—(*horā*, *horhā*)—young
Holhā— } gram and similar crops cut unripe and roasted.

Holī— } [Skt. *holī*, *holikā*, *holāka*; acc. to Sir
Holikā— } M. Williams, perhaps derived from the sound made in singing. The popular derivation is Skt. *homa loka* = the burnt offering

of mankind, which Professor Wilson (*Essays* II, 232, note) shows to be "evidently fanciful"—the spring feast or carnival held at the full moon of Phālgun (*Phālgun sudi pūranmāshī*); the festival usually extends over three days: (1) the day the fire is lit (*Holī*); (2) the day on which coloured dust and water is flung about (*dhulhainḍī, dhulhēṇḍī, dhulēhṇḍī, dulhainḍī, dulhēṇḍī, dulaṇḍī, duleṇḍī, dhārkhēl*). The third day is *doj, dūj, tilainḍī, tilēṇḍī*. The toys made of cow-dung thrown into the fire are *ballā*. There is a full account of the festival as carried out in the western districts, with examples of the songs sung, in Growse's *Mathura*, pp. 86 ff. *Tēl jalē sarkārē mirjā khēlē holī* = the Mirza is ready to amuse himself at the Holī, provided Government pay for the oil. (*Scotticē*, It is good to cry yule at other men's cost.) *Sājhē kī Holī sab sē bhālī* = the best Holī is that in which others join.

Shukrān aur Shanīcharān Māṅgalvārī hoē, Kach kach hoē mēdinī birlā jivai koī.

[If the Holī fall on Friday, Saturday, or Tuesday, the earth will be disturbed, and few will remain alive.]

The direction in which the flame and smoke of the fire is blown by the wind is supposed to foretell the prospects of the season.

*Holī jhar ko karo bichārā,
Shubh aru ashubh kaho phal sārā;
Pachchham bāē bahai atī sundar
Samyo nipjai sakal basuṇḍhar.
Pūrva disha ko bahai jo bāē,
Kuchh bhījai kuchh koro jāē.
Dakshin bāē bahai dhan nās,
Samai mēn nipjai sanai ghās.
Uttar bāyu bahai jor sē bariyā,
Pirthī achūk pāni pariayā.
Jor jhakorē chārōn bāē,
Dukhiyā parjā, jhūjhē rāē.
Jor jhalo akāsh hi jāē,
To pirthī saṅgrām karai.*

[Consider the blaze of the *Holī* fire and tell when it is lucky and unlucky. If it blow to the west it is good, and all the season will be very prosperous. If it blow to the east there will be only partial rain. If it blow to the south it is the destruction of wealth; hemp and grass will grow in their season. If it blow to the north rain will certainly fall on the earth. If it blow to all the four quarters the people will be miserable and the king will be killed. If the blaze go straight up to heaven there will be war on the earth.]

Holāshṭak—[*Holī*, Skt. *ashṭaka* = a period of eight days]—the period of eight days before the *Holī* during which marriages, etc., are not performed (*jhartābartā*).

Hom—[Skt. *homa*]—the fire sacrifice. *Hom karat hāth jalē* = to get your hands burnt while doing the fire sacrifice.

Hon—[*honā* = to be]—produce; outturn from land, etc.

Horā—
Horhā—} see *holā*.

Horilavā—a male child. East districts.

Horisā—} [Skt. *gharshana* = grinding]—(*hursā*,

Horsā—} *ūrsā*)—a board on which bread is made, sandal wood, etc., ground—see *bēlan*.

Huddā—a palanquin. Kahār's slang (*pālkī*).

Hūlā—[Skt. *shūla* = a pike; dart] (*hūrā, mūñṭh, pholā*)—the butt-end of a stick, etc.; a shove or push with the butt-end.

Hulaiyā—[*hilnā* = to shake]—the rocking of a boat preparatory to sinking.

Hulās—[Skt. *allāsa* = joy]—snuff (*nās*); *hulās dānī* = a snuff-box.

Humēl—[Arabic *humēl, humāil*]—a necklace fitted with bells.

Hūṇḍ—[Skt. *hūṇḍ* = to collect] (*jaunḍ*)—reciprocal assistance in irrigation. Ondh (*ābpāshī*).

Hunḍī—[Skt. *hūṇḍ* = to collect]—a bill of exchange. *Phirtī hunḍī* = a dishonoured bill; *paith, painṭh* = the duplicate of a bill; *par-paith* = the triplicate; *darshani* = a bill payable at sight; *middī* = a bill payable after a time; *jog* is the salutary heading of the bill of advice; *khokhā, dhugtān ho jānā* is to be paid and discharged; *sakrādī* = to accept a bill; *sakārā* = fees for acceptance.

fees on the bill, *hundiāvan, hundiyan*.

Hundiyan—
Hundiāvan—} see *hunḍī*.

Huqqa—
Huqqaḥ—} a pipe for smoking tobacco. The pipe stem is called *gurgurī* when the smoking stem is joined to a tube rising from the brass bowl, and *gargarā* when it issues directly from the brass bowl. "The *madariyā huqqaḥ* is made up of an earthen vessel or stand (the *huqqaḥ* proper), instead of a cocoa-nut bowl and of a double stem of a kind of reed (*narkul, narkat*) called *naichā*; one branch of the stem supports the tobacco bowl (*chilam*), and the other is applied to the smoker's mouth. This *huqqaḥ* is so called because the earthen part and the cloth used to cover the *naichā* are the colour of red ochre (*geru*), which is the colour in favour with *madarī faqirs*. Another class of cheap *huqqaḥ* is the *azimul-lah khānī*, so named from a cook of Wajid 'Ali Shāh, King of Oudh. It differs from the *madariyā*, in that the branch of the *naichā* used for smoking is curved, and the *naichā* is covered with various colours of cloth and bound with silk instead of cotton thread." (Hoey, Lucknow memo., p. 118). The cocoa-nut bowl is *nariyal, nāriyal*. The *damrēhiyā* to the east is a common bowl sold for a farthing. The metal pipe outside the stem (*gargarā, gurgurī*) is *kalī*. The plain stem used with the common cocoa-nut bowl is *dattā, dāntā, qāntā*. The smoking stem is *nigālī*; the curved copper snake, *gulfī*; the pipe stem, *farshī*: to the east *gauriyā, gauraiyā, pariath*, is the stem of a pipe used by Muhammadans. When a man takes such a long pull at the pipe as to cause the tobacco to burn away, the phrase used is *tum ko chāndī ho gai*. The pellet put in the bowl to prevent the stem from being choked is *ātan, giftī*. The earthen tobacco bowl is *chilam*. In Kumaun the pipe stem is *jaltarang*. The metal mouth-piece is *munhnāl*.

*Sādhū huqqa piyat hain, kaho tāsū kā hēt.
Andar machchhar kapāt kā tāko dhuān dēt:
Tāko dhuān dēt, nikāl kar bāhar āvēn;
Man mēn bhāe anand, kī yon gun Govind
gāvēn.*

*Kahé baré kavirâé karat yih man agâdhu :
Jâko kinhoñ lîn, mahâ gunvânan sâdhu.*

[Ascetics smoke the pipe. Tell the reason of this. They smoke that the fumes may drive out the mosquito of deception and prepare the mind to sing joyfully the praises of Govind. Says a great poet, it is this that makes us so very hospitable, and therefore the greatest ascetics resort to it.]

Huggâ Har kâ lâlâ, sab kâ rakhé mân.

Bhârî sabhâ mên yon phirî, jon Gopan mên Kân.

[Pipe, thou art the darling of the Lord! Thou pleasest all, and movest round the full assembly as Krishna among the cow girls!]

Bâmbhî vâki jal bhârî ; úpar jarî ág ;

Jabhâi bájai bânâsârî, nikso kâro nâg.

[His cistern is full of water and a fire is lighted above. When his flute sounds, out comes a black snake.]

Huggé ki mâri ág ; bâqî kâ mârá gânv = a village is ruined by arrears, as a fire is where pipes are constantly being lighted.

Huqqa pânî band—deprived of the use of the pipe and drinking water; excommunicated from caste—(chhêknâ, chhêknâ).

Hûrâ—see *hûlâ*.

Hurpêtnâ—[*hûrâ-pêtnâ* = to strike]—to butt; gore—of cattle. East districts.

Hursâ—see *horisâ*.

Hurûkî—a cowrie; *Sunârs'* slang (*kaurî*).

I

'lbâ— } a long coat worn by respectable people
'lbah— } (choghâ).

Ijârband—see *izârband*.

Ijhar—(*mân, kîl*)—forest land taken up for temporary cultivation. Kumaun.

Ijrân—[Arabic *ijrâ* = causing to circulate]—land left fallow to recover its strength.

Ikâdukâ—[*êk-do*]—one or two; scanty—said of crops that have partially failed to germinate.

Ikauñj—[*êk*]—a woman who has only one child (*êkauñj*).

Ikh—[Skt. *iksha*]—(*barâi, gândâ, gannâ, rikhâ, âkh*)—sugar-cane. In the Central Duâb *ikh, ikhâri*, are specially applied to sugar-cane when it is about a foot high. For various terms in connection with sugar-cane refer as follows: Cane-fields, *ikhâri*; land prepared for cane, *bhadmâr*; sowing without a previous fallow, *khârog*; with a previous fallow, *paloch*; cultivating with artificial heat, *palvâr*; the ploughs used in planting sugar-cane, *chhînuân, harî, pahiyâ*; the rows of slips *mûrh*; watering *palêo*; systems of sowing, *bhatmai, dosâhi, pêrl*; a sugar-cane nursery, *hâpar*; the hole for the cane slips, *bljgaddhâ*; the hoeings, *patâñr, âsârhi khod*; the stages in the growth of the plant, *âg, âkh, âñkh, bêl kâ blj, gândâ, gêñr, gohan, ikhâri, kojar, kullâ, patai, thân*; a piece of sugar-cane for chewing, *gullâ*; the refuse thrown out of the mouth, *chêñph*; a shoot springing from the

root, *karañjvâ*; knots in the cane, *poi*; bundles of sugar-cane, *phândî*; stunted cane, *thêhî*.

Mâgh kâ jârâ, Jêth kî dhâp,

Baré kâshî sê upjê âkh.

[What with frost in February and heat in May, it takes great cultivation to make sugar-cane grow.]

Ikh karêñ sab koî

Jo bîch mên Jêth na hoê.

[Every one would grow sugar-cane if no month of Jêth intervened (when it wants constant irrigation).]

Ikh tissâ, géhûñ bissâ.

[Sugar-cane gives produce thirty-fold, wheat twenty-fold.]

Prit jo kâjê ikh sê jâmai ras kî khân ;

Jahân gâñth tahân ras nahîñ ; yihî prît kî bân.

[Love the sugar-cane that has a store of good juice in it; where there is a knot there is no juice, and this applies to friendship.]

Ikh tak khêlî ; hâthî tak banaj.

[Sugar-cane among crops is as an elephant among merchandise.]

"Cane is never sown on a Tuesday, because the earth is supposed to sleep on that day, which is called after her son; nor in the *bhadra nakshatra*. After sowing, the remaining slips are always scrambled for (*uchhâlnâ, luñânâ, nohar*). On *dêuthnî* (qv.) the cane is worshipped by butter and coarse sugar (*gur*) being burnt in the north-eastern corner of the field, and presents of four or five canes are given to friends. One man informed me that before sowing he set up fourteen or fifteen plants in the centre of the field and worshipped with butter and molasses, and then knocked them down to typify the bending down of the canes from their weight; after this a little feast was given." (Wright, Cawnpur Memo., 62-3.) "It is considered a very favourable omen if a man on horseback comes into the field when the sowing is going on. After the sowing is completed, all who have been engaged in the work come and have a good dinner at the owner's house. When the seed germinates, the owner worships at his field on the first Saturday before noon. On one of the days of the *naudurgâ* in Kuâr he or his family priest offers a burnt sacrifice (*hom*) in the field and says a prayer. In Kârtik the *sûi kî pûjâ* takes place to avert the disease called *sâñdî*. The owner takes sweetmeats, etc., from his house, and five or six little balls of paste pressed into the shape of a pear, and some clean water; and sacrifices cakes. He buries one of the pieces of paste at each corner of the field, eats the remainder of the food, and goes home happy." (Moens' Bareilly Sett. Rep., p. 93.) "When sugar-cane is cut, a woman puts on a necklace and walks round the field winding thread on a spindle; and when it is cut, the first-fruits are offered on an altar called *mukâl*." (Ibbetson's *Panjab Ethnography*, p. 119). To the eastward it is usual for the women of the village to take out to the field a mixture of rice and turmeric called *aipan*, into which they dip their hands and impress them on the heap of sugar-cane which is to be planted. They then pro-

ceed towards the ploughmen and planters and leave the same impression on their backs. The man who drives the first plough is decorated with necklaces and other ornaments, lampblack is rubbed on his eyelids, and on him the first *hathâ* or impression is made. The women then begin to dance and sing, and after a short time has elapsed the proprietor of the field throws a bundle of sugar-cane among them as the signal of dismissal, and after much scrambling they depart. The labourers are also well fed by the proprietor on their return home. In the eastward the *ikhârâj* or *âkhrâj* seldom occurs on a Sunday, but to the westward that day is considered propitious for the planting. The customs which are observed are also different. In Delhi, for instance, the wife of the man at the plough who turns up the ground for the reception of the sugar cuttings follows a little behind with a ball of cotton in her hand. At some unexpected moment he turns on her, and after a sham contest bears her to the ground. The cotton being forced out of her hand, spreads on the ground, and the parties present exclaim—“May our sugar-cane grow and spread like this cotton!” (Sir H. M. Elliot, Sup. Gloss., sv. *ekhrâj*.) To the east the ceremony at sugar-cane cutting is as follows: A Brâhman is taken to the field. At the north-eastern corner they worship a plant of cane and light a lamp. They cut that plant and distribute five others to those present, and take one or two bundles home. The women plaster the house with cow-dung, and draw lines with charcoal and flour. They make representations on the ground of Vishnu and Lakshmi, and make a figure of a wooden sandal (*kharâra*); on these figures they put bulbs of the water caltrop (*singhârâ*) bean pods, new cotton, and light a lamp; over all they place a brass pan (*thâlî*), and rap on it with small pieces of cane, singing—

Uth Nârâyan! baith Nârâyan! main kâfân, tû chet,

Jâgo! jâgo! ghar kâ devâ! Jâgo! jâgo! Bishn Nârâyan!

[Arise, great God! arise!—Sit, great God! I am cutting. Do you consider! Wake! wake! Lord of the house! Wake, Vishn Nârâyan!]

This is the *Dêvuthnî* (qv.) or awaking of Vishnu from his four months' sleep. From that day weddings and cutting of sugar-cane commence, and it is said no jackal will touch the cane until that day is past.

ikhâri—[*ikh* = sugar-cane; Skt. *vâta* = enclosure]—(*ikhvârî*, *ukhârî*, *ukhvârî*)—a sugar-cane field; a stage in the growth of the plant: see *ikh*.
Jêth mās mên châr dukhârî;

Ban bâlak aru bhains ukhârî.

[Four things suffer in the heat of May—a wood, a child, a buffalo, and a cane-field.]

ikhbarhî—[*ikh-barhâ* = to increase]—the ceremony at the last distribution of the sugar-cane juice. Upper Duâb.

ikhârâj—[*ikh* = sugar-cane; *râj* = kingdom]—(*ukhrâj*)—the ceremonies at the planting of sugar-cane: see *ikh*.

ikhvârî—see *ikhârî*.

ikkâ—see *ekkā*.

iklautâ—[*ék* = one; *aklâ* = alone]—a single child of a married couple.

iksua—[*ék* = one; *sûi* = a fine shoot]—the young gram plant appearing above ground. Duâb (chanâ).

illâqeband—[Arabic *illâqah* = dependency; *band* = fastening]—a silk-fringe maker (*patvâ*).

Imâmâ— } [Arabic *imâm* = patriarch]—a turban worn by Muhammadans (amâma, *pagrî*).

Imâm dastâ— } [Corr. of *hâvan dastah* (qv.)]—*Imâm dastah*— } a pestle and mortar.

Imartî—[Skt. *amrita*—a priv. *mrita* = dead]—a sweetmeat made of pulse (*amritî*).

Imil pattî—[*imlî* = the tamarind tree; *pât* = a leaf] (*amal pattî*)—(1) a sort of coat made of one fly of cloth—East districts; see *angâ*; (2) a flat seam in clothes.

Imratî—see *imartî*.

Inâr— } [Skt. *andhu* = a well, or acc. to Platts,

inârâ— } Skt. *indra-kâra*]—a large masonry well, usually for supplying drinking-water (*indârâ*).

Înch—[lit. scarcity; *aiñchnâ* = to drag]—money advanced by a banker to pay rent on the security of the standing crops. West districts.

Închan—[*îñch*] (*khaliyânî*, *sillâ*)—unclaimed useless grain or straw on the threshing-floor; a perquisite of the landlord.

Indâr— } [see *inâr*] (*inâr*, *inârâ*, *manî*, *nârâ*, *indârâ*— } *naulo*, *najûrâ*)—a large masonry well, usually for supplying drinking-water.

Îndhan— } [Skt. *indh* = to kindle] (*jalauni*, *îndhan*— } *jaldvan*, *jâran*, *jâran*, *juraitî*, *lakrî jalauni*)—firewood. *Ghar khodê îndhan*

bahut = if you dig up your house you will have lots of firewood.

Îndhaur—[*îndhan*]—a house for fuel, usually cow-dung fuel. North Oudh (gohârî).

Îndhuâ— } [conn. with Hind. *aiñdlî* = a ring, or *îndhuâ*— } acc. to Platts, Skt. *pinḍa* = a lump]

Îndul— } (*biñḍâ*, *ēñḍî*, *gēñḍî*, *gēñḍâ*, *îñḍulî*— } *gēñḍî*, *gēñḍî*, *gēñḍî*, *gīḍî*, *gīḍî*, *gūñḍî*, *jūḍî*, *kuñḍî*, *sirono*)—a pad for supporting water-pots, etc., on a woman's head. *Ganjî panhyârî gokhrâ kâ îndhuâ* = a bald water-carrier with a head-pad of lace.

Îngariyâ—[? cf. *gēñr*]—pieces of sugar-cane cut ready for the mill. Rohilkhand (*gañḍêrî*).

Îngrautî—[*îngur*]—a box for carrying the vermilion which women use to paint their eyelids.

Îngur—the fine vermilion used for painting the eyelids, as contrasted with *sēndur*.

Înkârâ—[*îñḥârâ*, *khaprî*]—pieces of broken bricks or tiles.

Înt— } [Skt. *iṣṭaka*] (*gummâ*, *gummân*)—a

întâ— } brick. For various kinds of bricks see *pakkâ*, *kachchâ*, *kalân*, *kakaiyâ*, *kanaiyâ*, *nautirâhî*, *nanihârî*, *mêz kî înt*, *pharrâ*: over-

burnt brick used as pumice stone is *jhânḍân*; pieces of half-fired brick, *înt khohâ*, *înt khoyâ*; brickbats, *roḍâ*, *înkara*, *înt kharâ*; brick work, *chindî*. *Man mên ân, baghal mên întâ* = pre-

tending to have something else in his mind, and all the time a brick under his arm to fling at you. *Barê ghar mên parê, înt dho dho marê*

= a fine house you have come to—obliged to kill yourself carrying bricks!

Īntkhara— }
 Īntkhohā— } see Īnt.
 Īntkhoyā— }
 Isabghol— } [Arabic *asp* = horse; *ghol* = ear]—
 Ispāghol— } fleawort (*Isabghola plantago*)—
 so called from the shape of the leaf.
 Ishāl—purging: said to be a word used in Partāb-
 garh for rinderpest in cattle, but probably
 pedantic.
 Ispāt—[Port. *espada*—steel (faulād).
 Istari—a washerman's smoothing-iron.
 Istri—[Skt. *strī*—a wife (jorū).
 'litr—perfume.
 'litrān—a perfume-holder.
 Itvār—[*itār* = Sunday]—something in the
 shape of alms given on Sundays.
 Izār—drawers (pāējāmā).
 Izārband—[*izār*; *band* = fastening]—(*ijār-
 band*)—the string of a pair of drawers.

J

Jāb—[Skt. *jambha* = the jaw]—a muzzle made
 of rope put on cattle when treading out grain.
 East districts (chhiñkā).
 Jābar—(*jabrā, jabrī*)—a mess of rice, vegetables,
 and clarified butter.
 Jabasiyā—[*janvānsā*]—a field infested with the
janvānsā or camel-thorn.
 Jabl—[*jāb*]—a little net-work purse tied to
 children's waists to hold small coins, etc. East
 districts.
 Jābl—see jāb.
 Jabrā— }
 Jabrī— } see jābar.
 Jachā— } [Pers. *zachā, zachah*]—(*parsūtā,*
 Jachchā— } *parsūtī, prasūtā, prasūtī*)—a wo-
 man considered impure and confined to her room
 after delivery.
 Jachā khānah— } the room in which a woman
 Jachchā khānah— } is delivered and after-
 wards kept for a certain time (obar).
 Jādiyā—the black mustard (*Brassica campestris
 dichotoma*). Kumaun.
 Jādū—[Skt. *yātu*]—(*mahtar, névat, ojhāi,*
sokhāi, utārā)—magic; various kinds of magi-
 cal incantations. *Jādū barg hai aur karnēvālā
 kāfir* = magic is like lightning, and he who
 practises it is an infidel.
 Jādūgar—[*jādū*] (*bhokṣā, bogṣā, būjā, jān-
 kār, jāntā, nautā, névatiyā, nyotiya, oja,*
ojhāi, sokhā, syānā)—a wizard; an exorciser
 of ghosts; a cunning man. West districts.
 Jādval—the ornamented margin of a book.
 Jadvār—[Pers. *zadvār*]—a dye-plant (*Curcuma
 zedoaria*) (ambāhaldī).
 Jāēnamāz— } [*jāē* = place; *nimāz* = prayer]—
 Jāēnimāz— } a prayer-carpet.
 Jag—[Skt. *agata* = the world]—offerings; obla-
 tions; obeisance to idols.
 Jagah—a place, specially a house; settlement;
 property.
 Jagat—[Skt. *agata*]—(1) the wooden framework
 at the mouth of a well—East districts (jañglā);
 (2) the masonry platform of a well—Rohil-
 khand (man).

Jagāt—[see jag, or acc. to others Arabic *zakāt* =
 alms]—fees paid to a family priest.
 Jāgr—[Pers. *jā* = place; *gir* = occupying]—a
 rent-free tenure given either unconditionally
 or on condition of the performance of some
 public service.
 Jagmohan—[*agata* = world; *mohana* = infatu-
 ating]—the choir of a Hindū temple (mañdir).
 Jāgrā—a pile of cow-dung fuel for cooking
 (gobar).
 Jāgrā sarson—common black mustard. Mirzā-
 pur (rāi).
 Jājam—(*jāzam, soznī*)—a flowered or printed
 floor-cloth.
 Jahāngīrī—[*jāhān* = world; *gir* = taking]—a
 woman's arnlet.
 Jahēz—the marriage dowry (dahēz).
 Jai—[Skt. *yava*]—(1) (*rāmjav, vilāyati jav*) bar-
 ley; (2) sprigs of barley grown artificially in pots
 and put in men's turbans by the women at the
salono (qv.) festival (jayl).
 Jaikhātā—[*jaya* = victory; *khātā* = ledger]—
 the book in which cloth merchants jot down
 their daily profits (bahl).
 Jaill—[corr. of zail]—an under-tenant (shikmī).
 Jaiñgrā— }
 Jaiñgrā— } [*jānā* = to live]—a calf. West
 Jaiñgrī— } districts.
 Jaiñgrī— }
 Jajmān—[Skt. *yajamāna*]—the constituents;
 parishioners or persons who contribute to the
 support of a priest, beggar, barber, etc.
 Jāk—[Skt. *yaksha* = a ghost; spirit; "certain
 mythical beings or demigods who are attendants
 on Kuvēra, the god of wealth, and are employed
 in the care of his gardens and treasures" (Sir
 M. William's Skt. Dict., sv.)]; a local ghost in
 the eastern districts. The unproductiveness of
 a village is accounted for by its being inhabited
 by a *jāk*, who transfers part of the produce to
 his wife, the *jāknī*, who lives in a neighbouring
 and consequently more thriving village.
 Jākar—(*jānkār*)—goods taken away on approval
 and retained until they are returned or paid for.
 Jākar bahī—a suspense account book.
 Jākhan—(*agri, chāk, jamot, jamuat, jamuat
 naichak, nihchak, nimchak, nivār*)—a wooden
 cylinder which forms the foundation of a
 masonry well. Upper and Central Duāb.
 Jāknī—see jāk.
 Jāl— } [Skt. *jāla*]—(1) (*jālā*) a small net used
 Jālā— } by fishermen, and also for carrying
 chaff, etc. The drag-net with small meshes is
radhērā jāl; the small net with large meshes,
bhānvar jāl; the funnel-shaped net, *hilkā,*
khaur; *lūkā* in Bundelkhand is a net used for
 night-fishing. For other nets see charaifā,
 chhiñkā, ghogh, kandī, khariyā, khūbhar,
 mahājāl, pansī; (2) a large earthen water-jar;
 (3) the holes for the pots in a fire-place.
 Kumaun (ālā).
 Jalahrī— } [Skt. *jala* = water]—(*jilahrī*)—(1)
 Jalairī— } the sancer for the lingam in a
 shaivite temple; (2) a vessel for cooling hot
 iron (lohār).
 Jalamādin—corr. of janamdin (qv.).
 Jalāvan—[*jālānā* = to burn]—(1) firewood
 (īndhan); (2) the ceremony at the first boiling
 of the sugar-cane juice. West districts (faridī).

Jaldân—[*jāla* = water; *dān* = gift] (*tarpan*)—oblations of water to deceased relations, etc.
Jalēb—(*jalēv*)—fine flour soaked in water and allowed to rise for the night for making *jalēbī*; also called *maidānī*.
Jalēbā } [*jalēb*]—a sweetmeat in a coiled shape.
Jalēbī } made of fine wheat flour and sugar. It is like our vermicelli, and is of two kinds—either the threads of paste are dipped once in sugar (*ēkbārā*) or twice (*dobārā*). *Chotī kut-tiyā jalēbiyōn kī rahhvālī* = a thieving bitch put to watch the cakes. *Quis custodiet ipsos custodes*.
Jalhauz—[*jal* = water; *hauz* = tank] (*khazāna*, *khazānah*, *kuṇḍ*, *kuṇḍā*, *talḍo*)—the water reservoir in an indigo factory (nilkōṭhī).
Jālī—[*jāl*]—(1) a small net (*jāl*); (2) the broad wooden part over the blade in the fodder-cutter. East districts (*gaṇḍās*); (3) lattice-work in wood or stone; (4) bobbinet, a kind of cloth.
Jāldār—[*jālī*]—of a house furnished with lattices.
Jalkar—[*jala* = water; *kara* = a tax] (*ghon-gḥā sivār*)—produce from lakes, streams, etc.
Jalkhā—[*jāl*]—a net for carrying fruit, etc. (*jāl*).
Jalot sarg— } [Skt. *jala* = water; *utsarga* =
Jalot sarga— } letting go]—the emblematical marriage of a well or tank on its completion—cf. *banot sarg*, *brakhot sarg*.
Jalpā—[? Skt. *jalp* = to wrangle]—an old woman. East districts (*buḍḡh*).
Jalpān—[Skt. *jala* = water; *pāna* = drinking]—food eaten by labourers in the intervals of work in the field.
Jalparvāh—see *Jalpravāh*.
Jalpātr— } [Skt. *jala* = water; *patra* = a cup]
Jalpātra— } —a large water-vessel used in a Hindū temple, a Hindū mendicant's word.
Jalpravāh— } [Skt. *jala* = water; *pravāha* = a
Jalpravāh— } stream; rt. *pravah* = to carry forwards]—a running stream of water; disposing of a corpse by throwing it into a river instead of burning it.
Jaltaraṅg—[*jala* = water; *taraṅg* = a wave]—the stem of the tobacco pipe. Kumaun (*huqā*).
Jaltarpan—[*jala* = water; *tarpana* = satisfying]—the daily oblation of water presented to a god, or the manes of the dead.
Jalvah—[lit. splendour]—among Muhammadans, the meeting of the bride and bridegroom.
Jama'—[Arabic *jama'* = collected]—(1) the left or credit side of an account book (*bahī*); (2) the Government land revenue (*mālguzārī*); (3) capital (*puñjī*): *jama'bandī* = the village rent-roll.
Jāmā— } [Skt. *yama* = a pair]—(1) the bride-
Jāmāh— } groom's dress at a wedding; (2) a quilt. *Jārā jāmé soē, yā to soē doē* = in the cold weather sleep under a quilt, or two together.
Jamāī—[Skt. *jāmātra*]—a son-in-law (*jañvāl*).
Jamāī—[*jama'*]—(1) the circle of land next the village site. Oudh (*gauhānī*); (2) a class of tenants in Bundelkhand who hold at revenue rates—see *Banda Sett. Rep.*, p. 42.
Jama'kharch—[*jama'*; *kharch* = expenditure] (*arsatīd*)—(1) an abstract of the day-book, show-

ing the total of the receipts and payments on each page (*bahī*); (2) an account with its vouchers.
Jamālgotā—[Skt. *jayapāla guṭaka* = the ball of the guardian of victory]—croton (*Croton Tiglium*).
Jāman—[*jamnā* = to be curdled] (*dāvan*, *jāvan*, *joran*)—old curd used for curdling milk (*saḥējā*).
Jamaunī—[*jāman*]—a vessel in which milk is curdled. West districts.
Jamauvā—[*jamnā* = to sprout] (*jamūdā*)—indigo planted before the rains and artificially irrigated. East districts (*nīl*).
Jambūr } [Arabic *zambūr* = a hornet]—pin-
Jambūrā } cers used for drawing nails (*zambūr*).
Jāmdānī—[see *jāmā*]—(1) a box used as a port-manteau (*piṭārā*); (2) flowered muslin.
Jamḍūj— } [Skt. *yama dvitīya* = the 2nd
Jamḍūtiyā— } of the month sacred to the god of the dead]—a feast held on 2nd light half of Kārtik. Hindūs bathe in the Jamnā to propitiate Yama—cf. *bhaiyā dūj*.
Jamghaṇṭ—[Skt. *yama ghaṇṭa* = bell of Yama]—the time at the Divālī during which no ordinary work is done—cf. *jartā bartā*.
Jamkūrā—a mat worn over the shoulders to keep off rain—see *chhatrī*.
Jamnā jī— } [Skt. *jamunā* = the twin sister
Jamnā māt— } of Yama] (*Jamunā*)—the goddess of the River Jamnā, revered by all Hindūs.
Jamog—(1) a conditional mortgage. East districts (*rahn*); (2) aggregate yearly payments of rent or revenue. East districts (*tip*).
Jamoṭ—[*jāman*, *jāmun*; Skt. *jambu*, *jambū* = the tree, *Eugenia jambolana*]—the wooden cylinder used as a foundation for a masonry well: so called because often made of *jāman* wood, which bears exposure to water (*jākhan*).
Jamūā—see *jamauā*.
Jamuṭ—see *jamoṭ*.
Jamunā jī— } see *jamnā jī*.
Jamunā māt— }
Jamūrā— } see *jambūr*.
Jamūri— }
Jamuvāṭ—see *jamoṭ*.
Janamashṭamī—[*janam* = birth; *aṣṭamī* = eighth]—the 8th dark half of Bhāḍon (*Bhāḍon badi aṣṭamī*) commemorating the birth of Krishna.
Janamdin—[*janam* = birth; *din* = day] (*jalamdin*, *janamotsavā*)—the ceremony on a child's birthday (*baras gāṇṭh*). "The ceremony is only for a male, and may be performed by the person himself, or by the family priest on his behalf. In either case the person for whose benefit the rite is performed must rise early in the morning and have his body anointed with a mixture of sesamum, black mustard and water, and must then bathe in warm water and put on clean clothes. When bathing a prayer is read, which brings in the place and date, his name, caste, and race, and asks for long life and prosperity; and to be truly effective this prayer should be said when the past year of life ends. Then the names of the chief deities are repeated in the form of a

short litany, and their aid and assistance during the coming year are invoked. Should the anniversary fall on a Tuesday or Saturday, which are regarded as unlucky days, the ceremony cannot take place, but in its stead the person who desires to receive benefit from the rite should bestow gifts on Brahmans and in charity. In this abbreviated form alone most Hindūs observe the rite." (Atkinson, *Himalayan Gazetteer*, II, 891 f.)

Janamgūntī—a mixture of spices, etc., given to children for about two years after birth: it answers to our essence of dill.

Janam patr— } [*janam* = birth; *patra* = leaf]
Janam patra— } (*kuṇḍali, pattri, tipnā, tip-*
Janam pattri— } *pan*)—the horoscope of a child.

If the *Mēgha* conjunction comes within the conjunction of the planets noted in the horoscope, the person will die in six months; and similarly if the *Tula* conjunction (*saṅkrānt*) comes with the horoscope, the person dies before the next *Mēkh saṅkrānt*. To avert this a special ritual is prescribed, in which Gobinda is the principal deity invoked.

Janāzah—the Muhammadan bier and funeral procession: *āi hai jān kē sāth, jāvegi janāzē kē sāth* = her evil habits came with life itself and will last until the grave.

Jandnī—[? Skt. *yantra*]—the spokes of the spinning wheel. Upper Duāb (*charkhā*).

Jandrā—[Skt. *yantra*]—(1) (*kaḥulā, kariyā, kullā, mānjhā, mānjho, pākhi, pānkhī, parchhiyā, pharyūhī*) the instrument formed of a board pulled alternately from side to side to form the divisions (*mēnr*) between the irrigation beds (*kiyārī*). Central Duāb; (2) a sort of rake for removing grass or manure. Duāb (*kāth-phānyrī*); (3) a lock.

Janéo— } [usually derived from Skt. *yajño-pavi*
Janēu— } *ta* = the solemn investiture with the
Janēv— } sacred thread—*yajña* = prayer,
Janēvā— } *upavita* = the sacred cord. Platts gives *yaksha* = worship and *upavita*—(1) (*pavitri, upavit, upavita*) the sacred or Brahmanical cord. It is worn over the left shoulder, crossing obliquely to the right hip. The greatest age for assuming the cord is with Brahmans 16, Rājput 22, and Vaisyas 24. The boy is dressed up like a Brāhmachāri ascetic, and the *gayatra mantra* is whispered in his ear. He must then make offerings in the morning, midday, and evening and meditate on God. The thread of a Brahman should properly be made of cotton, so as to be put over his head in three strings. The thread of a Khshatriya should be made of hemp (*sana*); that of a Vaisya, of wool. (See for the rules on the subject, *Manu* trans. Sir W. Jones, II, 36-38-44.) The knots in the cord are *brāhmphāns, parvar, gānth, gānthā*; in Kumaun, *granth, brahm-granth*. The threads worn by the various castes are distinguished by the number of strands—*chhapallī* with six strands, *tipallī* with three, and so on: or by its length measured by hands' breadths (*chaud*).

Jāt bhānt na pūchhiyē koī:

Janēu pahankē Bāman hoē.

Enquire not of caste and creed: a man now has

only to put on the thread and become a Brahman.]

(2) the feeding of a number of Brahmans collected in one place at a marriage.

Janēvā—lands which have already borne a spring crop within the year and are sown with an autumn crop in June-July. Basti.

Jaṅgal—[Skt. *jaṅgala*]—(1) (*tikurā*) a wood, forest; (2) the fields farthest from the village site. Duāb (*barhā*); (3) the whole cultivated lands of a village. Upper Duāb.

Jaṅghā— } [*jāngh* = the thigh]—(1) the body
Jaṅghā— } of the plough. East districts (hal);

(2) posts at the mouth of a well; in Farrukhabād the wooden beam supporting the well wheel.

Jaṅghiyā— } [*jāngh* = the thigh]—short bath-
Jaṅghiyā— } ing drawers.

Jaṅgi—[Pers. *jang* = war]—a horse. Kahār's slang (*ghorā*).

Jaṅglā—[dim. of *jaṅgal* (qv.)] (*chaukath, chaukhat, kathgarh, kathgarhā*)—a wooden framework at the mouth of a well to prevent cattle, etc., falling in.

Jaṅgrā—[dim. of *jaṅgal* qv.]—stalks of pulses, such as *moṭh mūng*, etc., used as fodder. Upper Duāb.

Jānkar—see **Jākar**.

Jānkarbahi—see **Jākarbahi**.

Janmatuā—[*janam* = birth]—a new born baby. East districts.

Janmotsavā—[*janam* = birth; Skt. *utsava* = beginning, joy]—the ceremony on the anniversary of the birth of a child—see **janamdin**.

Jannā—[*jan, jannā* = an individual]—reciprocal assistance in irrigation. East districts (*aṅg-vārā*).

Jant—[Skt. *yantra*]—a rope used in the cart, etc. (*bahli, gārī*).

Jānt— } [Skt. *yantra*] (*jāntī, jānto, jāntvā*)
Jāntā— } —the large grinding-stone worked by two persons. East districts (*chakkī*).



Jantā.

Jānt—[*jaṅḍ*]—a tree like the acacia, which bears a fruit called *sāgar*. "Among Hindūs generally and a few Muhammadan sects, bridegrooms before marriage cut off and bury a small branch of the tree. Offerings are also made to the tree by the relations of Hindū small-pox patients." (O'Brien, *Multāni Glossary*, sv.)

Jantā—[*jān* = knowledge]—a "knowing" man; a wizard. West districts (*jādūgar, syānā*).

Jaṇtā— } [Skt. *yantra*] (*jaṇtī, jaṇtrī, jaṇī*)—
Jaṇtar— } a perforated plate through which
wire is drawn.

Jaṇtar—[Skt. *yantra*]—a clod of earth; a charm.

Jaṇtī—see jaṇtā.

Jāntī— } [*jāntī*]—a small grindstone: sometimes

Jānto— } used as a trap to catch mice.

Kuchh gehūn ghūlī

Kuchh jāntī dhūlī.

[The wheat is damp and the grindstone loose—so the flour is bad.]

Jaṇtrā— } [Skt. *yantra*]—(1) one of the ropes

Jaṇtri— } used in fastening the parts of the
cart together (*gārī*); (2) a lock; (3) an amulet;
a magic square. If you write this on your door
at the Divālī, your trade will be good:—

74. 81. 2. 7.

6. 3. 78. 76.

80. 75. 8. 1.

6. 3. 78. 78.

Jaṇtvā—see jānt.

Jaṇvāl—[Skt. *jāmātra*] (*āshnā, āshnāo, āsnā,*
asnāo, dāmā, jāmtī)—a son-in-law.

Janvāṇsā—[*janya* = the friend of the bride-
groom; *bās* = house] (*janvāsā*)—the house
where the bridegroom's attendants are enter-
tained at a marriage.

Jaṇvāṇsā—[Skt. *yavāsā-yava* = barley] (*ja-*
vāṇsā, javāsā)—a prickly weed usually known
as the camel-thorn. A field infested with it is
jabasiyā.

Japmālā—[*jap* = counting of beads; *mālā* = a
rosary]—(1) (*gaumukh, gaumukhī*) a bag for
holding a rosary; (2) the large temple rosary
which contains as many as 1,000 beads, while
the ordinary *mālā* has only 108.

Jārā—[cf. *jālī*]—the broad piece of wood in
which the blade of the fodder-cutter is fixed.
West districts (*gaṇḍās*).

Jārā—[Skt. *jaḍa* = cold]—(1) cold weather
(*mausim*); (2) cold, chill.

Jārā mārṇā—of crops = to attack with frost
(*pālā mārṇā*).

Na Māgh kā jār, na Pūs kā jār,

Havvā chālē tabhī jār.

[No one minds the cold in Māgh or Pūs. It is
when the wind blows that the cold is felt.]

Jarai— } [*jar* = root]—(1) sprouts of barley

Jarai— } worn in the turban at the Dasahrā or

Jarei— } Salono festival (*Jayl*); (2) rice steeped

Jarei— } till it sprouts before sowing. East
districts and Rohilkhand; (3) the crop of trans-
planted rice. East districts (*laīā*).

Jāran—[*jārnā* = to burn]—firewood (*lāḍhan*).

Jārātī—[*jārnā* = to burn]—nitre after the fourth
evaporation (*khārī*).

Jārāū—[*jārṇā* = to be set]—of jewelry, inlaid
with precious stones.

Jarēl—[*jārnā* = to burn]—bad-tasted, saline
water. Central Duāb (*pānī*).

Jarhan—[*jar* = root; Platts suggests *jārā* =
cold, but *jar*—the transplanted crop of autumn
rice. East districts (*aghānī*).

Jarī—[*jauṭhāhan, juṭhāhan, juṭhāhānī*]—land
on which a spring crop is sown in immediate
succession to an autumn crop. East districts.

Jarīb—(1) a measure of length = 55 yards; 1
square *jarīb* = 1 *bighā*: originally it was a

measure of capacity = about 768 lb: then the
amount of land which produced so much grain;
(2) a walking-stick (*chharī*).

Jariyā—[*jarṇā* = to burn]—(1) the wild ju-
jube. Bundelkhand (*Jharbēri*); (2) saltpetre
when produced by artificial heat (*khārī*).

Jariyā—[*jarṇā* = to be set]—(1) a man who in-
lays jewelry; (2) the black mustard of the hills
(*Brassica campestris dichotoma*) (*lahstā*).

Jartā bartā—(1) (*holashṭak*) a fixed period of ab-
stinence from marriages and other ceremonies
before the Holī. East districts; (2) (*jamghanī*)
the period at the Divālī when no ordinary
work is done. East districts.

Jaru— } [*jar* = a root]—rice seed germin-

Jaryān— } ating in the nursery after being
soaked.

Jāsū— } betel-leaves cut up and mixed with

Jassū— } opium in the manufacture of *madak*
(*qv.*).

Jāt—[Skt. *jāti*]—caste.

Hari ko bhajē, so Hari kā hoē:

Jāt pānt jānē nahīn koī.

[He who loves Vishnu is loved by Vishnu: caste
and custom are of no consequence.]

Jāt—the ceremony before occupying a new house.
Omens (*mahūrat*) are taken, Brahmans fed,
and the brotherhood entertained. West dis-
tricts.

Jaṭā—[Skt. *jaṭā* = matted hair]—(1) the long
matted hair of an ascetic; (2) the thread-like
stems of the banyan tree; (3) coconut fibre
(*nāriyal*).

Jatāh—an ox not used for agriculture because it
is deformed, but purchased and led about by
religious mendicants (*anandī*).

Jatariyā—[*jāntī*]—a small grindstone for crush-
ing pulse (*chakkī*).

Jātbarādārī—[*jāt* = caste; *barādār* = brother]
—the brotherhood.

Jāth—[Skt. *yashṭi* = a staff]—(1) the upright
beam or pestle of the sugarcane mill. East
districts (*kolhū*); (2) a post fixed in the centre of
a tank, to which the tank is said to be married.

Jatī—[Skt. *yantra*]—the perforated iron plate
for wire-drawing (*jaṇtā*).

Jātkarm—[*jāt*; *karm* = doing]—the cere-
mony on the birth of a son. "It should be
observed on the day of the boy's birth or 6th day
after. The father rises early, bathes, worships
Ganēsha, and prays for the mother's purifica-
tion and the boy's prosperity. After other
prayers the nine planets are invoked, a vessel of
some bright material is brought, and in it is
placed a mixture of honey and clarified butter
with which the child's tongue is anointed, either
with a golden skewer or the third finger of the
right hand, while a prayer is read asking for
all material prosperity for the boy. The father
then presents a coin to the celebrant, who dips
it in a mixture of clarified butter and charcoal,
and applies it to the forehead and throat of
both father and son, and then with a prayer
places flowers on their heads. The father then
takes the boy on his lap, and touches his head,
breast, shoulders and back, whilst appropriate
verses (*mantra*) are read. A present is then
given to the celebrant, and after it the umbri-

lical cord is cut, leaving four finger-breadths untouched. The *abhishék* or purification is then performed by sprinkling the assemblage with a brush of *qûb* grass dipped in the water of the *argha*. The frontal mark (*tikâ*) is then given with red sandars, and a flower is presented with a verse committing the donee to the protection of the great God." (Atkinson, *Himalayan Gazetteer*, II, 838.)

The account given by Sherring (*Hindû Castes*, I, 11) is slightly different: "This takes place at the birth of a child. The five ceremonies are performed. Clarified butter and honey are given to the infant, being first poured into a silver vessel through a golden ring; and charms are breathed into its ear, to preserve it from evil spirits, and from the innumerable ills to which the flesh is heir. Five Brahmans are summoned to read spells (*mantra*) on five sides of the house. The spot is sanctified by spells (*mantra*), and spells sanctify the infant, over whom the Brahmans say 'Ashmâ Bâhatvâ.' Fire is placed before the door, and the *hom* sacrifice is burnt, together with yellow mustard and rice. During the first six days the mother is attended by a *chamâin* (qv.), and only eats food called *châudâni*, made of sugar, clarified butter, and spices. After the sixth day she begins to partake of cooked food. For twelve days singing and music are more or less kept up at the house, and friends come and go, offering their congratulations, and bringing with them nicely-prepared betel (*pân*). But during this period, however, the mother is permitted to touch no one. On the twelfth day, friends bring various kinds of presents, and the woman having bathed, the restriction as to touching is removed. If a boy is born in the 19th asterism (*nakshatra*) called *Mûl*, the woman is not clean till the 27th day, and is consequently unable during the interval to touch any one. The process by which the father in such case is suffered to see his child for the first time is very curious. On this day melted clarified butter is brought in a brass vessel, and the child being placed upon his shoulder in such a manner as to cast a reflection of itself upon the butter, the father looks in and beholds the reflected image. After this the child is placed in a winnowing basket (*sûp*) and is brought outside the house as far as the eaves. The woman then worships the goddess Bhavâni, by offering *châudâni* placed on seven cakes. There is a certain condition of this asterism, happily rare, on the recurrence of which, should a child be born, its father is prohibited from beholding it for the space of twelve years."

Jât milâi—[*jât* = caste; *milâni* = to unite]—ceremonies and fees paid to procure readmission to caste after excommunication (*milâi*).

Jatni—[Skt. *yantra*]*—*the strings at the edge of the wheel of the spinning-wheel. Lower Duâb (*charkhâ*).

Jâtâra—[Skt. *yâtra* = going]*—*a pilgrimage to a shrine and offerings made to the deities celebrated there.

Jâtri—[*jâtâra*]*—*a pilgrim.

Jatthâ—(*khotthâ*)*—*tobacco ashes. East districts. Jau—[Skt. *yava*] (*bêjhar*, *gonjî*)*—*barley (*Hordeum vulgare*). *Ek jau kî solah rotî*, *bhagat khêl kî bhagatâni* = sixteen cakes made out of a grain of barley! Is the vegetarian or his wife to eat them? The sprigs grown artificially and put in men's turbans at the Dasahrâ or Salono festival are *jai*, *jayî*, *jarai*, *jarei*, *javârâ*, *javârê*. The prickly hairs on the ear are to the east *tûnr*, *tûnrâ*. There is a curious variety with naked grains like pearl barley, known as *paighambarî* or *rasûli*.

Jauchanî—[*jau*-*chanâ*]*—*barley grown with grain (*bêjhar*).

Jaugar—[*jau*, *gêhûn*]*—*wheat and barley grown together. Azamgarh.

Jauhâr—[*jau*-*hâr*]*—*a necklace made of barley stalks; a man's necklace made in the same shape of gold.

Jau kîrâl—[*jau*; *kirâo*, *mafar* = a pea]*—*Jau kîrâl— } barley sown with a small variety of pea. East districts.

Jaulâ—broken rice boiled for food. Hill districts.

Jaul dhoti—a large waist-cloth. Kumaun (dhoti).

Jaunâl— } (1) (*jêônâr*)*—*lands cultivated alternately in each harvest. Duâb and Rohilkhand; (2) land cropped with sugarcane after barley. Azamgarh; (3) (*binâr*, *jêônâr*, *narâû*) land cropped in the past season with wheat or barley. Duâb.

Jo hai tû bhûkhâ mâl kâ

To ikh rakh jaunâl kâ.

[If you are anxious to be rich, keep a fallow for sugarcane.]

Jaunâr—[*jîmnâ* = to eat]*—*a large feast, specially the feast to the relatives on the day before a marriage (*mañghâ*).

Jauñchi—[acc. to Platts, *java kshaya* = destruction of barley]*—*a kind of smut in barley or wheat.

Jaunâdâ—the field watchman's platform. West districts (*machân*).

Jaur—a heavy kind of plough with a perpendicular body or frame. Benares (hal).

Jâur—boiled rice and milk (*khîr*).

Jaurâ—see *jêorâ*.

Jaurâ—the handle of the fodder-cutter. Farukhâbâd (*gañdâs*).

Jausan— } a woman's armlet worn on the upper Jaushan— } arm. Worn to the east by Muhammadan women: the *jaushan* differs from the *bâzû* (qv.) in the pieces not being fastened closely together with an elastic band, but strung in separate bunches or lumps on silk cord.

Jauthâhan—land on which a spring crop is sown after an autumn crop. East districts (jarl).

Javâ—[*jâb*]*—*a cattle muzzle. Gorakhpur (*chhiñkâ*).

Javain—[Skt. *yamânika*, *yavdnika*; *yava* = barley]*—*a kind of dill, lovage, or bishop's weed, used as a spice and medicinally.

Javâkhâr—[*Jau* = barley; *khâr* = alkali]*—*ashes of burnt barley, used as a cure for indigestion.

Jâvan—see *jâman*.

Javârâ—[*jûd* = a yoke]*—*a pair of oxen. Upper Duâb (*juâr*).

Javārā—[*jau*—artificially-grown sprigs of bar-
Javārē—} ley placed by women on the turbans
Jai—} of their male relations at the Da-
sahrā and Salono festivals (*jai, jarai, jarei*).

Jēb—(*gojhā*)—a man's pocket, as contrasted with
khaḍī, a woman's pocket.

Jēghar—[*jīvan* = water; *Skt. ghaṭī* = a vessel;
Jēhar—} Hind. *gharā*—a pile of water-pots

carried one above the other on a woman's head.
Upper Duāb. Among Jāṭs, Ahirs, and Gūjars
on the Rājputāna border, to take the water-pots
off the head of a divorced woman is to imply
consent to marry her.

Jēl—[*Skt. jāla*—an instrument shaped like

Jēll—} a pitchfork used for tossing up the
straw under the feet of the oxen as they tread
out the grain. Central Duāb (*kāthphāñvī*).

Jēmā—[*jimnā, jinnā* = to eat]—the betrothal
ceremony and the feast accompanying it
(*sagāl*).

Jēnvar—[*Skt. jihma* = twisted]—ropes

Jēnvarā—} generally; the rope which goes

Jēnvarī—} round the necks of the oxen when
ploughing. East districts (*hal*).

Jēodhan—[*jimnā* = to eat; *dhan* = wealth]—a
present made by the father of the bridegroom
to the father of the bride at a marriage. Duāb.

Jēonār—[*? jana-āla* = the place for barley]—(1)
lands cultivated alternately in each harvest.
Duāb and Rohilkhand (*jaunāl*); (2) lands crop-
ped in the past season with wheat or barley.
Duāb (*jaunāl*).

Jēonār—[*jimnā* = to eat; *Skt. jīva* = living]
(*jyonār*)—food given to the brotherhood at a
wedding. East districts.

Jēonār pūjā—the ceremonies carried out on the
day the betel sowings commence (cf. *nāg bēil*
pūjā)—the cultivator cooks rice and milk and
offers it to the local god (*gānv dōtā*); this they
divide and eat, and a little coarse sugar is
offered to *Mahābīr*, which is taken home and
divided among the children.

Jēorā—[*jimnā* = to eat; *Skt. jīva* = living]

Jēorā—} (*gaurā, jyaurā*)—dues in grain
given at harvest time to village artisans and
agricultural labourers.

Jēorādār—[*jēorā*]—a day labourer. Central
Jēorādār—} Duāb.

Jēr—[*Skt. jāla*]—(1) the wooden pillars of the
Persian wheel. Bundelkhand (*arhaṭ*); (2) the
after-birth in women and animals (*āñvar*).

Jēr—

Jēri—} see *jēl*.

Jēriyā—

Jērpāl—[corr. of *zērpāl*]—shoes worn by women
(*jūtā*).

Jēṭ—[*jīvan* = water; *ghaṭī* = a vessel]—(1)

Jēṭh—} a pile of water-vessels on a woman's
head (*jēhar*); (2) (*jēṭbhar*) an armful of any-
thing.

Jēṭh—[*Skt. jyēshṭha* = pre-eminent; *rt. jyā* =
to overpower]—(1) the second Hindū month
(May-June).

Jēṭh pahāl parivā dina Budhēsar jo hoī,

Mūl Ashārhi jo milai prithvi kānpai joī.

[If the first day of the lunar fortnight of Jēṭh be
Wednesday and the asterism of Mūl fall in the
month of Asārh, the earth will shake.]

Jēṭh aglī parivā dēkh

Kaun vārān hai yon pēkh;

Rahivārān ati bājai dē;

Maṅgalvārān byādh batē;

Buddhā nāy mahāgā jo karai;

Shanivārān parjā tharharai;

Chāndra, Shukr, Surguru kē vārā,

Hoē to ann bhārō sañsārā.

[Watch on what day the first day of the lunar
fortnight of Jēṭh falls. If on Sunday, there
will be wind; on Tuesday, sickness; on Wed-
nesday, grain will be dear; on Saturday, the
people will tremble; on Monday, Friday, or
Thursday, there will be plenty of grain in the
world.]

Jēṭh badi dashmī dinau jo Shanivēsar hoē,

Pani hoē na dharnī mēn; birlā jivē koī.

[If the 10th of the dark half of Jēṭh fall on a
Saturday, there will be no rain in the world and
few will live.]

Jēṭh vjyārī tēj din Ārdra rik barasānt,

Josī bhākai Bhaddālī durbhiksh avasi karānt.

[If on the 3rd light half of Jēṭh rain comes in
the Ārdra asterism, the prophet Bhaddālī says
it will surely bring famine.]

Jēṭh vjyārē pākḥ mēn Ārdra dik dash richchh

Sajal ho hi nirjal karanhi, nirjal sajāl pra-
tachchh.

[If during the light half of Jēṭh, Ārdra and the
ten following asterisms give rainy weather,
there will be no rain afterwards; but if these
give clear weather, subsequent rain is certain.]

Chait mās jo bijulī jovai,

Bhari Baisākh hi tēsū dhovai;

Jēṭh mās jo tapai nirāsā,

To jāno barkhā ki āsā.

[If there be lightning in the month of Chait;
enough of rain in the middle of Baisākh to
wash the flower of the *ghāk* tree (*Butea fron-*
dosa), and full heat in Jēṭh, then have good
hopes of rain.]

(2) (*jēṭhā, bhāsur*) the husband's elder brother in
relation to the wife; the first-born son. The
wife's elder brother-in-law is *susaraiyā Jēṭh*.

Jēṭh kē bharosē pēt = the livelihood of the
family depends on the husband's elder brother.

Jēṭhānī—[*jēṭh*] (*jēṭhānī*)—the husband's elder
brother's wife.

Jēṭhā raṅg—[*jēṭh*]—dyes after the last straining
(*raṅgrēz*).

Jēṭhauṇḍā—[*jēṭh*]—lands given rent-free to the
village headman. Kumaun (*padhāñchārī*).

Jēṭhī—[*jēṭh*]—(1) the first wife (*biyāṭā*); (2)
the first-born daughter; (3) rice sown in
April and cut in the month of Jēṭh—May-
June; (4) a variety of the large millet (*juār*)
sown for fodder in Jēṭh.

Jēṭhraiyaṭ—(*chugaddam*)—the leading tenant
in a village: next to the *muqaddam* (*qv.*).

Jēṭhsār—[*jēṭh sālā*]—the wife's elder sister.

Jēvan—[*jimnā* = to eat]—the betrothal cere-
mony and the feast accompanying it. Rohil-
khand (*sagāl*).

Jēvrā—} see *jēnvar*.

Jēvrī—

Jhāb—} (1) (*jhābī, jhābo, jhābrā, maskhizā*)

Jhābā—} —a leather vessel for holding liquids
—cf. *gēlhā, gēlhi, kuppā, maskh*; (2) a large

open basket for holding clothes, wildfowl, etc. (*jhâkâ*); (3) an iron sieve used in making the sweetmeat called *sêo*.

Jhâbar—(1) lands saturated with water (pan-Jhâbar—mâr); (2) a clayey soil found in low situations and round the edges of tanks, etc., like *maṭṭiyâr* (qv.): suited for rice (*dhankar*).

Jhabbuâ—of an ox—having the ears covered with long hair (*jhabrâ*).

Jhabdhari—a weed injurious to wheat—see *akrâ*.

Jhâbi—[*jhâb*]—(1) a small leather vessel for holding liquids; (2) a medium-sized open basket (*jhañpiyâ*).

Jhabrâ—see *jhâb*.

Jhabrâ—of an ox—with long hair on its ears (*jhabbuâ*).

Jhabri—see *jhâb*.

Jhadâ—(1) a clay well fallen in. Bundelkhand (*jhêrâ*); (2) a river swamp. Dehra Dûn.

Jhâdâ—land which produces tamarisk (*jhâû*) or camel-thorn (*jânvânâ*).

Jhâg—foam; froth (*phên*).

Jhâgâ—[acc. to Platts, Skt. *ardha-anga* = covering half the body]—a man's dress. Central Duâb.

Jhajêrâ—the marriage ceremony in the hills (*biyâh*).

Jhajjar—

Jhajjarâ—[Skt. *jarjara* = cracked]—a porous earthen pitcher with a long narrow neck.

Jhajrâ—

Jhajri—

Jhâkarî—(*bilonî, dohnî, dornî, dudhaiñdî*).

Jhakarî—(*dudhâonî, dudhêñdî, dudhhañdî*).

Jhâkhâñdî, gonchâ, gonchî, gorî, guliyâ, gûlûâ, gûlûî, kachhâlî, kachhârî, tighrâ, tihîrâ, tihîrî—a vessel into which cattle are milked.

West districts.

Jhâkhar—see *jhâñkhar*.

Jhâkhar—

Jhakhurâ—a thread used by women for tying up their hair. West districts (*phulâvâ*).

Jhakolâ—a shower (*jhamâkâ*).

Jhakorâ—

Jhâl—(1) a large wicker-basket used in supply-

Jhâlâ—ing the sugarcane mill, etc.; (2) the large cymbals used in a Hindû temple (*pûjâ*);

(3) a fall on a canal, etc.

Jhalâbor—thorus; thicket. Kahâr's slang (*jhârî*).

Jhalâñsî—thin twigs for firewood.

Jhalâr—[Skt. *jhati* = a small tree; *âla* = place]—brushwood (*jhârî*).

Jhâlâr—[rt. of *jhârâ* = to sweep]—(1) the fringe of a shawl, etc.; (2) wreaths of mango leaves, flowers, etc., hung over doors at marriages and other ceremonies (*bandanbârî*).

Jhâlâr—(*jhâl*)—the small cymbals used in a Hindû temple (*jhâñjh*).

Jhalarâ—(*jhâlâr* = a fringe)—a grey inferior variety of the large millet with spreading ears (*juâr*).

Jhalaurî—(*jhâl*)—a wicker-basket used by carters for feeding their oxen (*khâñchâ*).

Jhâlî—(*jhâl*)—a small wicker-basket (*khâñchî*).

Jhallâ—(*jhâl*)—(1) a large wicker-basket used in supplying the sugarcane mill, etc. Upper Duâb (*khâñchâ*); (2) blisters that come on the ripe tobacco leaf; (3) a shower of rain or hail.

Kuâr sâ jhallâ âyâ.

Barsâ chalâ gayâ.

[The rain passed like an August shower.]

Jhâlâr—(*jhâlâr*)—(1) a woman's neck ornament

Jhalrî—in the shape of a fringe; (2) cymbals used in a Hindû temple (*jhâñjh*).

Jhâlû—the beam which goes over the well in the Persian wheel. Upper Duâb (*arhat*).

Jhâm—(*jhammâ*)—an instrument like a shovel raised and lowered in a well for the purpose of dredging it.

Jhamâkâ—[*jham* = rattle of rain-drops] (*jha-*

kulâ, jhakorâ, jham jham, jhamar jhamar)—a shower of rain.

Jhâmar—[*jham* = rattling]—a woman's ornament for the feet.

Jhamjham—[see *jhamâkâ*]—heavy continued rain.

Jhamar jhamar—[see *jhamâkâ*]—light rain.

Jhammâ—see *jhâm*.

Jhamrâ—[Skt. *jhaṭi* = a bush]—brushwood (*jhârî*).

Jhamûrâ—hairy, shaggy; a little boy. Actors' slang.

Jhâñd—[Skt. *jayanta*]—the block on which the axle-pin of a cart is fixed. Rohilkhand (*gârî*).

Jhâñdâ—(*jhâñd*)—(1) a flagstaff; (2) the male

Jhâñdî—flower of the maize. East districts (*makkâ*).

Jhâñdûlâ—(*jhâñd*)—(1) a tree with thick foliage

—the opposite of *jhâñkharâ* (qv.); (2) of a child who has not undergone the first tonsure (*mûñḍan*).

Jhañgâ—[Skt. *ardha-anga* = half the body]—a man's coat (*angâ*).

Jhañgâr—[Skt. *jhaṭi* = a bush]—(1) a thick tree. East districts; (2) a thicket. East districts (*jhârî*).

Jhâñgî—[see *jhañgâr*]—brushwood (*jhârî*).

Jhâñglâ—the net-work of a bed. Rohil-

Jhângolâ—khand (*binâvaṭ*).

Jhângorâ—the *sânvân* millet (*Oplismenus frumentaceus*). Kumaun.

Jhañgriâib—(*jhañgar*)—to shake out crops to dry. East districts (*sukhvân*).

Jhâñjh—[Skt. *jhañjhana* = rattling]—(1) (*jhâlâr, jhâlârî*) the small cymbals used in a Hindû temple (*pûjâ*); (2) a woman's foot ornament which rattles as she walks.

Jhâñjh—*lit.* impatience; a well or tank which does not hold water. East districts.

Jhâñjhâ—(1) hemp cooked with coarse sugar and butter (*pakvân*); (2) an insect which barrows into the leaf of the tobacco plant (*chan-*

chanâ).

Jhanjhan—(*jhâñjh*)—a thick hollow anklet

Jhânjhan—with sand or some substance inside which rattles as the wearer walks.

Jhanjharâ—(*jhâñjhî*)—an earthen cover with a hole in it used for a pot in which milk is boiled.

Jhanjhî—the funeral bier. Kumaun (*arthî*).

Jhanjhrî—an iron grating.

Jhânjî—see *jhanjharâ*.

Jhanjî—a broken cowrie.

Jhâñkar—[Skt. *jhâta* = a thicket]—(1) brush-

wood (*jhârî*); (2) a fence of thorns (*bâr*).

Jhâñkhar—[see *jhâñkar*]—(1) (*jhâñkar*)

Jhâñkhar—shrubby, bushy jungle (*jhârî*);

(2) the dry stalks of the *arhar* pulse. North Oudh.

JhaŅkharā—[*jhaŅkhar*] (*jhaŅkhrā*)—a leafless tree: the opposite of *jhaŅdūlā*.

JhaŅkhl—[*jhaŅkhar*]—scrubby jungle. East districts (*jhaŅl*).

JhaŅkhrā—see *jhaŅkharā*.

JhaŅktā—[*jhaŅkhar*]—(1) thorny brushwood when cut; (2) a bundle of cut pulse. East districts.

JhaŅnāt—[*jhaŅnānā* = to become benumbed]—a withered tree.

Jhānp—[*jhānpnā*, *dhānpnā* = to cover]—

Jhānpā—(1) a screen or hurdle used instead of a door. West districts (*chān-*

Jhānpī—char); (2) a long thin plank of wood; (3) an open basket for carrying clothes, wildfowl, etc. East districts (*dhākā*, *dhāki*).

Jhānpīyā—see *jhaŅdūlā*.

Jhānsī—a kind of beetle which destroys pulses and tobacco. East districts.

Jhāntā—rain accompanied by high wind. East districts.

JhaŅtāhā—a short stick for driving cattle. East districts (*lāthi*).

Jhānvān—[Skt. *jhāmaka*] (*kharānjā*)—an overburnt brick: pumice stone.

Jhāolā—[an earthen vessel for butter: like *Jhāoli*]—the *kamora* (qv.).

Jhapāh—[Skt. *jhampa* = a leap]—a kind of fainting fit in animals. East districts.

Jhāpas—[*jhapāh*]—a heavy shower. East districts—cf. *jhapśi*.

Jhapk—[*jhapāh*]—the winnowing sheet. Central Duāb (*jhūlf*).

Jhāpnā—[*jhānpnā*, *dhānpnā* = to cover]—a cover for a vessel (*dhaknā*).

Jhapni—[*jhapāh*]—the string of beads carried by mendicants (*sumarni*).

Jhāps—[*jhāpas*]—long-continued rain. East districts.

Jhār—[*jharī*]—the bolt of a lock.

Jhār—[Skt. *jhāta*]—(1) brushwood; scrubby jungle.

Khet mēn jhārā,

Gānv mēn Gārā.

[A *Gārā* in a village is as bad as brushwood in a field. The *Gāras* (who apparently take their name from *gārā* = to bury), as they bury their dead, are a class of Hindūs who have been converted to Islām and bear a very indifferent character.]

(2) a chandelier: so called from its shape.

Jhārā—[*jhārā* = to sieve]—a medium-sized grain or flour sieve (*chhalni*).

Jhārā—[*jhārā* = to sweep]—refuse grain, etc., on the threshing-floor (*gharvā*).

Jharap—a prop; an attached shaft or pilaster in a building.

Jharbēri—[*jhārā* = brushwood; *bēr* = the jujube]—the wild jujube (*Zizyphus Jujuba*). The leaves (*pālā*) are given as fodder to cattle.

Jhārī—[Skt. *jhāta* = a tree, bush] (*banjhorī*, *banjhul*, *chhūla*, *dhānkhar*, *jhalār*, *jhalābor*, *jhamrā*, *jhāngār*, *jhāngī*, *jhānkār*, *jhaŅktā*, *jhār*, *jhārā*, *jhūngā*, *jhūnsi*, *khaŅdar*)—brush-

wood; scrubby jungle. West districts.

Jhārī—[*jhārā*]—a spouted ewer, usually made of

brass, used by Hindūs for pouring water on idols. The *ghābā* or *surāhī* is used for holding drinking-water.

Jhārī ka randā—[*jhārā* = to sweep]—a plane used for making grooves for panelling.

Jharī—the bolt of a lock (*jhār*).

JharhaŅd—[see *jhār*]—high brushwood. *Jhar-khand isar* is one of the forest gods in the eastern districts.

Jhārā—[*jhārā* = to sift]—(1) a medium-sized grain sieve (*chhalni*); (2) the side spring in a well. West districts (*jhirī*); (3) (*jhirnā*) a small water-course.

Jhārā—(1) to sweep; (2) to tread out grain by means of cattle. Rohilkhand (*dāēn*); (3) (*jhār-phūnk*) to breathe over a person or wave a fan, branch of a tree, etc., over a person to expel a devil, or to cure snake-bite or other disease.

Jhārni—[*jhārā* = to sieve]—a medium-sized grain sieve (*chhalni*).

Jhāro—[*jhārā* = to sweep]—rubbish, small-pox scabs, etc., exposed on a saucer on a road, with the object of conveying the disease to the first person who touches it and relieving the original sufferer. Kumaun (*utārā*).

Jharokhā—[Skt. *jālaka* = a lattice] (*mo-*

Jharoklā—[*ghā*, *roshandān*)—a hole or window in the gable or wall of a house to give air and light.

Rām jharokhē baiṭhē, sab kē mujrē lē;
Jaisī dēkhē chākari vaisāhī kuchh dē.

[God sits at the window of heaven and takes account of all: He rewards every one according to the service he does.]

Jhārphūnk—[see *jhārā*]—it is part of the ceremony at marriages by the irregular form known as *kardō* (qv.).

Jharrā—(1) a basket of earth in the bargain taken extra from coolies doing earthwork. East districts; (2) a kind of dry earth mixed with *kankar* gravel. East districts.

Jharthā bharthā—[*jhārā* = to sweep; *bharā* = to fill]—the ceremony at the first boiling of the sugarcane juice. East districts (*faridī*).

Jhartī—[*jhārā* = to be sifted]—the consistency of opium.

Jhārū—[*jhārā* = to sweep]—the ordinary sweeper's broom. For other kinds of brooms see *barhni*, *buhārī*, *kharhar*, *kūnch*, *palvat*, *rarā*, *sarhat*, *sohni*.

Jhātā—[*lit.* a smart pull]—the rope fastening the yoke to the body of the cart. East districts (*bahli*, *gārī*).

Jhauā—[*jhaunī*, *jhauvā*, *jhavvā*] [Skt. *jhāvu* = tamarisk]—a coarse basket made of tamarisk twigs, used for sowing, cattle-feeding, etc.

Jhauj—iron ore partially smelted. Kumaun (*phalkā*).

Jhaunkā—[*jhok* = bending] (*jhaunknā*)—to butt—of cattle.

Jhaunī—see *jhauā*.

Jhaunknā—see *jhaunknā*.

Jhaunri—dry weeds picked up in a field. The phrase is *jhaunri binānā*.

Jhavar—[*jhabār*]—(1) lands saturated with

Jhavar—[*jhabār*]—(1) lands saturated with water (*panmār*); (2) soil in old river-beds, or on the sides of lakes. Mathura.

Jhavvā—see *jhauā*.

Jhēkrā—} a bundle of thorns used as a harrow
Jhēkro—} for covering in the seed : especially
 used with the *mañrū* millet crop. Kumaun.
Jhēngrā—the stalks of the *mūng* and *moñ*
 pulses. Upper Duāb.

Jhērā—[? Hind. *jhērnā* = to enter] (*jhadrā*,
mañrār)—a blind well: *añdhavā* *kūñ* =
 an earthen well which has fallen in. Duāb.

Jhil—a lake, marsh (*tāl*).

Jhīngā—a shrimp, a prawn : in Allahabad an
 insect which attacks the leaves of cotton.

Jhīngār—} a cricket injurious to crops.
Jhīngur—}

Jhīngurā—clothes. Kumaun (*kaprā*).

Jhīlāk—the handful of grain poured from time to
 time into the flour-mill. East districts (*chakkt*).

Jhīrī—[Skt. *kshar* = to flow]—(1) (*bhūr*,
jharnā, *jharnī*) the side spring or side leak
 in a masonry well. West districts; (2) a small
 hole in an earthen pot to allow water to flow
 through.

Jhīrī—(*admarjāi*, *bhasam*, *bhēnrā*, *kanjvā*,
muār)—withered, blighted—of crops : in the
 West districts used specially of wheat.

Jhīrnā—[*jhīrī*]—a small water-course (*jharnā*).

Jhīṭī—a wound or gall on the hump of draught
 cattle. East districts.

Jhok—[*lit.* bending]—a deception in weighing
 out articles : a sleight-of-hand movement of a
 pair of scales in weighing (*dhok*).

Jhokañd—[*jhokā* = a blast of wind]—the fire-
 place of a sugar-boiling house. Rohilkhand
 (*kolhvār*).

Jhokaṭ—[*jhokañd*]—the fireplace of a sugar-
 boiling house. Upper Duāb (*kolhvār*).

Jhokiyā—[*jhokañd*]—the man who stokes the
 fire in a sugar-boiling house (*kolhvār*).

Jhok mārñā—[*jhok*]—to cheat in weighing
 (*dañdī mārñā*).

Jhokvāh—[*jhokañd*]—the stoker in a sugar-boil-
 ing house. East districts (*kolhvār*).

Jholā—[Skt. *dul* = to shake]—a cold wind which
 dries up the ears of wheat. Upper Duāb.

Jholā—[Skt. *jhaulika* = a small bag for betel,
 etc.]—(1) (*jholī*, *jholnā*, *jhorī*, *mantra*) a beg-
 gar's wallet; (2) a bag or net for holding cattle
 fodder (*jholī*).

Jholī—[*jholā*]—(1) a bag or wallet (*jhorī*); (2) a
 net for holding fodder; (3) a large leather
 bucket (*pur*, *moñ*).

Jholī—[Skt. *dul* = to shake]—(1) the winnowing
 sheet. Upper Duāb (*jhūlī*); (2) the apron or
 cloth which receives at reaping the ears of the
 larger cereals.

Jhonk—} [*jhok* = bending]—(1) the posts
Jhonkā—} used to strengthen the siding of a
 cart. Rohilkhand (*gārī*); (2) a net for carrying
 luggage : especially used by bearers (*Kahār*)
 with the swing pole (*bahanṅī*) (*khariyā*).

Jhonkā—} see *jhokiyā*.
Jhonkāiyā—}

Jhonkāñā—[*jhokā* = a blast of wind]—to stoke or
 feed a fire : especially used of a fire made of
 stalks of plants, rubbish, etc., as in the sugar-
 boiling house.

Jhonkhrā—see *jhokañd*.

Jhonprā—} [? Skt. *khsupa*, *khsumpa* = a
Jhonprī—} bush] (*chhāñī*, *gharohī*, *koriyā*,

mañhā, *mañhai*, *mēñdhiyā*, *obarī*, *palāñī*)—a hut
 or small thatched shed. *Ag lagantē jhonprē*, *jo*
nīklē so lābh = when your hut gets on fire, it is
 a blessing if you can save anything.

Lē parosan jhonprā; *nīṭ uñ kartī rār*;

Adhā bagar buhārtī, *sārā bagar buhār*.

[Take the hut if you like, neighbour. You are
 always quarrelling : as you are sweeping half the
 house, you may as well sweep the whole of it.]

Jhonṭā—} [Skt. *jaṭa* = long hair, or *jhunṭa* =
Jhonṭī—} a bush]—the pigtail allowed to grow
 on the head by Hindūs.

Jhor—(*johar*)—the old dry bed of a river.

Jhor—*mūng* or *arhar* pulse boiled in rice-water
 (*māñd*) with butter, spices, etc. The same dish
 is called *ausdvan* among Gūjarātī Brahmans,
māñḍiyā by Osvāls, *kaṭ* by Maharāshtras, and
jhor by Chauhē Brahmans.

Jhorā—[*jhornā* = to beat, thresh]—stalks of
 pulses like *uṇad*, etc. Central Duāb.

Jhorā—[*jholā*]—a net for luggage, fodder, etc.

Jhorī—a beggar's wallet, etc. (*jholā*, *jholī*).

Jhot—a ravine. Upper Duāb (*khālā*).

Jhoṭ—} [so called because it has a hump—see

Jhoṭā—} *jhoṭā*]—a male buffalo; a male buf-
 falo calf. Upper Duāb (*bhaiñsā*).

Jhoṭī—[*jhoṭ*]—a female buffalo calf. Upper
 Duāb (*bhaiñs*).

Jhūā—[? Skt. *stūpa*] (*jhūhā*)—a stalk of cut
 crops or millet fodder. Rohilkhand (*paht*).

Jhūā—mildew in wheat. North Rohilkhand.

Jhūhā—see *jhūā*.

Jhukaiyā—[*jhokā* = a blast of wind]—the
 stoke hole in a sugar factory. Rohilkhand
 (*kolhvār*).

Jhukanā—} [*jhukaiyā*]—a wooden poker used
Jhukanī—} for stoking the fire in a sugar fac-
 tory, etc. West districts (*koṭvāl*).

Jhukāro—[*jhukaiyā*]—the stoke-hole in a sugar
 factory. Central Duāb (*kolhvār*).

Jhukna—see *jhukaiyā*.

Jhuknā—[*jhok* = bending]—a trick in weighing
 by twisting the string or beam of a pair of scales
 (*dhok*).

Jhuknahrā—} see *jhukaiyā*.
Jhukvā—}

Jhukvā—} [*jhukaiyā*]—the man who stokes the
Jhukvāh—} fire in a sugar factory (*kolhvār*).

Jhūl—} [*jholna* = to swing; Skt. *dul*]—(1) trap-
Jhūlā—} pings or coverings for cattle, etc.

Khārishī kuttiyā makmal kī jhūl = a velvet
 coat for a mangy bitch! (*pākhar*); (2) a cable
 suspension bridge in the hills—cf. *chhīnkā*; (3)
 a woman's boddice (*añṅī*); (4) a measure of land
 in Kumaun—see *nālī*.

Jhulanī—[*jhūl*]—a woman's ornament for the
 nose : so called because it swings about.

Jhūlī—[*jhūl*] (*bhauñrā*, *jhapkī*, *jholī*, *parautā*,
partaudā, *partī*, *partvai*, *pāthī*, *phadiyālo*,
sarvā, *sērvā*, *sirvā*)—the winnowing sheet; the
 apron or cloth which receives at reaping the
 ears of the larger cereals. West districts.

Jhulnī—see *jhulanī*.

Jhūmar—[*jhūmnā* = to hang]—(1) a mallet used
 by cart-men; (2) a woman's ornament; strings of
 pearls, etc., worn hanging from the ear.

Jhūmrī—[*jhūmr*]—the mason's mallet for con-
 solidating plaster.

JhuŃġā—[? Conn. with *jhok* = bending] (*aqohā*, *bhēpā*, *ghonchā*, *ghonchāh*, *jhunġi*, *koṭhiyā*, *mēnġhā* *siŃghā*)—an ox whose horns project in front: such cattle are considered lucky. West districts.

JhūŃġā—} brushwood; scrubby jungle (*jhārf*).
JhuŃġā—}

JhūŃġarā—the millet (*Oplismenus frumentaceus*). Garhwāl (*sānvān*).

JhūŃġī—} see *jhuŃġā*.
JhuŃġī—}

JhūŃġā—early morning. Mathura (*fajar*).

JhuŃkāivā—[*jhokā* = a blast of wind]—the stoker of a sugar-boiling house (*kolhvār*).

JhūŃkānā—}
JhuŃkānā—} see *jhukanā*.
JhūŃkānī—}
JhuŃkānī—}

JhūŃsī—} brushwood; scrubby jungle (*jhārf*).
JhūŃsī—}

Jhūpjhūpī—a woman's ear ornament.

Jhur—

Jhūr—} [*jhūrā* = to dry up]—drought;
Jhurā—} famine. East districts (*akāl*).
Jhūrā—}

Jhurvā—} [*jhūrā* = to shake fruit from a
Jhurvī—} tree]—the beater used in separating
the pods of the *arhar* pulse from the stalks.

Agra.

Jhūṭ—[Skt. *jushṭa*] (*jhūṭhan*)—scraps of food.

Jhūṭaiyā—[*jhōṭā*]—the Hindū's top-knot or pig-tail.

Jhūṭhan—see *jhūṭ*.

Jhuṭhī—[*jhūṭ*]—(1) refuse of indigo after maceration; (2) a small bundle of four or five sugar-canes. Duāb (*paīnchā*).

Jīb—} [Skt. *jihvā*]—(1) the tongue; a small
Jībā—} fleshy growth in the corner of the
eye of an ox which if yoked by a Hindū involves
excommunication—cf. *anandī*; (2) the piece of
wood in the sugarcane mill which keeps the
driving gear in the channel at the base of the
block (*kolhū*); (3) (*avār*, *bērūkī*) disease of the
tongue in cattle.

Jībheilā—}
Jībheilā—} [*jīb*]—see *jīb* (2).
Jībī—}

Jībī—[*jīb*]—a sort of lampas in cattle (*tālū*).

Jībhalēb—} [*jīb*] (*dhēksab*)—to be coming
Jībhiāb—} into ear—of crops. East districts.

Jigārī pānī—[*jigar* = the liver]—water coming
into a well from a spring, as contrasted with
that received by percolation.

Jigar kīrā—a disease in sheep in which worms are
found in the liver.

Jijā—} [Skt. *jijivisha* = desire to live] (*bah*—
Jijā—} *not*)—an elder sister's husband.

Jijī—}
Jijī—} [*jijā*] (*āpā*, *dīdī*, *nand*)—a husband's
Jijiyā—} elder sister: in the western districts, a
Jijiyā—} sister.

Jildsāz—[*jild* = leather, a volume; *sākhān* =
to make]—a bookbinder: his press is *shikanjā*,
sikanjā; the paper-cutter *kaṭnī*, *katarnī*; the
iron mallet, *kobā*, *hathaurī*; theawl, *sutlī*, *sut*—
tārī; the needle, *sāā*, *sūī*, *sūjā*; the instrument
with a wheel for embossing the binding, *phirkī*;
embossing dyes, *phūl*; the cutter for paring the

edges, *saifā*; the wooden tool for smoothing the
binding, *gullī*; the leather scrape, *rānpī*, *rāmpī*,
rāpī, *khurpī*; wooden boards for putting be-
tween the books in the press, *taḥṭī*; sand-paper,
rēgmāl; marbled paper, *abī*.

Jīman—} [Skt. *jēmana* = eating] (*jēonār*)
Jīmanvār—} —food given to the brotherhood
at a wedding. Duāb.

Jīn—[corr. of *zīn*]—a saddle.

Jīnā—[corr. of *zīnāh*]—a ladder; a set of stairs
(*zīnā*).

JīŃġar—} [*jīnā* = to live]—(1) calves. Central
JīŃġarā—} Duāb (*labārā*); (2) cattle. Rohil-
JīŃġrā—} khand (*mavēsh*).

Jīns—crop, produce.

Jīns gadarānā—[*jīns* = crop; *gadarānā* = to be
half-ripe]—the stage at which the ears form in
cereals. Duāb (*dūdh par jānā*).

Jīnsī baṭāl—[*jīns* = crop; *baṭāl* = division]—
rents divided in kind between landlord and tenant.

Jīns pasar ānā—[*pasarnā* = to be spread out]—
of cereals, to be at the stage at which they come
above ground. Duāb (*sūī nazar ānē lagṭī*).

Jīnsphēr—[*phēr* = turning]—rents payable only
on the area sown from year to year. Azamgarh
(*shudkār*).

Jīrāt—[corr. of *zīrāt*]—home farm-land (*sīr*).

Jītā—[*jīnā* = to live]—reciprocal assistance in
cultivation (*aṅgvārā*).

Jīṭairā—} [*jītā*]—(1) a ploughman who receives
Jīṭērā—} the use of a plough in lieu of wages.

West districts (*jīṭrā*); (2) reciprocal assistance
in cultivation. West districts (*aṅgvārā*).

Jīṭhānī—see *jēṭhānī*.

Jīṭrā—} [*jītā*]—reciprocal assistance in cultiva-
Jīṭā—} tion (*aṅgvārā*), usually in Oudh
applied to assistance in irrigation.

Jīṭrākhan—} [*jītā*, *jīv* = life; *rakhnā* = to
Jīṭrākhan—} preserve]—a small allowance of
food given to beggars. East districts.

Jīṭiyā—[*jītā*, *jīv* = life]—a fast and worship for
women on the 8th dark half of Kuār (*kuār badi*
ashṭamī) for the benefit of their children. It is
celebrated in a clear open space called *goṅṭh*.
East districts.

Jīvan birt—[*jīv* = life; *birt*, Skt. *vritti* = main-
tenance]—an assignment made by a rāja to a
younger son of a certain number of villages in
the estate for maintenance, to be held by such
son and his descendants for ever (*birt*).

Jīvānsār—see *jīman*.

Joā—the night-watches of the men at the sugar-
cane mill. East districts.

Joār—see *juār*.

Joē—[Skt. *jāyā*]—a wife (*joṛū*).

Jodhan—[? Skt. *yoga*]—the strings connecting
the pieces of the yoke. East districts (*hal*).

Jog—[Skt. *yoga* = union]—(1) an auspicious
conjunction of the stars; (2) spells or charms
generally with an evil object: such as putting a
saucer of rubbish on a road to the end that
whoever touches it may contract a disease and
thus relieve some other sufferer. East districts
(*bān*, *utārā*).

Jogā—[*jog*]—impurities in opium.

Jogī—[Skt. *yogi*]—an ascetic. *Rājā kis kā*
pā. nā, jogī kis kā mīt? = the king is no one's
gues., and the 'ogi is no one's friend.

Jogidâs—one of the local village gods (dihvâr).

Jogihâ—[Skt. *yoga* = union]—the rope fastening the well-rope to the yoke. Farrukhâbâd.

Joginiyâ—[Skt. *yoginî* = an ascetic]—a large red variety of the large millet (juâr).

Jogrâ—[Skt. *yoga* = junction]—the leather thongs which attach the yoke to the beam of the plough. West districts (hal).

Johanî—see *jonhî*.

Johar—(*jhor*) a lake: usually the ancient bed of a river or a dry river-bed (tâl).

Johniyâ—see *jonhî*.

Jokhâ—[Skt. *jush* = to examine]—a weighman (taulâ).

Jokhâl—[*jokhâ*]—a weighman's fees (taulâl).

Jokhlênâ—[*jokhâ*]—to test the accuracy of scales (hârlênâ).

Jokhnâ—[*jokhâ*]—to weigh.

Jonhî—[Skt. *yoga* = junction] (*johanî*, *Jonhlyâ*)—the spikes connecting the fellos in a wheel. East districts (gârî).

Jonk—[Skt. *jalaukâ*, *jala* = water]—(1) a leech; (2) a filter of river-grass in a sugar refinery (khañdsâl).

Jonkl—[*jonk*]—inflammation of the stomach in cattle caused by eating leeches. Tarâi districts.

Jonriphâ—[Skt. *juḍ* = to bind, Hind. *joṛnâ*]—the leader in a team of oxen (bail).

Jor—[Skt. *juḍ* = to bind]—(1) a fastening of any kind; (2) the rope fastening oxen when treading out grain (dâñ); (3) a pair of animals, etc., a match; (4) the mud stand for the lower stone of the flour-mill (chakkî); (5) a patch on clothes (pêvand).

Jorâ—} a leather bag for molasses.

Jorî—} a leather bag for molasses.

Jorâ—} [*joṛ*]—a pair of any thing, such as shoes, etc.; a suit of clothes; a set of jewelry; a pair of cart-wheels.

Joran—old curds used to coagulate milk (jâman).

Jorî—an instrument for taking cakes out of an oven (nânâf).

Jorî—[*joharî*]—a small tank. West districts (tâl).

Jorî—[Skt. *jvara*]—fever and ague in men and cattle. Rohilkhand (jûrî).

Jorîâbhâi—[*joṛ*]—a twin brother.

Jorû—[acc. to Platts, *joṛ*; but cf. Skt. *jâyâ*] (*bahoriyâ*, *bahotiya*, *bahû*, *bâm*, *bamañgi*, *bair-bâni*, *bayyarbâni*, *bibi*, *dhaniyâ*, *dhusari*, *dulâiyâ*, *dulhan*, *dulhin*, *duthan*, *gharvâlî*, *istrî*, *joḥ*, *jurvâ*, *logâi*, *lugâi*, *maug*, *mangî*, *mêhrârâ*, *parâni*)—a wife. *Jorû na jâtâ Allâh miân sê nâtâ* = no wife or kin akin to God Almighty. *Andhê ki jorû*, *Allah rakhvâlâ* = God himself looks after the blind man's wife. A man addresses all women except his wife with *arî*, the feminine form of the interjection. His wife he addresses with *arê*, the masculine form. It is very improper to address other women with *arê*, as it implies improper relations. To the west a man calls his wife *bayyarbâni* = dame; *gharvâlî* = housewife; *lugâi* = woman; *bahû* = wife: or he describes her from her father in an indirect way, as *Râm dâs ki* = daughter of Râmdâs; or *Dhan Singh ki mâ* = the mother of her son Dhan Singh; or *Bâdshâhpur vâlî*, from her birth-place.

Jot—[*joṭnâ* = to yoke, Skt. *yuj*]—(1) traces in a cart (gârî); (2) strings by which the irrigation basket is worked (daur); (3) the strings of a pair of scales (tarâzû); (4) cultivation, a holding; (5) exorcisms and incantations performed by jogis.

Jot—[rt. of *joṛnâ* = to join]—(1) a pair of plough oxen (bail); (2) one of the wedges in a plough (hal).

Jotâ [*joṭ*]—(1) a partition or side-wall. West districts (divâr); (2) a ploughman or cultivator, especially a ploughman who works two days for his master and gets the use of a pair of oxen on the third (tiharâ).

Jotan—[*joṭnâ*]—one ploughing of a field. West districts (châs).

Jothâ—[*joṭ*]—the yoke. East districts.

Jotl—[*joṭnâ*]—the strings of a pair of scales or of the irrigation swing-basket. East districts.

Jotiyoṛâ—[*joṭnâ*] a thong by which the horizontal beam in the sugarcane mill is connected with the yoke (kolhû).

Jotiyoṛo—[*joṭnâ*]—the ropes which go round the necks of the oxen while ploughing. Kumaun (hal).

Jotnâ—[Skt. *yuj* = to yoke]—(1) to yoke, harness cattle, etc.; (2) to plough (*bahnâ*, *hal châlânâ*, *hal jotnâ*, *hal nâdhnâ*, *haraurî par jânâ*, *nâdhnâ*, *nâdhnâ*).

Mêñd bâñdh das jotan dê,

Das man bighâ mo pê lê

[The field says—Make a bank round me (to keep in the moisture and prevent the surface from being washed away), plough me ten times, and you may reap ten maunds to every village *bighâ*. Duâb.] With this compare Virgil (Geor., I, 47-49.)

Ille seges demum votis respondet avari

Agricolæ, bis quæ solem bis frigora sensit :

Illius immensæ ruperunt horrea messes.

[That is the corn-field to give an answer full though late to the grasping farmer's prayer, which has twice been laid bare to summer heat and twice to winter cold; that is the corn-field to burst the barns with its unmeasured crop—Conington, Trans.]

Jo dhêlê moḥ tor maḥor,

Tâko kuthlâ dūngi tor;

Jo karêgâ mēri kân,

Tâkâ dēv kuthlâ hân

[The field says—"I will fill the garner of him who breaks and tears my clods; but the garner of him who shows me mercy will suffer."] Duâb.

Sâvan na vâre lêtak pêtâ.

Ab kyâ dēkhê ki khâvê bêtâ.

[What is the use of looking for something to feed your son on now, when you did not break the clods in Sâvan?]

Harsinghâ kâth babûl kî!

Tērâ na sîng na mîng:

Bardhan nabê thiknâ,

Moch maḥorâ dīng!

Harsinghâ kâth babûl kî jar!

Karûn tērâ kolâ!

Ghar kî nar na pahchânî—

Bâgdiyo bhainâ khailâ!

[O horned plough made of acacia wood! You have no horn, nor bone within the horn, but the ox

bends properly beneath you and the braggart twists his mustachios with fatigue! O horned plough of acacia wood! I would like to make charcoal of you! My husband is so tired when he comes home that he does not recognise his own wife and says—"Sister! please drive back the calves!" Duāb. The plough is called *kar-singhā*, because it looks like a horn when the ploughman brings it back on his shoulder. *Ming* is the bone or "quick" inside the horn.]

Āsārḥ jotē laṛkē hārē,
Sāvan Bhādoṇ harvārē :
Kuār jotē ghar kā beṭā,
Tab bijē unḥārī.

[Children may plough in *Āsārḥ* (when only a light ploughing is required), but (experienced) ploughmen can only plough in *Sāvan* and *Bhādoṇ* (when the ground is full of weeds): in *Kuār* your son must plough (when deep ploughing for the spring harvest is needed, which can only be done by one who has a personal interest in the concern), and then your spring crop will sprout.]

Bhainsā bard kī khētī karē;
Karjā kāṛḥ birāno khāē.
Badhīyā ainchat hai bhūran ko,
Bhainsā khēnch dāhar ko jāē.
Aur jē kē ghar mēn nār karkasā,
Vē nar binā mauṭ mar jāē.

[He that ploughs with a buffalo and an ox will know debt and eat from the hand of another; for the ox tries to pull towards the high sandy ground, and the buffalo drags towards the swamp. But he that has a shrewish wife will meet with an untimely end.] Duāb.

Grierson quotes an eastern verse—

Thor jotihā, bahut hēngaihā, ūnch kē bāndhihā ā,

Uppjē to upjē nāhīn; to Ghāghē dīhā gār.

[Plough little, harrow much, and have your field boundaries fixed. If what should grow does not then grow, you can abuse *Ghāgh*, who gives you this advice.]

Har jotē aur kasrat karē,
Rām na māre āphī marē.

[If you are going in for ploughing (which is very hard work) and athletics as well, if God does not kill you, you will die yourself.]

Between the commencement of the *khariṣ* in *Āsārḥ*, and the end of the *Rabi* sowings in *Aghan* there are but two days on which Hindūs consider ploughing distinctly unlawful—the *nāg pañchamī* (5th light half of *Sāvan*) and *Kārtik kṛā amāvas* (15th *Kārtik*). But the land is considered to sleep six days in each month—5th, 7th, 9th, 11th, 21st, and 24th; or as others say, 1st, 2nd, 5th, 7th, 10th, 21st, and 24th. On such days it is better not to plough if you can avoid it. For various terms in connection with ploughing see *nāndhnā*.

Jotnā—[*jotnā*]*—*the piece joining the lower supports of the spinning-wheel. Rohilkhand (*charkhā*).

Juā—[*Skt. yuga*]*—*(1) a yoke (hal); (2) the handle of the flour-mill (*chakkī*); (3) part of

the marriage ceremony, when the bride unties the bracelet (*kangan*) of the bridegroom, and the bridegroom that of the bride. The phrase is *kangan khēlnā* (qv.).

Juānri—[*jūdā*]*—*the yoke. Parts of Rohilkhand (*gārī*).

Juār—[*P. yava-prakār* or *ākār* = like barley] (*jōār, jūnḍī, jūnālī, jūnḥār, jūnḥārī*)*—*the large millet (*Holcus sorghum*). *Barā juār* to the east is sometimes applied to maize (*makkā*), while the millet is *chhoṭā juār*. In parts of *Azamgarh* it is known as *bājṛā jhupaṇvā, jhupaṇvā, or tāngunāvā*. For the stalks cut up for cattle fodder see *chārā*. The young plants germinating are to the west *kurā, kullā*, and the young shoots *poiyā*; the ears are *bhūnṭā, bhūṭṭā, bhūṭiyā*, and in the Upper *Duāb* *gupphā, gupphī*. A large stalk of the fodder is in the Upper *Duāb* *chhaur*. The chief varieties are *joginiyā*, large and red; *bauniyā*, white and dwarf; *piriyā*, in which the head bends down and it ripens late; *bāsmatī*, a fragrant variety; *chāhchā*, in which the grain lies concealed in a hard husk—a valuable variety, as it is less liable to injury from birds; *jhalārā*, a grey inferior variety with spread ears; *jēthī*, a variety sown in May for fodder; *sūar munḥkī*, in which the head bends down: so called from its supposed resemblance to a pig's head; *do qaddā* or *dalēriyā*, which has two ears in one husk. In *Allahabad* the varieties are *bhamuiyā* or *kātikā*, a dwarf species about 3 or 4 feet in height; and *badārā* or *aghaṇī*, standing 7 or 8 feet in height. The last is the best kind for fodder.

Junḥārī, bājṛā, til milrān.
Latē log khāvēn.

[Lean people should eat a mixture of the *juār* and *bājṛā* millets and sesamum.]

Junḥārī mēri māi,
Pāṭ gāl kar lāi.
Bājṛā mēro bhāi,
Latī dēh bag dāi.

[*Juār* is my mother and makes my cheeks swell like raised sweet-cakes. *Bājṛā* is my brother and restores my wasted form.]

Juār—[*jūdā*]*—*the leading oxen in a team of four. East districts.

Juār—[*jūdā*]*—*a yoke. West districts (hal).

Juār— } [*jūdā*]*—*(1) (*juārī*) a pair of oxen. West
Juārā— } districts; (2) (*ghumāo, sānjhlo*) as
much land as a pair of oxen can plough in one day. Central *Duāb*.

Juārī—see *juār*.

Juāthī— } [*jūdā*]*—*a yoke. East districts (*gārī*,
Juāthī— } hal).

Jubū—a cross between the yāḥ of Thibet and the Indian cow—see *surah gāē* and "*Hobson-Jobson*": sv. *zebu*.

Jug—[*Skt. yuga*]*—*a handsel or something extra given to women in making petty purchases: *sēndur* or red-lead and the forehead wafers (*tikṭī*) are often given in this way. East districts. See *ghēlaunī*.

Jugālī karnā— } (*pāgur karnā, pagurānā*)*—*to
Jugālnā— } chew the cud. *Bhains kē āgē*
bīn bajāvē, bhains jugālī karē = if you play
the lute before a buffalo, all the notice she takes

is to go on chewing the cud : throwing pearls before swine.

Jugauli—[Skt. *yuga* = joining]—a man's necklace.

Jugnī— } [Skt. *jaganu*] (*lit.* a fire-fly)—a
Jugnū— } woman's necklace consisting of
Jugnū— } glittering bosses of metal tied
round the neck, like the *champākālī* (qv.).

Juhār—[Skt. *jīva* = to live]—a mode of salutation used by Rājputs in the eastern districts.

Juhārnā—[*juhār*]—to salute : a phrase used by eastern Rājputs.

Juī—[Skt. *yūka* = a louse]—an insect which attacks young pulse—cf. *gindar*.

Julāh— } [Pers. *jūlāh*, *jūlāhah*]—a weaver.
Julāhā— } For his implements see *kargah*.
Julāhah— } He is a Muhammadan, while the

Kolhī, *Kolī* or *Korī* is a Hindū. The class has a bad repute for cowardice and roguery. *Julāhē kā tīr* (the weaver's arrow) is proverbial. *Jitē Kamboh khāē Jūlāhā* = what the Kamboh (another tribe of Muhammadans of bad reputation) wins the *Julāhā* eats. *Turak bhay to Jūlāhē kē ghar* = if you were going to turn Muhammadan, you might do it in a less disreputable place than a *Julāhā's* house. *Julāhē kī 'agī kudē mēn hotī hai* = the *Julāhā's* brains are in his backside.

Jūn— } [Skt. *yūna*]—(1) (*junnā*, *gurrhī*) a
Jūnā— } rope of grass or straw used for tying
up bundles of cut crop. East districts; (2)

(*kūchī*, *kūchnā*, *ubsan*) a wisp of grass for cleaning a pot. East districts.

Jūnālā—[Skt. *jīvandhāra* = holding life]—maize; Indian corn. Hill districts (*makkā*).

Jūnāl—[*jūnālā*]—the *juār* (qv.) millet. Bhābar tracts.

Jundarī—[*jūnālā*]—maize (*makkā*).

Jundī— } [*jūnālā*]—the *juār* (qv.) millet.
Jundī— }

Junērā—[*jūnālā*]—maize; Indian corn (*makkā*).

Junhār— } [*jūnālā*]—maize or the *juār* (qv.)
Junharī— } millet (*juār*, *makkā*).

Jūnī—[? Skt. *jūrna* = old]—land exhausted by overcropping.

Jūnī— }
Juniyā— } see *jūn*.
Junnā— }
Junnī— }

Jūr—[*Jūd*]—a double yoke (*hal*).

Jūrā—[Skt. *chūda*]—(1) the Hindūs' top-knot or pigtail (*jhoṭā*); (2) a pad to support a pile of water-pots, etc., on a woman's head (*lādhua*).

Juraitī—firewood. Katthak's slang (*lādhān*).

Jūrī— } [*jūrā*]—a mode of tying the blanket

Jūrī— } over the head to keep off rain. East districts. See *kammal*.

Jurī—[cf. *jēnvar*]—(1) a rope. *Juriyā jar gai*, *ainṭh na gai* = the twist remains in a rope even after it is burnt; (2) a little bundle of dry tobacco or herbs. East districts.

Jūrī—[*jūrī*]—a mess made of arum and other vegetables (*ghuiyān*).

Jūrī—[Skt. *jvar* = to be feverish]—a cold with running from the nose in cattle. Duāb.

Jūrī—[*jōrnā* = to join, or cf. *jēnvar*]—a small bundle of sugarcane which is brought home on

11th light half of Kārtik (*dēvūthnī ēkādasi*), suspended from the roof of the house till the Holi, and then burnt. Duāb.

Juriyā—see *jurī*.

Jūriyā—[Skt. *yuga* = a yoke]—the wheelers in a team of three.

Jurvā—[*jorū*]—a wife.

Juī—[*jōī*]—a yoke of plough oxen. West districts (*bail*).

Jūtā—[Skt. *yukta* = joined together] (*chiklā*, *chikālhi*, *chimrī*, *goriyā*, *jūti*, *panai*, *panhi*, *pātav*)—a pair of shoes. For the various kinds of shoes see *ārampāl*, *charandāsi*, *charhvān*, *gurgābī*, *jērpāl*, *kafsh*, *kāmdār*, *libri*, *paulā*, *pavāl*, *zērpāl*. The sole is *talī*; the pad under the heel, *ēri*; the heel, *khurī*; the sides, *addī*, *dīdār*.

Jūtā—[? Skt. *jūṭaka* = twisted hair]—a bundle of long grass; a clump of high grass or crop. East districts.

Jutāū—[*jotnā*]—culturable land (*ābād*).

Juṭhahan— } lands on which a spring crop is
Juṭhahān— } sown after an autumn crop : in

Azamgarh especially in the case of spring crops sown after early autumn crops or early rice (*jarī*).

Jūṭhā jūṭh—[Skt. *jushṭa* = leavings]—part of the marriage ceremony when the bride puts some milk curds and sweetmeats (*batāshā*) into the mouth of the bridegroom.

Jūṭī—[*jūṭā*]—a shoe (*jūṭā*).

Juṭṭā—see *jūṭā*.

Juz—[*lit.* a portion]—in printing, 16 pages or 8 leaves.

Jyaurā—see *jēorā*.

Jyēshṭha—[*lit.* most eminent]—the 18th lunar asterism (*nakshatra*).

Jyonār—see *jēonār*.

Jyūriyā—[*jūrī*]—a rope. West districts.

K

Kabāb—roasted meat; scraps of meat toasted on a skewer over a fire.

Kābar—[Skt. *karbura*, *karvura* = variegated]—a variety of soil. In Rohilkhand it is described as "pure, dry rice producing *matiyār* (qv.)." In Bundelkhand "*kābar* is a stiff, tenacious soil, distinguished from *mār* (qv.) by the excess in clay and the deficiency in sand and lime. Good *kābar* is of a somewhat lighter colour than *mār*, is less friable, and is not, as a rule, so productive. Even at its best it is more difficult to plough, and as it dries up more quickly its cultivation is possible for a shorter time after the close of the rains. It varies in quality and value more and much more rapidly than *mār*, and the poorest *kābar* is hardly distinguishable from the least valuable *parūd*. The varieties of *kābar* best known are the *lohīyā kābar*, a hard and heavy soil, and the *hārā* or *bhūrā kābar*, light in colour and hard. These soils dry with extreme rapidity, and if rain does not fall at short intervals up to the time of the *rabi* sowing, the land has to be left unused, and the crops sown in such soils are the first to suffer from the frequent failure of the cold-weather rains." (A. Cadell, Banda Sett. Rep., p. 3.)

- Kabār—[Skt. *kapāla* = assemblage]—(1) old miscellaneous lumber; (2) a crop of vegetables, melons, cucumbers, etc.
- Kabārī— } [kabār]—(1) a dealer in miscellaneous lumber (ghuṇṇī vālā); (2) a man who sells tobacco or vegetables (tambā-kūgar, kuñjār).
- Kabrā—[Skt. *karbura*, *karvura* = variegated] (*chaṭ kabrā, chaṭā, paṭā*)—speckled—of animals.
- Kabsa—[Skt. *kapisha* = reddish brown]—reddish unproductive sandy soil, in some places near the surface. Central Duāb.
- Kach—*a weight of 10 rupees.* Garhwāl.
- Kāch—[Skt. *kācha*] (*kāchh*)—country glass.
- Kachālū—[Skt. *kachu*]—the edible *arum* (ghui-yān).
- Kachār—[*kāch*]—*a glass-maker.*
- Kachaurī—wheat cakes generally filled inside with *urad* pulse. There are two kinds known to native cooks: *khashtā* or crisp, and *sādhārān* or *bēlavā* plain; or
Or pās rabi' aur bich mēn kharīf
Non mirch dāikē khā gayā harīf.
- [Spring crops (wheat) all round and autumn crops (pulse) in the middle. My rival put in salt and pepper and ate them all up.]
- Kachchā—(1) raw, unbaked: of food, bricks, etc.; built of mud—of houses; of a plough, worked by one pair of oxen: of land; *kachchī zamin kachchī dhartī* = land held on produce rents: *kachchē par jotnā* = to hold land on rent in kind: of a well (*maṭkuigān, maṭṭiyā, naṅgā*) without a masonry lining.
- Kachchu—see *kachālū*.
- Kachhērī—[*kāch-kāra* = maker]—*a maker of glass bangles (chūrhār).*
- Kāchh— } [Skt. *kachcha* = the hem of a lower garment tucked into the girdle]—*a wrestler's waist-cloth (laṅgoṭ).*
- Kachhālā— } see *kachhārī*.
- Kachhālī— } see *kachhārī*.
- Kachhānr—[*kāchh*]—*a mode of tying the petticoat under the leg when walking.* East districts (lahngā).
- Kachhār—[*kāchh*]—*the wrestler's loin cloth (laṅgoṭ).*
- Kachhār—[Skt. *kachcha* = land near rivers; *āla* = place] (*bardā, chaṭkoriyā, chaur, ghār, khādar, khālār, khēlār*)—*low lands in river valleys.* In Bundelkhand "*kachhār* is the higher land on the slope, which ordinarily receives less benefits from fertilising deposits, and is at the same time less liable than the lower land (*tārī*) to be cut away or rendered useless by a deposit of sand. *Tārī* is the alluvial soil more in the channel of the river: the best of it is superior to the best *kachhār*, but is more liable to deterioration, and its average value is not more than that of river *kachhār*." (A. Cadell, *Banda Sett. Rep.*, pp. 4-5.)
- Kachhārī— } [? root of *kachhnā* = to skim]
- Kachhariyā— } (*kachhālā, kachhālī*)—*an earthen vessel, specially that in which butter-milk (maṭṭhā) is churned. Hāth pair tuntunā sē, pēt kachhariyā so* = said of a man with a pot belly and wasted limbs—his hands and legs are like the long handle and neck of the Jogi's guitar and his belly is round as a churning pot.
- Kachhauṭā— } [*kāchh*]—(1) *a woman's petticoat.*
- Kachhauṭ— } Bundelkhand (lahngā); (2) *the wrestler's waist cloth (laṅgoṭ).*
- Kāchhiyānā— } [*kāchhī* = a special caste of gardeners and poppy-growers;
- Kachhiyānā— } *kāchhnā* = to collect the opium from the capsule]—*land held by the market gardener caste and growing vegetables, etc.—cf. koirār, bārī.* The two first terms are used in the West districts; the last in Bundelkhand.
- Kāchhnā—to skim; to collect the opium as it exudes on the capsules.
- Kachhni—[*kāchh*]—(1) *a sheet worn by little girls.* Upper Duāb (*sārī*); (2) *a wrestler's waist cloth (laṅgoṭ).*
- Kāchhni—[*kāchhnā*]—*the gathering of the opium (afiyūn).*
- Kachhohā—[*kachhār*]—*land in low situations or river valleys.* Farrukhabād.
- Kachhur—*the fodder plant Cyamopsis psoraloides—see gavār.*
- Kachhvā—*the projecting knob in the upper bar of the yoke: hence kachhvā kā sāyā* = an owner of half a plough, *i.e.*, a man who provides one ox in the team. Rohilkhand (*haṭ*).
- Kachhvārā—[see *kāchhiyānā*]—*land planted with vegetables (bārī).*
- Kach kī nārī—*the strap fastening the body of the pony cart to the axle (ekkā).*
- Kachrā—[Skt. *kachru*]—*the unripe stage of the gourd (cucumis melo) (phūṭ).*
- Kachullā—*a vessel like the kaṭorā (qv.), but flat bottomed.* Bundelkhand.
- Kachvānsī—*one-eight-thousandth part of a bighā (qv.).*
- Kādā—[Skt. *ka-dama* = slime]—*alluvial deposits left by rivers—see khādar.*
- Kaddū— } [Skt. *kaṭu* = pungent] (*āl, ghiyā,*
- Kadduā— } *ghiyā, laukā, laukī*)—*the bottle gourd: Cucurbita lagenaria, or moschata, or lagenaria vulgaris.*
- Kādh—[*kādhā, kādhnā* = to drag]—*the hauling ropes of the harrow.* Central Duāb (*hēngā*).
- Kādhāol— } [Skt. *kaṭāha* = a boiler]—*a vessel used in making clarified butter.*
- Kādhāoni— } West districts (*mathni*).
- Kādhāori— } used in making clarified butter.
- Kādhēlār— } [acc. to Platts, Skt. *kāshṭa* = wood] (*chahorā, gailar, lēnār, lēgarā*)—*a child born by the form of marriage known as karāo (qv.): among some castes considered to be legitimate.*
- Kādo—see *kādā*.
- Kaf—[Skt. *kapha* = phlegm] (*kafāī*)—*foam, especially the scum produced on an indigo vat in the process of fermentation.*
- Kafā— } [*kaf*]—*the juice (pasēo, pasēvā) of opium collected and inspissated on rags: largely smuggled and used in preparing madak (qv.).*
- Kafāi—see *kaf*.
- Kafan—[Greek *Kóφινος* = a basket—cf. Eng. *coffin*] (*kopind*)—*the burial shroud used by Muhammadans.* The shroud for a man consists of three pieces: the female shroud of five—1st the *izār* which reaches from the navel down to the knees or ankle joints. It is torn in the middle to the extent of two-thirds. The two divi-

sions cover the legs and are tucked under them on each side: the upper part left entire covers the forepart of the pelvis: the sides are tucked under on each side and the corners tied behind. 2nd, the *gamīs*, *kurtah*, or *pahirahan* which extends from the neck to the knees or ankles. It consists of a piece of cloth with a slit made in the middle, through which the head is passed and drawn down before and behind. 3rd, the *lifāfah* or sheet from above the head to below the feet. Women have two additional pieces of cloth—1st, the *sinah band*, extending from the arm pits to above the ankle joints; 2nd, the *dāmāni*, which encircles the head once and has its two ends dangling on each side (see Herklot, *Qānūn-i-islām*, p. 279).

Kafchā—[*kaff* = the palm]—a spoon or
Kafchah— } small ladle; sometimes one of
Kafgir— } which the bowl is perforated
with holes like a colander (*chamchā*).

Kafsh—high heeled and nailed shoes (*jūtā*).

Kagār—[cf. *karārā*]—a high bluff or rising land (*dhāē*).

Kāgaur—[*kāg*, Skt. *kāka* = a crow] (*kāgor*)—plain cakes of unleavened bread baked at the funeral ceremonies (*shrādh*) for an ancestor among the lower castes. They are then broken up and placed in an earthen vessel containing butter-milk (*matthā*) and the compound known as *kāgaur* is spread upon *dhāk* leaves and afterwards thrown away where the crows may eat it.

Kāgiyā—[*kāg*, Skt. *kāka* = a crow; from its black colour]—a black grub which attacks the juār millet. Upper Duāb.

Kāgmuhī—[*kāg* = crow; *muh* = mouth]—piners twisted at the end: so called from their shape.

Kāgor—see kāgaur.

Kahārā—[Skt. *kshāraka*]—a broad square basket carried on the head. West districts.

Kahariyā—[*kahārā*]—a net for carrying luggage (*khariyā*).

Kahatari—[*kahtari*]—a small vessel used for making clarified butter. East districts (*kañhatari*).

Kah—nitre after the first evaporation (*khār*).

Kahtari—see kahatari.

Kāhū—a kind of lettuce (*lactuca sativa*).

Kahulā—[? Skt. *karshaka* = a plougher]—a kind of hoe or mattock used in the hills.

Kail— } yellowish grey or cream coloured—of
Kailā— } cattle. East districts (*sokhan*).

Kainchā—(*kainrā*, *kénrā*, *pharkāpēlan*, *sargpatāli*, *suargpatāli*)—of oxen, having one of the horns erect and the other hanging down (*bail*).

Kair— }
Kairā— } see kail.

Kaiyā— } the iron with which the tinker spreads
Kaiyyā— } his solder (*qala'igar*).

Kājal—[Skt. *kajjala* = a dark cloud]

Kājar— } (*kajrā*)—lamp-black used by women
Kajjal— } and children for painting their eyes,
and put on the eyes of the bridegroom at marriage by his brother's wife (*bhāej*).

Bhalē burōñ kē hot haiñ, burē bhalōñ kē hoñ;
Dipak sē kājal praghat, kaval kich sē jāē.

[The good are produced from the evil and the evil from the good: the lamp-black from the lamp and the lotus from the mire.]

Kājal kī kōthri mēñ jāē tīkā lagēgā = you will get a spot on your forehead if you go into a lamp-black room (touch pitch and you will be defiled). *Aisē par to aisē, kājal diyē to kaisē* = being such as you are, what will you be when decked out with lamp-black.

Kajkol—(*kāthāri*, *pharūd*)—the wooden bowl carried by beggars.

Jāñē bēchārā Qalandarā jiskā phūtē kajkol = he is indeed a luckless beggar who gets his begging bowl broken.

Kājriyā—[*kāj* = work; *kriyā* performance]—funeral ceremonies (*kriyā karm*).

Kajrā—see kājal.

Kajraut—[*kājal*]—a box for holding lamp-black.

Kajritij—[*kājal*]—a woman's festival usually held on 3rd dark half of Bhādoñ (*Bhādoñ badi tij*); women ornament themselves with lamp-black.

Kajuri—[*kājal*]—black blight in opium. Azamgarh.

Kākā—[corr. of *chāchā*]—a father's younger brother; uncle: in Agra, a father.

Kakai—a juice extracted from sugarcane, used in preparing tobacco.

Kakaiyā—small country bricks (*nautirahī*).

Kakaniyā—[Skt. *kankana*]—an ornament worn by women and girls on the wrist.

Kakhai— } [Skt. *kankata*]—a man's hair comb
Kakhi— } (*kañghā*).

Kakhi—[*kāñkh*, Skt. *kaksha* = armpit]—the part of a coat under the arms.

Kakhiyāl—[*kakhi*] (*gujhārī*, *kaulā*, *kauli*, *kauliya*)—an arm full of cut grain given to servants at harvest time.

Kāki—[*kākā*]—a father's brother's wife; an aunt.

Kaknā—[Skt. *kankana*]—a wrist ornament worn by women and girls.

Kāknī—[*kañgmī*]—the small millet (*panicum Italicum* or *setaria Italica*). North Rohilkhand (*kañgnī*).

Kakrāl—[*kañkar*]—a gravelly clay soil containing pieces of nodular limestone. Upper Duāb (*kañkar*).

Kakraut—a strong bamboo under a thatch which supports it cross ways. West districts (*tarbātā*).

Kakrēt—[*kañkar*] (*kañkrēt*, *pakhar*, *pakharā*)—soil containing nodular limestone. Central Duāb. Native masons use the word as a corruption of English "concrete."

Kakri— } [Skt. *karkati*, *karkatikā*—*karka*
Kākurho— } = a cucumber: it is botanically a variety of *cucumis melo*—see *phūt*. The latter is the Kumaun form.

Kākun— } [*kañgnī*]—the small millet (*panicum*
Kakuni— } *Italicum* or *setaria Italica*).

Kākun khētī vāj dharnā = a field of *kākun* is as uncertain business as keeping a hawk.

Kāl—[Skt. *kāla* = death]—a famine (*akāl*).

Chait jo nau din bijuli hoē;

Tā disha kāl halāhal hoē.

[If there be lightning for nine days in Chait, there will be famine in the direction from which it appears.]

Kāl—[Skt. *kāla* = time]—a season of the year (*mausim*).

Kālā—[Skt. *kāla*] (*karanichhā*, *kariyā*)—black—of cattle, etc. *Kālā non* = coarse black rock

- salt: *kālā banjar* = land left fallow in the hills to recover strength.
- Kalā batūn**—[? Pers. *kalaḥ* = silk cloth]—a narrow silver gilt riband twisted spirally round a silk thread. It is then worked up into a tape differing in appearance little from *lachkd* (qv.).
- Kalaf**—(*kalap*)—washerman's starch.
- Kalāl**—the ceremony in the hills at the beginning of harvest. "Ten or twelve ears of the new grain are brought from the fields and offered to the household deity. Pots of cowdung are placed over the doorway and near the household deity: and four ears, carried two by two, are placed in them." (E. T. Atkinson, *Himalayan Gazetteer*, II. 857.)
- Kālakh**— } [Skt. *kalaka*] (*kaloch*, *karkha*,
Kālakhā— } *karos*)—soot.
- Kālāl**—see *kallāl*.
- Kalāvā**— } [Skt. *kalāpa*]—(1) a red string tied
Kalāvah— } round the first cut bundle of
sugarcane. Upper Duāb; (2) a string used by women for tying up their hair and at the marriage, *janēū*, and other ceremonies.
- Kālbūd**— } [Pers. *kālbud* = the human body]—
Kālbūt— } (1) a shoe-maker's last (*mochl*);
(2) a grooved block for rope-making (*bānsāz*).
- Kalchhā**— } [? Skt. *karshaka* = anything that
Kalchhall— } draws] (*chamchah*, *chammach*,
Kalchhi— } *karchhā*, *karchhū*, *karchhul*,
Kalchhul— } *karchhulī*, *ramchā*)—a spoon,
Kalchhula— } usually of iron.
- Kaléo**— } [Skt. *kalya* = dawn; *kalyavarta*,
Kalévā— } *kalyajagādhī* = breakfast]—(1)
(*kharmiṭṭo*, *nahāri*, *nashtā*, *ṭukrā khānā*) the morning meal. Central Duāb: according to Grierson to the East it is the midday or main meal of the day; (2) food kept over from supper for the morning (*bāsi*).
- Kalhārnā**—to give grain a slight parch; a cook's word.
- Kalhrā**—the upper lever of a loom. Rohilkhand (*kargah*).
- Kall**—[Skt. *kalikā*]—(1) the bud or blossom of a plant; (2) quick lime (*chūnā*); (3) the metal pipe stem of the water pipe (*huqqah*).
- Kālikhā**—[*kālakh*]—the black pot covered with soot, put up in a field to scare birds and keep off the evil eye (*ṭoṭkā*).
- Kāllmatī**—black soil: in some places a dark clay (*maṭiyār*); in others a black rich compost used as manure.
- Kālīndo**— } [Skt. *kālinda*, *kālindaka*]—the
Kālīndrā— } water-melon (*tarbūz*).
- Kalindrī**—the slang term for opium among ascetics.
- Kallā**—*lit.* a machine; the jaws of the blacksmith's vice (*lohār*).
- Kallāl**—[Skt. *kalyapāla*; *kalyam* = spirituous liquor; *kalya* = auspicious]—properly *kālā*, a liquor seller (*ābkār*).
- Kallar**— } land impregnated with noxious salts;
Kallar— } leprous looking land with white
Kallarh— } barren patches. West districts.
See *rēh*.
- Kallidār**—[*kallī* = a gusset] (*dhilā*, *garārdār*, *khalkhaldār*)—drawers made loose with pieces let in along the thigh (*pāējāmā*).
- Kallsēn**—[? *kalya sēna* = auspicious army]—one of the local gods (*dihvār*).
- Kaloch**—[Skt. *kālaka*]—soot (*kālakh*).
- Kalon**—the English field pea (*pisum arvense*). Kumaun (*maṭar*).
- Kalor**—(*bahiri*)—a heifer. *Munḍī gāē sadā kalor* = the hornless cow is a heifer always. East districts.
- Kalsā**—[Skt. *kalashī*] (*gagrā*)—a narrow mouthed water vessel of brass, copper or earthenware.
- Kalsi**—[*kalsā*]—(1) a small jar or water pot; also used for storing treacle (*rāb*); (2) the knob on the top of a temple or shrine.
- Kalthārā**—the upper levers of a loom. Upper Duāb (*kargah*).
- Kālū kahār**—one of the local gods (*dihvār*)—cf. *kaluvā*, *kalbisht*.
- Kalvār**—[*kallāl*]—a liquor maker or seller (*ābkār*).
- Kāmādā**—[Skt. *kāmada* = giving what is wished]—one of the sacred eleventh—see *ēkādashī*.
- Kamālā**—see *kammal*.
- Kamān**—a bow; such as that used by the cotton carder (*dhuniyā*).
- Kamaṇḍal**— } [Skt. *kamaṇḍalu*] (*narsinḥā*)—
Kamaṇḍul— } the vessel used for drawing
water in a Hindū temple: the ascetic's water gourd—see *pūjā*.
- Kamānī**—[*kamān*]—(1) an iron or steel spring; (2) the bow of an awl.
- Kamar**—the waist: the waist part of a coat (*aṅgā*).
- Kamarā**—see *kammal*.
- Kamarballā**—[*kamar*; *ballā* = a beam] (*barāṅgā*, *bargā*)—the corner beam of a house (*ball*).
- Kamarband**—[*kamar*; *band* = fastening] (*phaṇṛbandhā*)—a waist belt; a cloth wound round the waist.
- Kamarī**—[*kamar*] (*chāndnī*—*mār jānā*)—loin disease in horses, etc.
- Kamarkash**—[*kamar*; *kash* = pulling]—a woman's waist chain.
- Kambal**— } see *kammal*.
Kambalā— }
- Kamchārū**—[*kam* = little; *chārū* = fodder] (*nikhurāh*)—an animal that is a bad feeder. West districts.
- Kār dār**—[*kām* = work; *dār* = possessing]—embroidered—of caps, shoes, etc.
- Kamērā**—[*kām* = work]—a hired labourer attached to an estate, but free to move.
- Kāmī**—[*kām* = work]—(1) twigs for basket-making (*battī*); (2) an ingot beaten out flat.
- Kamikā**—the 11th dark half of *Sāvan*; observed as a rest day for cattle—see (*ēkādashī*).
- Kamīn**—low; the village menials; popularly considered to be twelve in number—the blacksmith (*lohār*), the carpenter (*baṛhaī*), the potter (*kumhār*), the washerman (*dhobī*), the barber (*nāī*), the bearer (*kahār*), the water-carrier (*bahishtī*, *saggā*), the tailor (*darzī*), the musician (*ḍom*, *mirāsī*), the cotton carder (*dhuniyā*), the cotton stamper (*chhipī*), the dyer (*raṅgrēz*), the priest (*brahman*), the messenger (*halakar*), the sweeper (*Ekākrōb*, *bhāṅgī*, *chūrā*), the guide (*ḍaurāhā*), the leather worker (*chamār*).

Kâml patti—[*kâmi*]=bands of iron strengthening the shafts of a cart. Duâb (gârî).

Kamkhor—[*kam* = little; *khurdan* = to eat]—mouth disease in cattle. Oudh (khurpakkā).

Kamlâ—} [Skt. *kambala* = a blanket] (*ka-*
Kamrâ—} *malâ, kamarâ*)—the palmer worm;
a caterpillar which attacks pulses and cotton;
so called because it is hairy all over like a blanket.

Kamlâ— } [Skt. *kambala*]—a blanket (*ka-*
Kamlî— } *marâ, kambal, kamrî, sânsî*).
Kammal— } *Tûs, râl, dhûs, dhûs, dhussâ*
Kammalâ— } is a sort of thick blanket : *loi*;
Kammar— } a fine blanket. Herdsmen tie
Kammarâ— } the blanket in a peculiar way
Kammarî— } over the head to keep off rain.

This is in Oudh *khuddû, khurhûd*; in the East districts *jûrî*; to the West *ghokî, ghoghî, ghogh, ghuggî, ghopâ, ghokhî, chot*. *Faqîr ko kammal hî doshâlâ hai* = to the poor man his blanket is as good as a rich shawl. *Jyûn jyûn bhîgê kamari, tyûn tyûn bhârî hoê* = the wetter a blanket becomes the heavier it gets.

Kamari thorê dâm kî, âvê bahutê kâm;
Khâsâ malmal bâphtâ, ûnkâ râkhê nâm;
Unkâ râkhê nâm : bûnd jahân ârê âvê,
Baguchâ bândhê mot, rât ko jhâr bichhâyê;
Kahî Girdhar kavirâd, milat hai thorê damrî :
Sab din râkhê sâth, barî marjâdâ kamari.

[The blanket costs but little, but is of great use. It serves in place of muslin and brocade. It will save you from rain. You can tie your things in it and sleep on it at night. Says Girdhar, prince of poets—"Keep a blanket always with you. It costs little and is very useful."]

Kamorâ—} [*kamsenâ*]=an earthen vessel,
Kamorî—} such as is used in making
clarified vesel, etc. *Matthâ mângnê ko châlî, pîth pichhê kamorî* = she had the impudence to go and beg for buttermilk when she had a butter-pot behind her back!

Kâmp—[*kânpnâ* = to shake]—alluvial deposits left by rivers. Rohilkhand (*khâdar*).

Kampî—[*kamptâ*]—a stick tied to the neck and leg of an animal to prevent it from rubbing its sores. Lower Duâb (*qarahari, taun*).

Kamrâ—see *kammal*.

Kamrâ—see *kamlâ*.

Kamrâ—[*Lat. camera*]—a room.

Kamrî—see *kammal*.

Kamrî—[*kamar* = the waist]—a coat reaching only to the waist.

Kamsenâ—see *kamorâ*.

Kamptâ—} [Skt. *kamaptha* = a bamboo]—a
Kamthâ—} bow; such as that used by the
cotton, carder and felt-maker. Central Duâb
(*dhuniyâ, namdâsâz*).

Kamulnî—[*cf. kamorâ*]—an earthen vessel in which butter is made.

Kân—[Skt. *khanî, khânî*; *rt. khan* = to dig]—a mine; a *kânkâr* pit.

Kân—[Skt. *kana* = a grain]—a crop of miscellaneous pulses sown with *mañruâ* (qv.). Kumaun.

Kân—[Skt. *karna* = the ear]—pieces of wood fixed on the plough-share to widen the furrow. Allahâbâd (*hâl*).

Kan—[Skt. *kana* = a grain]—(1) (*kanâ*) rice dust, broken rice; (2) division of crops between landlord and tenant (*batâl*).

Kânâ—[*kân, Skt. karna* = ear]—the pegs for the ropes in a harrow. Upper Duâb.

Kânâ—[Skt. *kana*]—(1) (*kanorâ, kânâ, kanûlâ*) blind of an eye—of men or animals: *kânî* is the feminine form.

Êk ânk h so kân kân,
Êk ânk lèvê michkâ,
Daurâ dolê bhît bhît par;
Yih marnê kî âvat pde.

[A man who has one eye blind as a well, and winks with the other; if he goes running about on the top of a wall, this is the way to lose his life.]

Tin kos tak milê jo kânâ,
Laut âvê voh barâ syânâ.

[If you have gone on a journey as far as three kos from home and meet a one-eyed man, you will show your wisdom by turning back.]

Kânâ, kânjâ, kubârâ, jo sir ganjâ hoê,
In sê bâtên tab karê hâth men dandâ hoê.

[If a man be blind of one eye, have the other blue and a bent back, and if in addition he have a bald head, speak to him only when you have a club in your hand.]

Rânî ko rânâ piyârâ;
Kânî ko kânâ piyârâ.

[The one-eyed woman is as fond of her one-eyed husband as the queen is of the king.]

Ândhon mên kânâ râjâ = the one-eyed man is a king among the blind. *Kânî kô biyâh ko sau jhagrê* = there are a hundred rows in getting a one-eyed girl married.

Kanâgat—[Skt. *kanyagata* = pertaining to the sign Virgo]—the obsequial ceremonies which take place in the sign of the Virgin in the first fortnight of the month of Kuâr (August-September)—see the rural proverb under *kâns* (*pitrapaksha, shrâdh*).

Kanai—[Skt. *kanika* = a grain]—(1) sediment in an indigo vat; (2) secondary shoots in tobacco when the head is broken off (*tambâkû*).

Kanâl—[? Skt. *karna* = an ear]—a rope tied round the neck of an animal. Lower Duâb (*paghâ*).

Kanâl—[? Skt. *karna* = an ear]—a piece of wood supporting the driving gear in a sugar-cane mill (*kolhû*).

Kanaitî—a rupee : Katthak's slang (*rupayâ*).

Kanaiyâ—[Skt. *kanika* = a small piece]—small table moulded bricks (*lât*).

Kanak—[Skt. *kanika* = a grain]—wheat. Hill districts (*gehûn*).

Kanâlâ—burning down jungle and temporarily cultivating it. Kumaun (*dâhiyâ*).

Kanaul—the rammer used by the potter in consolidating his clay. Rohilkhand (*kumhâr*).

Kanâvar—[Skt. *karna* = the ear]—the yoke proper which rests on the necks of the oxen. Basti.

Kânâbâl—} [*kâs* = ear; *bâl* = hair]—the first
Kânâbâr—} ceremonial shaving of the boy's
head before his ears are bored (*mûnân*).

Kânch—see *kâch*.

Kânchhâ—young twigs of a tree.

Kanchhahî—[*kân* = ear; *chhânâ* = to cover]—

- a cap that covers the ears. East districts (kan-
top).
- Kānchī—slips of sugarcane cut for planting.
West districts (gēn).
- Kānchūā—[? Skt. *kānch* = to bind]—a woman's
boddice. Upper Duāb (aṅṅ).
- Kanchhēdan—[*kān* = ear; *chhēdnā* = to pierce]
(*karchhēd*, *pirojan*)—the ceremony of boring
a child's ears for earrings.
- Kanchhopī—[cf. *kanchhahī*, *kanṭop*]—a cap
covering the ears. Hill districts (kanṭop).
- Kānd— } [Skt. *kanda* = a bulb]—the sweet
Kānd— } potato (shakkarqand).
Kāndā— }
- Kāndā—[Skt. *kānda* = part, joint]—cakes of
cow-dung fuel—see *gobar*.
- Kāndai—see *kanai*.
- Kāndaur—[*kāndā*]—a house for cow-dung fuel
(*gohār*).
- Kāndēlavā—a kind of bamboo used for making
thatches (bāns).
- Kāndhapnī—[*kān* = ear; *dhāpnā* = to cover]—
a cap that covers the ears. East districts (kan-
top).
- Kandhār—a light ploughing of rice after flooding
the field. Rohilkhand (gāhan).
- Kāndhāvar—see *kānhāvar*.
- Kāndhēl— } [*kāndhā* = shoulder]—(1) trap-
Kāndhēlā— } pings or coverings for cattle
Kāndhēliyā— } (pākhar); (2) a buffalo that has
high bones in the croup and a hollow back—see
under *bhaiāns*.
Bhaiāns kāndhēliyā piā lai,
Bājē dhār na khaṭkārai,
Māngē chhāchh so kī gūi.
- [My husband bought a buffalo with a high shoul-
der. You never hear the rattle of the milk
from her teat, nor the ring of the churnstick.
And all my chance of begging butter-milk is
gone too!]
- Kandī—(1) a net for carrying earthen pots.
Rohilkhand (jāl); (2) the stage at which the ear
in wheat is half out of the sheath. Central
Duāb; (3) the grass usually known as *dūb*.
Bundelkhand.
- Kandī—[? corr. of *qisṭbandī*]—an instalment of
rent or revenue. Central Duāb: cf. *khaṇḍī*.
- Kāṇḍī—the hollow in the mortar in which tobacco
or grain is crushed.
- Kāṇḍī—[? *kāndhā* = shoulder]—trappings or
coverings for cattle. Rohilkhand (pākhar).
- Kāndūā—a fungoid disease in cereals; in w.eat
it is smut (*ustilago*); in the millets it is bunt
or ergot which fills the grain with a greasy
black powder and destroys it utterly.
- Kāṅgan— } [Skt. *kaṅkana*]—(1) a bracelet usu-
Kāṅgan— } ally consisting of cup-shaped
Kāṅganā— } knobs of silver or gold, sometimes
Kāṅganā— } set with stones, fixed on a gold
or silver ring. *Hāth kāṅgan to ārsī kyā* = who
wants a thumb mirror ring to see a bracelet on
the wrist (said of things self-evident); (2) *kaṅgan*
khēl, part of the marriage ceremony performed
after the *thāpē kī rasm* (qv.); the officiating
Brahman sends for a large square basket
(*kahārdā*) and puts the bridegroom sitting in
it. He then twists up a red string to which he
ties a small iron ring, a small bag of mustard

(*rāś*) and pieces of betel-nut (*chhāliyā kī ḍālā*)
and fastens it to the boy's wrist. This is the
kaṅganā. They tie it to the wrists and ankles
of the bride and bridegroom to keep off the
evil eye. The day after the marriage the boy
goes to the bracelet play (*kaṅganā khēl*); the
bride and bridegroom sit on stools. The bar-
ber's wife (*nāin*) brings a tray (*thālī*) which she
fills with water and throws a rupee into it;
then she takes the bracelet from each and ties
them tightly together. After the bridegroom
amidst much chaffing succeeds in opening
them, the barber's wife throws them again
into the water and each snatches at them.
Finally it is arranged that the boy gets both
bracelets.

Kāṅghā— } [Skt. *kankatā*] (*kakāi*)—a hair
Kāṅghī— } comb. *Kāṅghā* is the man's comb and
has teeth only on one side. The woman's comb
is *kāṅghī* and has teeth on both sides.

Kāṅgnā— } see *kāṅgan*.
Kāṅgnī— }

Kāṅgni— } [Skt. *kangu*, *kungunī*] (*kakni*, *kaku-*
Kāṅgnī— } *nī*, *kaunī*, *kākun*, *konī*, *kūknī*, *tān-*
gun)—a small millet (*Setaria Italica* or *Pani-*
cum Italica).

Unchā chāṅhkē bolī kāṅgnī,
Sab nājōn mēn huīn chāṅdnī;
Kuchh ghūt gur mō mēn parēn,
Tūtē hār kamar kē jurēn.

[Kāṅgnī got on a height and said "I am the moon
among grains. Mix a little butter and sugar
with me, and I will cure even a broken back-
bone."]

Kāṅhatarī—see *kahatarī*.

Kāṅhāvar—[*kāndhā* = shoulder] (*kāndhāvar*,
paṭkā)—the red handkerchief or sheet thrown
over the boy's shoulders at the marriage cere-
mony. In the East districts the bride and
bridegroom are tied together with it when they
go to visit the shrine of the village god. It is
also applied to a sheet in which parched rice is
brought at the marriage ceremony. The sheet
is given to the bride's brother.

Kānid—a bamboo used for pressing a precious
stone against the polishing disk (*hakkāk*).

Kanik— } [Skt. *kaṇika*]—broken rice. Hill
Kanikā— } districts (*kankī*).

Kāniyā—[Skt. *kaṇika* = a grain]—secondary
shoots in tobacco after the head is removed
(*tambākū*).

Kānjās—rubbish (*khāt*).

Kāñjī—[acc. to Hobson-Jobson Tamil *kanshi* =
boilings; but rather Skt. *kāñjika*]—rice gruel;
"congee" water. *Kāñjī hauz* [Eng. house]—a
lock-up where prisoners are fed on rice gruel;
a cattle pound (*maṇḍhī Khādnah*); *kāñjī* was
known to the Romans as *ptisanarium oryzae*
(Horace Sat. II, 3, 147 ff).

Kāñjuvā—crops withered or blighted. North Ro-
hilkhand (*jhirī*).

Kāṅkāhā— } a hair-comb—see *kāṅghā*. East
Kāṅkāhī— } districts.

Kāṅkan— } see *kāṅgan*.
Kāṅkanā— }

Kankāndhā—[*kālā* = black; *kāndhā* = shoulder]
(*karkāndhā*)—black coloured on the shoulders
—of cattle.

Kankar—[Skt. *karkara*]=calcareous nodular
Kānkar—limestone used for road-metal and lime-burning. The varieties usually recognised are *tēliyd* = dark coloured; *bichhū* = rough shaped small pieces; scorpion [*bichhū*] shaped; *balud* or *dhus rēhvā*, so called because it is found in saline or sandy soil [*bālū*, *dhus*, *rēh*]; *saṣed*, *dūdhiyd* or *chūn* = white coloured; when it appears in large blocks it is *siliyd* or *chāṭṭān*; in small pieces for road-metal *bichhū*, and to the east *ānktā*, *ānktī* *ānktī*; *chharā*, *chharī*, *kankarī* is coarse limestone gravel.

Kankaṭiyā—small cakes of cow-dung fuel. East districts (chiprī).

Kankī—[Skt. *kanika*] (*kanikā*, *khuddī*)—broken pulse or rice, small pieces of grain (*mērkhan*).

Kankrahā—[*kankar*] (*kakrēt*, *tānr*)—soil mixed with nodular limestone.

Kankrēt—[*kankar*] (*kakrēt*, *tānr*)—soil mixed with nodular limestone.

Kankrālā—[*kankar*] (*kakrēt*, *tānr*)—soil mixed with nodular limestone.

Kankūt—[*kan* = valuation; Skt. *karna* = an ear of grain; *kūt* = appraisement] (*amaldārī*)—valuation of crops for division between landlord and tenant. It is the valuation of standing crops as opposed to *baṭā*, the division after the crop is cut (*kūt*).

Kanmēnrā—[*kān* = ear; *mēnḍ* = boundary]—the ropes of straw supporting the pestle in a sugarcane mill. East districts (*kolhū*).

Kannā—[*kān* = ear]—the fork on the stick which supports the irrigation lever. East districts (*dhēnkī*).

Kannāsī—[Arabic *kannās* = a sweeper]—a file for sharpening saws (*barhai*).

Kannēst—[Arabic *kannās* = a sweeper]—a file for sharpening saws (*barhai*).

Kanni—[Skt. *karnika* = having ears]—(1) an earthen vessel for undrained sugar in a factory (*khaṇḍāl*); (2) the mason's trowel (*rāj*); (3) pegs on the harrow to which the hauling ropes are attached. Upper Duāb and Rohilkhand (*hēngā*); (4) young branches of a tree.

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Kanni kl dāl—[Skt. *karnika* = having ears]—(1) an earthen vessel for undrained sugar in a factory (*khaṇḍāl*); (2) the mason's trowel (*rāj*); (3) pegs on the harrow to which the hauling ropes are attached. Upper Duāb and Rohilkhand (*hēngā*); (4) young branches of a tree.

Kano—an open air granary made of straw. Kumaun (*bakhār*).

Kanorā—[*kānā*]—one-eyed—of men and animals—see *kānā*.

Kānp—[*kānpā* = to shake]—(1) a woman's earring; (2) shaly muddy soil (*kāmp*).

Kānpūl—[*kān* = ear; *pūl* = flower] (*karan-pūl*)—an ornament worn in the ear by women.

Kānrā—[*kānā*]—one-eyed—of men and animals—see *kānā*.

Kanraunrā—[*kandā* = cow-dung fuel; *kan* = enclosure]—a house for cow-dung fuel. North Oudh (*gohārī*).

Kānrī—see *kāndī*.

Kāns—[Skt. *kāsha*] (*bēl*, *dāb*, *kās*, *ramsāṇḍā*)—a grass very destructive to crops, used as a fibre. For a good account of this destructive grass—see A Cadell, Banda Sett. Rep., p. 9.

Āyā kanāgat, phulā kāns,
Bāmhan mārēn bhar bhar grās;
Gayā kanāgat jhar gayā kāns,
Bāmhan rovēn chūlhoṇ pās.
Chūlhē ho gayē ḍālī ḍālī,
Bāmhan rovēn ḡālī ḡālī;
Gai Divālī, āyī Holi
Ralkē Bāmhan bodī kholī.

[The *kanāgat* (qv.) has come: the *kāns* is in flower: the Brahmans eat big mouthfuls: the *kanāgat* has gone, the *kāns* has fallen down, the Brahmans weep by the empty fire-places. The fire-places are broken and the Brahmans are weeping in every lane. The *Divālī* has gone, the *Holi* has come, and the Brahmans are letting down their hair—(the *kanāgat*, or season when the offerings to the dead are made, comes about August, when the *kāns* grass is in flower).]

Āyā kanāgat phulā kāns,
Bāmhan nāchēn nau nau bāns.

[The *kanāgat* has come and the *kāns* is in flower. The Brahmans dance nine poles high. (Of course the Brahman has a good time of it at the season when the dead offerings are made).]

Kānsā—[Skt. *kānsya*]—an alloy of copper and zinc in equal parts, used for making metal vessels—see *phūl*. *Bijlī kānsē par partī hai* = it is on the bright pots that the lighting falls.

Kānsī—[Skt. *kānsya*]—an alloy of copper and zinc in equal parts, used for making metal vessels—see *phūl*. *Bijlī kānsē par partī hai* = it is on the bright pots that the lighting falls.

Kānsāl—[Skt. *karna-shāla* = the place for the ears]—irregularly-placed holes in the legs of a bed (*chārpāī*).

Kānsī—the second wife if there are two, and the last if there are three or more. Kumaun.

Kānsī—a disease in rice.

Kānsiyā—[*kānsā*]—a cooking-vessel made of alloy. Bundelkhand.

Kānsuā—a caterpillar which attacks the young shoots of sugarcane. West districts.

Kant—see *kanth*.

Kāntā—[Skt. *kanṭaka*]—a thorn; a spur; a fishing-hook: a cluster of iron hooks used for taking vessels out of a well, etc.

Kāntāin—the ghost of a woman which haunts the place where she was killed or died—cf. *churail*.

Kānth—[Skt. *kanṭha* = the throat]—a man's necklace of beads or pearls; also carried in the hand and used as a rosary.

Kanth—[Skt. *kānta* = loved] (*kant*)—a husband.

Kabhū na haskar kar gahē, riskar gahē na kēs,
Jaisāhī kanthā ghar rahē, vaisāhī rahē bidēs.

[If your husband never holds your hand and jokes with you and never is angry with you, he might as well be abroad as stay at home.]

Another version is—
Piyā aurēn chitvan chalan ghartiyā sēn nāhēn lēs;
Jaisē kanthā ghar rahē taisē gahē bidēs.

[My husband makes love to others and has no affection for me his wife. So it is all the same whether he remain at home or abroad.]

Kāntī—[*kāntā*]—(1) a small thorn or hook; (2) fodder cut up for cattle. East districts; (3) the ring on the ploughshare to prevent it from going too deep; (4) the peak of a mountain. Hill districts.

Kānth mālā—[Skt. *kanṭha*]—a necklace—see *kanth*.

Kānth sītī—[Skt. *kanṭha*]—a necklace—see *kanth*.

Kāṇtop—[*kān* = ear; *topi* = cap] (*kanchhaki*, *kanchhopi*, *kanchhapni*)—a cap with flaps which cover the ears, worn by children and by men in cold weather.

Kanūā—[*kānā*]
—blind of one eye—of men or animals (*kānā*).

Kanūrī—[corr. of Persian *kandūrī* = a special Muhammadan women's feast in honour of Fātimah] (*khatnah, sunnat, suntān*)—circumcision. "Although never once enjoined in either the Qurān or traditions, it is an institution of Islām; but it is not compulsory upon adults, the recital of the creed being sufficient." (Hughes, *Notes on Muhammadanism* 103.) The whole ceremonies are detailed in Herklot, *Qānūn-i-islām*, Chap. VIII.

Kanvā—a measure = half a *sēr*.

Kanvāl—one-sixteenth part of an anna.

Kānvar—[acc. to Platts *Skt. kamtha* = a bamboo] (*kāvar*)—baskets attached to the ends of a bamboo in which holy water is brought from places of pilgrimage.

Kānvārthī—[*kānvar*] (*kamārthī, kavārthī, kāvriyā*)—a man who brings holy water from places of pilgrimage.

Kanyā—(1) a maiden; (2) the constellation or sign Virgo: known in the hills as *Asoj* or *Khataruvā*, from the people gathering hay or fuel on that day. Bonfires are made of part of this by children (*saṅkrānt*).

Kanyādān—[*kanyā* = maiden; *dān* = giving]—the ceremony of giving away the bride at marriage. "At the exact time fixed for giving away the girl, the bride's father turns his face to the north, whilst the bride looks towards the east. The father then extends his hand, and the girl places her hand, palm upwards, in her father's hand, with fingers closed and thumb extended, and holding in the palm *kusha* grass, *sesamum*, barley, and gold. The boy takes hold of the girl's thumb, whilst the mother of the girl pours water on the three hands during the recital of the dedication by the celebrant. This portion of the rite concludes with the formal bestowal of the girl, generally called the *kanyādān*. When this is concluded the girl leaves her father's side of the hall and joins her husband, when the *dānavākya* is read, and the father of the bride addresses her and prays that if any error has been committed in bringing her up he may be forgiven. Next an address with offerings is made by the bridegroom to his father-in-law, thanking him for the gift of his well-cared-for daughter. In return the father declares the girl's dowry, and the clothes of the two are knotted together" (see *gāñh, bāñdhan*). —Atkinson, *Himalayan Gaz.*, II, 909.

Kanyūrā—field stacks of rice. Hill districts.

Kapāl kriyā—} [*Skt. kapāla* = the skull; *kriyā*

Kapāl kriyā—} = doing]—the ceremony of breaking the skull when the corpse of a Hindū is burnt, performed by the person who undertakes the cremation rite (*kriyā karm*).

Kaparmitti—a cook's word = yellow earth sprinkled over roots such as *zamingand*, when being roasted in the ashes.

Kapās—[*Skt. karpasā*; Gk. *Κάρπαςος* = flax]—the cotton crop; uncleaned cotton (*rūi*).

Kapās chatakānā—} [*chatakānā* = to crackle;

Kapās khilnā—} *khilnā* = to open]—to open out—of the stage in cotton when the capsule bursts.

Kaphā—see *kafā*.

Kapilā—} [*Skt. kapilā*]—milk white—of cattle. The *kapilādan* is the dedication of a cow of this colour to a Brahman while a person is dying.

Kapri—the cover of a vessel, etc. (*dhakkan*).

Kapotā bashish—small pieces of burnt bone from a corpse. Kumaun.

Kapra—[*Skt. karpata* = old clothes] (*bānā, bastar, bastri, dhēs, jhīgurā, lattē, lūgā, lūgar, lugrā, libds, naukētrī, pārchā, poshāk*)—clothes.

Būdhā bail bisavātē, aur jhūnā kapra lēn, Hārē vē nar jāniyē jo paykē pahra dē.

[He that buys an old ox and thin clothes is ruined, like him who lies down when he is on guard.]

Kapronē kī pūjā—is the ceremony of making the bridegroom worship his clothes when he takes them off before assuming the wedding garment.

Kapsā—[see *gapsā*]—a sort of clay soil. In the East districts it is applied to mud made up for building walls. In the Central Duāb it means a reddish subsoil which appears a short distance below the surface, and which the cultivator tries to avoid disturbing with the plough. In Pilibhīt it is applied to a kind of clay imported from the east and used in making toys. *Kapsā dorus* is in West Oudh a loamy soil with an excess of sticky clay, and *kapsā maṭiyār* (*khalār*) is a clay soil found in the beds of tanks in West Oudh.

Kapsēntā—[*kapsā*]—land under cotton cultivation in the past season. Rohilkhand (*ban-kharā*).

Kaptā—} (1) an insect which attacks young rice.
Kapti—} East districts; (2) a grey mildew which attacks tobacco. Azamgarh: cf. *chingurān, korhi*.

Kar—the breadth of a field, as opposed to *dhap* = the breadth. East districts.

Kar—[*Skt. kara*]—tax; cesses; import duty (*ab-vāb*).

Kar—(*karh, karr*)—the seed of the safflower. Duāb (kusum).

Tulsi jāhān bibēk nahīn tahān na kijē bās : Sēt sēt sab ēksē kar kapūr kapās.

[*Tulsi* dwell not where there is no discrimination—where safflower seeds (which are cheap) and camphor and cotton (which are valuable) are all considered of the same value merely because all three are white.]

Karā—[*Skt. karāka*]—(1) a ring, bangle, etc.; (2) the arched piece of iron over the mouth of the well-bucket. Central Duāb.

Karab—} [*Skt. karāmba, kalamba* = the stalk
Karab—} of pot-herbs]—stems of millets, etc., cut up for cattle fodder. Duāb.

Karāh—} [*Skt. karāha*] (*dukannī, pakvān,*
Karāh—} *parchhiyā*)—an iron pan with

Karāhi—} handles used in sugar-boiling or
Karāhiyā—} cooking vegetables. *Karāhi kā*

mahurat is the lucky time for beginning the cooking of sweetmeats, etc., for a wedding. Generally the sweetmeats called *gindaura* are made first and distributed to the assembled kinsmen. *Pāñchoñ unjalyān ghī mēn, sir karāhi mēn* = said of a lucky person—all five fingers in the butter and head in the pot.

Karēvā—an irregular form of widow marriage—see karāo.

Kargah—[Pers. *kārgāh* = working place] (*gārk*, *māngo*, *tānt*, *tāntā*, *tāntī*)—the ordinary weaver's loom. The carpet loom is *tānd*.

Kargah chhor tamāshā jāē,

Nāhaqq choṭ Juldāh khēdē.

[Those who in quarrels interpose, must often wipe a bloody nose.]

Its parts are—

- (a) the shuttle, *ḡharkī*, *ḡharnī*; the moving of the shuttle backwards and forwards is to the east *khēvā*: the needle inside the shuttle on which the thread is wound up is *nāl*, *nālī*, *nār*, *nārī*: the carpet weaver's shuttle needle is *tahrī*;
- (b) the wooden frame suspended from the roof which is moved backwards and forwards as the shuttle passes and drives the thread home—*hāthā*, *hathā*, *hatthā*, and in parts of Oudh *sanjoh*;
- (c) the comb of reeds or bamboo which keeps the threads of the warp apart, *bai*, and in parts of Rohilkhand *koñch*;
- (d) the heddles which alternately raise and depress the threads of the warp—*rāchh*, *rachhā*. The heddles are sometimes called *bai* and the comb *rāchh*;
- (e) the reeds placed in front of the heddles to keep the two sets of threads of the woof apart—*salāi*, *sarāi*;
- (f) the elastic bow which keeps the woven cloth stretched in front of the weaver—*panik*, *hathél*, and in parts of Rohilkhand *pankhat*;
- (g) the wooden roller behind which the weaver sits, and on which the cloth is wound up as fast as it is made—*lapētan*, and in some of the East districts, *tūr*;
- (h) the treadle which the weaver works with his foot—*bēlan*, *pānsār*, *paunsār*;
- (i) the upper levers—to the east, *nachni*; in parts of Rohilkhand, *kalhrā*; in the Upper Duāb, *kalthārā*;
- (j) the pieces of cane on which the thread is stretched before weaving—to the east, *pāi*; to the west, *ṭikṭhī*, *ādā*, *adḡā*; in parts of Rohilkhand, *sirārā*, *biṇḡī*, in the Central Duāb, *purīyā*: to the east *karvā* is the stretching out of thread by weavers.
- (k) the brush for cleaning the thread—*kūñch*, *kūñchā*, *kūñchī*, *tulī*, *tilī*: the spreading out and cleaning of the thread is to the west *risān*.
- (l) the hank of thread after being cleaned—*luṇḡī*, *lachchhā*, *biṇḡā*;
- (m) the thread ready for the loom—*bhanj*;
- (n) the warp—*tāndā*, *tannā*;
- (o) the woof—*bānā*, *bannā*: the thread of the woof is *ḡharnī*, or to the east *ḡbā*;
- (p) the wooden drum on which the thread is reeled off after leaving the spinning-wheel—*charḡhī*; and the second drum, *parētā*—cf. *gaṭhuā*.

Kargāhā—[*kargah*]—a cess levied by landlords on weavers' looms. Oudh.

Kargatā—[Skt. *kāṭi* = the hips; *grāh* = to hold]—a man's silver waistchain—cf. *kardhan*.

Kargī—the scraper for collecting the cleaned sugar in a refinery. Rohilkhand (*khaṇḡsāl*).

Kargo—the bamboo frame-work in a sugar refinery. Rohilkhand (*khaṇḡsāl*).

Karh—see kar.

Kārḡ— } [*kārḡnā* = to drag; Skt. *kṛish*]—(1) a Kārḡhā— } bamboo supporting the pestle in a sugarcane mill. East districts (*kolhū*); (2) a debt.

Karhā—(1) the pot for removing the sugarcane juice to the boiler. Rohilkhand; (2) an instrument for making irrigation beds (*jandrā*)—cf. *kārḡ*.

Karhāo—see karāh.

Karhērā—[*kārḡnā* = to drag]—(1) a cotton-carder; (2) a reed mat. North Oudh.

Karḡḡ—a mess of pulse or gram flour (*bēsan*) boiled with spices in curds (*daḡī*) or sour milk (*maṭṭhā*).

Karḡniyā—[*kārḡnā* = to drag]—the rope by which the churn is twisted. Bundelkhand (*nētā*).

Karḡuā—food kept from supper for the children's breakfasts. East districts (*bāst*).

Karī—[*karā*]—(1) a small ring or bracelet; the links of a chain; (2) a square house-rafter—see *ballā*.

Kārī—(*kariyā*)—dry staks of the *arhar* pulse.

Karīmattī—[*karā* = hard (*moṭī dhartī*)]—hard stiff clay soil.

Kārīmattī—[*kāḡā* = black]—black soil: in some places dark clay (*maṭiyār*); in others black rich compost used as manure.

Kārīhak—(?) the blacksmith's fee for mending implements (*kharhak*).

Karīkhā—see *kālikhā*.

Kariyā—[*kālā* = black]—(1) black—of cattle, etc.; (2) a disease in sugarcane which dries up the juice and blackens the plant. Oudh.

Kariyā—[cf. *karḡā*]—the instrument for making irrigation beds. North Oudh (*jandrā*).

Kariyā—[*karā*]—(1) a small ring; (2) see *karī*.

Kark— } [Skt. *karka*]—the constellation of the Karkā— } Crab (Cancer) the entrance of the sun into that constellation. In the hills it is known as the *Harēlā*, *Hariyālo*, or *Haryāo*.

Saṅkrānt; because on 24th Āsārh they sow barley, pulse, maize or mustard in a basket of earth, and on the last day of the month they place among the new sprouts small clay images of Mahādeo and Pārvatī, and worship them in remembrance of the marriage of these deities. On the following day, or the *Kark Saṅkrānt*, they cut down the green stems and wear them in their head-dresses, and hence the name *Harēlā* [*harā* = green]—cf. *jayī*.

Kark jo bhinaī kāṅkrī, Singḡ abhino jāē,

Aisai bolēn Bhaddālī, kīrī phir phir khāē.

[If in the constellation of Kark there is as much rain as will moisten the pebbles and none in Singh; says Bhaddālī, insects will wander about and find nothing to eat.]

Karkā—[*karaknā* = to crackle]—a long twig broom for sweeping up leaves, rubbish, etc. Upper Duāb (*kharhar*).

Karkāndhā—[*kālā* = black; *kaṇḡhā* = shoulder]—black on the shoulders of cattle (*kan-kāṇḡhā*)

Karṣarāb— } (1) to crackle; (2) to drive crows
Karṣarānā— } off a crop; (3) to boil—of olari-
fied butter.

Karkaṭ—[Skt. *kurkuṭa*] (*karkuṭ*)—rubbish,
sweepings (khāt).

Karkhā—[*kālakh*]—soot.

Karkhai hañḍiyā—[*kālakh* = soot; *hañḍī* = a
pot]—a black pot put up in a field to scare
birds or keep off the evil eye (ṭoṭkā).

Karkuṭ—see karkaṭ.

Karnbēdh— } [Skt. *karna* = ear; *vēdha* = pierce-
Karnchhēd— } ing; *chhēd* = a hole]—the cere-
mony of piercing the ears of a child. It takes
place any time between the third and seventh year.

"The father rises early, performs the *Ganēsha*
pūjā, and states precisely the object by giving
place, time, name, etc., and declaring that it is for
the increase in length of life, strength, wisdom
and good fortune of his son whose name is given.
He then goes through the usual *pūjā*. The
mother takes the child in her lap, and gives
him sweetsmeats while the operation of piercing
the ear is performed: first the right, then the
left ear, with appropriate verses (*mantra*). Then
follows the aspersion (*abhiśhēk*) and the pre-
sentation of flowers and the great purification
(*mahā nīrājana*), in which the family barber
appears with a brazen tray, bearing five lamps
made of dough—four at the corners of a square,
and one in the centre—in which the wick floats
in melted clarified butter. These are waved in
the manner of a censer in front of the assem-
bly, who each make an offering to the barber
according to his ability." (Atkinson, *Himalayan*
Gaz., 11, 892.)

Karni—[*rt. kar* = to make]—the mason's trowel
(rāj).

Karolā—the bitter melon—see karelē.

Karōndhani—see kardhani.

Karorā— } a vessel made of alloy with a spout
Karori— } (*gēruā*).

Karos—[*kālakh*]—soot, lampblack.

Karr—the seeds of the safflower—see kar.

Karsl—see kalsl.

Karsl—pieces of cow-dung fuel.

Karsīngl—[*kālā* = black; *sīng* = horn]—a
buffalo—Sunār's slang (bhairās).

Kartā—[*karnā* = to do]—the chief mourner at
the cremation of a corpse; the managing mem-
ber of a Hindū joint family.

Kartab—[*karnā* = to do]—(1) performance,
skill; (2) magical influence. East districts.

Kārtik—[Skt. *kārttika* = when the moon is full
in the sign of *kṛttikā* or the Pleiades]—the
seventh month or the Hindū luni-solar year
(October-November).

Kārtik māvas dēkhī jōsī;

Ravi Shari Bhaumvār jo hosi;

Svātī nakshatr Ayukh jogai;

Kāl parē, aru nāsai logai.

[If the new moon of Kārtik fall on Sunday, Satur-
day, or Thursday, in the lunar asterism of Svātī,
and in the Ayukh (life-giving) planetary con-
junction—then there will be famine, and the
people will perish.]

Kārtik shudī punyōn dīcas, jo Kṛttikā rikh
jō,

Tāmāi bādāl bījī, jo sanyog nakshatr sūn hoē,

Chār mās barkhā tab hōsī;
Bhalo bhāntī yōn bhākai jōsī;
Kārtikvāras mēgha darsai;
So mēgha Āshādhī barkhai.

[If there be clouds and lightning on the day of
the full moon in the light half of Kārtik
in the Kṛttika asterism with a conjunction
of male and female asterisms, the astrologers
declare there will be rain for the four months of
the rainy season, and if you see clouds on 12th
light half of Kārtik there will be rain in Āsārḥ.]
Kārtikl—[*kārtik*]—(1) the full moon in October-
November; (2) the indigo sowings in October-
East districts.

Kartā—[*karnā* = to do]—the wooden handle
which attaches the rope to the irrigation bucket.
Duāb (charas).

Karuā— } [*karā*]—the ring fixed on the share of
Karuā— } a plough to prevent it from going
too deep (hal).

Karuā—[Skt. *karuka*]—(1) bitter—of water, etc.
(pān); (2) bitter, inferior—of tobacco (tam-
bākū).

Karuā—[Skt. *karka*] (*karvā*)—(1) a vessel with
a spout for drinking and making votive offer-
ings; (2) a small pot made of sugar sent by
the father of the bride to the bridegroom with
some money and clothes. The sugar is distri-
buted among the relations of the family.

Karuā chauth— } [*karuā*, *karvā*]—the fourth of
Karuā gaur— } the dark half of Kārtik (Oc-
tober-November), when women fast in honour
of Ganēsha till the moon rises, with the object
of bringing prosperity on their husbands and
sons. They offer an earthen pot (*karuā*) filled
with sweets and some money to Brahmins—
whence the name—see gaur.

Karuār—[Skt. *kara-pāla* = protecting the hand]
—the oar or paddle of a boat. To the east,
karuāran pāni bā = that the water is too deep
to punt in, and the paddle must be used.

Karuār—pulse flour enclosed in a wheaten cake
(bērhain).

Karvā—see karuā.

Karvā chauth— } see karuā chauth.

Karvā gaur— }

Karvāl—

Karvālā—

Karvār—

Karvārā—

Karvār— } [cf. *karvā*]—the earthen pots used
Karvārā— } with the Persian wheel or irriga-
tion lever (arhat, dhēnkli).

Karvatni—[*karvat* = lying on one side; Skt. *kaṭi*
= the hips]—the day on which Vishnu turns in
his four months' sleep on 11th light half of
Bhādon (*Bhādon sudi ēkadashī*)—see dēoṭhān.

Karvl—see karab.

Karyā—[*karnā* = to do]—notches on the beam of
the plough by which the adjustment is altered.
Rareli (hal).

Kas—[*kasnā* = to pull tight] (*billī*, *gundā*,
kassan, *lurki*, *purbandhani*)—the rope which
fastens the iron ring round the neck of the irri-
gation leather-bag. Duāb (rassā).

Kas—[Skt. *krishaka*, *krishika* = a plough]—a
small mattock, such as is used in hoeing sugar-
cane fields. West districts.

Kās—a destructive grass—see kās.

Kasahañd—[*kānsya* = bell-metal; *hañda* = a Kasahañr—[*vessel*—broken pieces of metal vessels. East districts.

Kasaill—[*kashya* = astringent]—the betel-nut: a term used by Muhammadans (supāri).

Kasar—} a coarse kind of pulse (*Lathyrus sa-*
Kasārl—} *tivus*)—see kēsāri.

Kasbharā—[*kānsya* = bell-metal; *bharā* = to fill]—a brass-founder (kasērā).

Kasēñhī—[*kānsya* = bell-metal; *hāñdī* = a Kasēñhī—[*vessel*]—a cooking-vessel made of bell-metal (baṭulā).

Kasērā—[Skt. *kānsya* = *kārā*] (kasbharā)—a brass-founder; a worker in bell-metal.

Kāshīdās—a popular village god in the East districts. He is supposed to be a deified Ahīr and is worshipped by all castes except Brahmans, Chhattāris, Kāyasths, and Agārvālā Baniyas. In Sāran the various lower castes make a contribution among themselves and fix a day on which every one goes out into a field near the village. There they eat parched grain, sweet-meats, etc., purchased out of the common fund, and stay out all night singing and dancing. This is known as *ujjayānā phijā* = victorious worship.

Kashīddār—[Pers. *kashīdan* = to draw]—a distiller of liquor (ābkar).

Kāshīnāth—one of the local village gods (dihvār).

Kāshī phal—[*Kāshī* = Benares; *phal* = fruit] (*koñhāṛ, sitaphal*)—the bottle gourd (*Lagenaria vulgaris*) (kaddū). Others identify it with the sweet pumpkin (*Anona squamosa*). It is unlucky to eat it on the 9th day of the month.

Kāshī—[Pers. *kāshītan* = to sow seed]—cultivation; a holding.

Kashtī—(1) a boat (nāo); (2) a large tray (khuān).

Kāshīkār—[*kāshī*]—a cultivator—see maurūṣī, ghair maurūṣī, dakhīlkar, sāqitūlmāl (asāmī).

Kāshīkār dēhī—a resident cultivator (chhapparband).

Kasī—[Skt. *karsha*]—the double pace: used in North Oudh in rough measurement of land = 49½ inches. It is known as the *jamāṭī kasī* or measure for land paying a money rent.

Kaskuṭ—[Skt. *kānsya kūṭa*]—an alloy of copper and zinc in equal parts (phūl).

Kasīlā—[*kas*]—a small hoe or spade with a Kasīl—[*kas*]—narrow blade—cf. phāorā, phāorī.

Kāsni—endive (*Cichorium intybus*).

Kassan—[*kasnā* = to tie]—the rope which fastens the iron ring to the neck of the irrigation leather-bag. Duāb (kas).

Kasulā—[*kas*]—a kind of hoe or mattock used in the hills.

Kaṭ—pulse soup—a Maharāshtra term—see jhor.

Kāṭā—[*kāṭnā* = to cut]—(1) reaping, harvest time. East districts (lāl); (2) dues paid to the landlord for the right to cut stone. Agra.

Kāṭaiyā—[*kāṭnā* = to cut]—(1) a reaper; (2) a man who cuts up large pieces of crystal (hakkāk).

Kātanhārī—[*kāṭnā* = to spin; *kārā* = doing] Kātanhārī—[*kas*]—a woman who lives by spinning thread.

Kaṭānvārī—[*kāṭnā* = to cut; *vāṭa* = enclow- Kaṭānvārī—[*sure*]—a forest reserved for fire-wood cutting. Gorakhpur.

Kātar—[Skt. *kṛit* = to cut] (*kattar*)—small slips of cloth.

Kāṭar—[Skt. *kaṭṭāra*]—a dagger.

Kāṭārā—the fruit of the tamarind (imlī).

Kāṭārā—[*kaṭhārā, kaṭhārā*]—a male buffalo calf—see kaṭiyā.

Katarnī—[Skt. *kartari, kartana* = cutting]—a nipping or cutting instrument like a pair of scissors.

Kaṭāro—[*kāṭnā*]—pegs fixing the shafts of a cart. Bundelkhand (gārī).

Katarvāh—[*kāṭnā* = to cut]—the man who Katarvāh—[*cuts* the sugarcane for the mill. East districts.

Kaṭāu—[*kāṭnā* = to cut]—a ravine or water-course. West districts (nālī).

Kaṭautā—[*kāṭnā* = to cut]—rents paid in lump: Kaṭautī—[*not* by fixed rates or by individual fields. West districts (bilmuqtā).

Katēsari—one of the local gods (dihvār).

Kāth—[Skt. *kāshtha*]—(1) wood; (2) the stocks. Phūlē phūlē phirat hain—“*Āj hamārē biyāh!*”

Tulsi gāt bajādekē, diyo kāth mēn pāē.

[Merrily he goes about singing “This is my wedding day.” But Tulsi says he is only putting his feet in the stocks to the accompaniment of music and singing.]

Kath—[Skt. *khadira*] (*kathā, khair*)—the astringent prepared from the *Mimosa catechu* eaten with betel (pān).

Kathā—[Skt. *kathā*]—a recitation of sacred books. Kathā satnārāyan—a recital of the book so called.

Kaṭhāl—[Skt. *kaṭhāki phala* = thorny fruit]—the jack fruit. It should not be eaten on the *dāj* or second day of the lunar fortnight.

Kāthāñhī—[*kāth*]—wooden sandals. East districts (paulā).

Kāthar—[*kāth*]—the driving beam of the sugarcane mill. East districts (kolhū).

Kāthārā—a male buffalo calf—see kaṭiyā.

Kāthārī—[*kāth* = a rag]—bedding Kāthārī—[*made* of old rags. Central Duāb (gudrī).

Kāthāri—[*kathari*]—a bag for a pack-animal. Bundelkhand (kharjī).

Kāthārī—[*kāth*]—a wooden water-bottle—a word used by Hindū ascetics.

Kātharvāh—[*kāthar*]—the driver of the sugarmill. East districts (kolhū).

Kāthauā—[*kāth*] (*kaṭhiyā, kaṭhārā, kaṭhri, kaṭhvat, pālī*)—a flat wooden

Kāthautā—[*platter* used for bread-making, etc. Kaṭhautī—[*The lagan* is shaped like this, but usually made of copper. A little wooden platter is *arhiyā, phuruā*. *Kaekhuā kā kātho kaṭhautī sē qarē* = he that has been bitten by a tortoise is afraid of the platter: a burnt child dreads the fire.

Kāthbāp—[*kāth* = wood; *bāp* = father]—Kāthbapuā—[*a* step-father. Kāthbapvā—[*wood*; *dālnā* = to throw]

Kāth dālo—[*kāth* = wood; *dālnā* = to throw]

Kāthbāp—[*kāth* = wood; *bāp* = father]—Kāthbapuā—[*a* step-father. Kāthbapvā—[*wood*; *dālnā* = to throw]

Kāth dālo—[*kāth* = wood; *dālnā* = to throw]

Kāthbāp—[*kāth* = wood; *bāp* = father]—Kāthbapuā—[*a* step-father. Kāthbapvā—[*wood*; *dālnā* = to throw]

Kāth dālo—[*kāth* = wood; *dālnā* = to throw]

Kāthbāp—[*kāth* = wood; *bāp* = father]—Kāthbapuā—[*a* step-father. Kāthbapvā—[*wood*; *dālnā* = to throw]

Kāth dālo—[*kāth* = wood; *dālnā* = to throw]

- sticks thrown on the pyre by friends during the cremation of a corpse (*pañch kaṭhiyā*).
- Kathêl**—[*kāth* = wood]—the elastic bow of the loom (*kargah*).
- Kathêl**—[*kāth* = wood]—a little wooden
- Kathêliyā**—} platter for scraps.
- Kaṭhgarh**—} [*kāth* = wood; *garh* = protec-
- Kaṭhgarhā**—} tion]—the wooden frame-work at the mouth of a well (*jaṅglā*).
- Kāthī**—[*kāth* = wood]—a saddle with a wooden frame: opposed to *zīn*, which is made only of padded cloth.
- Kaṭhlā**—[*kāth* = wood] (*koñchā*)—a piece of stick or thorns tied to a calf's nose to prevent it from sucking its mother. West districts. This was used in Italy in the time of Virgil (*Georg.*, III, 398).
- Multi jam excretos prohibent a matribus hædos, Primaque ferratis præfigunt ora capistris.*
- [Many separate the kid from its dam when first dropped, and at once front its mouth with an iron-pointed muzzle (Conington, Trans.).]
- Kaṭhiyā**—[*kāth* = wood]—(1) a female buffalo calf—see *kaṭiyā*; (2) (*laliyā*) a hard red variety of wheat (*gēhūn*); (3) a wooden platter (*kaṭhauā*).
- Kaṭhkill**—[*kāth* = wood; *kīl* = nail]—a wooden spike.
- Kāṭhkūān**—[*kāth* = wood; *kūān* = well]—a clay well with a timber lining. Duāb.
- Kaṭhlā**—a wooden platter—see *kaṭhauā*.
- Kaṭhnaḥ**—[*kāth* = wood]—wooden sandals. East districts (*paulā*).
- Kaṭhni**—[*kāth* = wood]—a box for keeping carded cotton, etc.
- Kaṭhoā**—a wooden platter, such as is used for baling out a boat—see *kaṭhauā*.
- Kaṭhōliyā**—a little wooden dish for scraps (*kaṭhêl*).
- Kaṭhpattiyā**—[*kāth* = wood; *pattiyā* = slabs of stone]—a pile of wood and stones raised by travellers to propitiate the local deities—see Atkinson, *Himalayan Gaz.*, II, 832.
- Kaṭhphāñrī**—} [*kāth* = wood; *phāñrā* = a
- Kaṭhphāñrī**—} spade] (*chhaskā*, *daniyālī*, *janḍrā*, *laggī*, *pachāṅglā*, *phāñrī*)—a scraper or rude rake used for collecting manure chaff, etc. Central Duāb. For other rakes see *jēll*, *jēri*, *jēriyā*, *pañchaṅgurā*, *lāñkrī*.
- Kaṭhrā**—[*kāth* = wood]—(1) a wooden platter in which dough is kneaded (*kaṭhauā*); (2) a male buffalo calf (*kaṭarā*).
- Kaṭhri**—[*kaṭhrā*]—(1) a wooden platter (*kaṭhauā*); (2) refuse straw and other rubbish on a threshing-floor. East districts (*gañṭhā*); (3) the driving beam in a sugarcane mill. East districts (*kolhū*).
- Kaṭhri**—see *kathari*.
- Kaṭhvat**—[*kaṭhauā*]—a wooden platter (*kaṭhauā*).
- Kaṭil**—land left fallow to recover its strength. Hill districts (*bañjar*).
- Kaṭinhār**—} [*kāṭnā* = to cut]—a reaper. East
- Kaṭinhār**—} districts (*lahārā*).
- Kaṭiyā**—[*kāṭnā* = to spin]—a weaver. Bundelkhand.
- Kaṭiyā**—[*kāṭnā* = to cut]—(1) reaping, harvest time. East districts (*lāl*); (2) stems of mil-
- lets, etc., cut up for fodder. West districts (*chārā*); (3) the stalks of *jharbēri* (*Zizyphus jujuba*) given as food to cattle (*chārā*); (4) a kind of bamboo cut in the forest.
- Kaṭiyā**—[said to be der. from *kāth* = wood, because it generally has a log on its neck] (*kaṭhiyā*)—a female buffalo calf (*pariyā*). *Sotē kā kaṭarā*, *jāgtē kī kaṭiyā* = he that sleeps gets the male calf, he that keeps awake gets the female (which is of course much the more valuable of the two). The early bird catches the worm.
- Kaṭkanā**—{ a sub-lease; *kaṭkanāddār*, *kaṭkan-*
- Kaṭkanah**—{ *ahdār* = a sub-lease.
- Kaṭkanā**—[*kāṭ-khānā*]—of an animal—given to biting.
- Kātnā**—[Skt. *kṛit* = to spin]—to spin.
- Kātnā**—[Skt. *kartana* = cutting]—(1) to cut; (2) to reap grain: for the times of cutting various crops see under *bhadahar*: for various cognate terms see *lāl*, *chholnā*, *chholā*, *lahārā*, *bajhvaṭ*; (3) to make a reduction in anything.
- Kātnī**—[? *kātnā*]—a small straw basket.
- Kaṭnī**—[*kāṭnā*]—(1) a cutting instrument used in bookbinding, etc.; (2) cutting of grain, harvest time. East districts (*lāl*).
- Kaṭorā**—[Skt. *kaṭora* = a shallow cup] (*bēlā*, *bēludā*, *bēludā*, *khōrā*)—a metal vessel, shallow, with a rounded bottom, for eating from. The *tastarī*, *tashtarī*, is like it, but flat-bottomed.
- Kaṭordān**—[*kaṭorā-dān* = holding]—a brass box (*ḍibbā*).
- Kaṭorī**—} [*kaṭorā*] (*bēlā*, *bēliyā*, *biliyā*, *khō-*
- Kaṭorīyā**—} *riyā*)—a small vessel—see *kaṭorā*.
- Kaṭrā**—} [said to be from *kāth* = wood, as it usu-
- Kaṭrā**—} ally has a log round its neck] (*kaṭarā*, *parvā*)—a male buffalo calf. West districts.
- Bhainson jāyē kaṭrā*, *bahwā jāi dhī*,
Samān kulakhsān jāniyē, *jo Kārtik barsē mēnh*.
- [If you: buffalo give birth to a male calf and your wife to a daughter, and if it rain in Kārtik, it will be a very unlucky season.]
- Kaṭran**—[*kāṭnā* = to cut]—clippings of leather, etc.
- Kaṭrī**—[said to be from *kaṭnā* = to be cut away]—(1) land, usually low and marshy, and covered with reeds and tamarisk near large rivers; (2) a disease in rice.
- Kattal**—} [Skt. *kṛit* = to cut]—small pieces,
- Kattar**—} cuttings, splinters of stone. *Kattal kā chūnā* = lime made of broken pieces of limestone, not *kankar*.
- Kaṭthā**—[Skt. *khadira*] (*kath*, *khair*)—catechu eaten with betel (*pān*).
- Kaṭṭhā**—[Skt. *kāṣṭhā* = a stick]—the twentieth part of a *bighā*. East districts (*gaṭṭhā*).
- Kaṭuā**—[*kāṭnā* = to cut]—(1) flush irrigation carried out by cutting the bank of the distributory and letting the water flow; (2) a water-beetle which attacks rice. East districts (*bāñkā*).
- Kaṭuidahī**—[*kāṭnā*] (*markaṭā*)—curdled milk with the cream removed. East districts.
- Kaṭvāñsī**—[*kāṭṭā* = a thorn; *bāñs* = bamboo]—a bamboo with knots (*bāñs*).
- Kaṭvār**—rubbish; sweepings (*khāt*).
- Kāū**—the pegs for the ropes of a harrow. Central Duāb and Oudh (*hēngā*).

Kauâ dhakân— } see kavvâ dhakân.
 Kauâ lukân— }
 Kauhâ—a truss to support the ridge-pole of a house. East districts (gainchî).
 Kaul—[Skt. *kavala* = a mouthful]—the handful of grain poured on the grindstone at one time. West districts (chakkî).
 Kaulâ—charcoal—see koêlâ.
 Kaulâ } [Skt. *kola*, *kroḍa* = the lap; embrace]—a Kaul } handful or armful of cut grain to village servants at harvest time (akvâr, kak-hiyâlî).
 Kaul—wooden rings at the mouth of the irrigation leather-bag. Duâb (charas).
 Kaulî—[corr. of *gaulî*; Arabic *gaul* = agreement of betel—the intermediate belt of fields in a village. East Oudh (mañjhâ).
 Kauliyâ—see kaulâ, kaulî.
 Kauñchâ—[corr. of Pers. *kafchah*]—the hook used by a grain-parcher for drawing out the grain; a large stirrer used by confectioners (bharbhûnjâ, halvâl).
 Kaunî—[*kângnî*]—a small millet (*Panicum italicum*). Bundelkhand and Kumaun. See kâng-nî.
 Kaunîk—[Skt. *kanika* = grain]—wheat-flour. Hill districts (âtâ).
 Kauñrî—[cf. *kaulâ*, *kaulî*]—packet of fifty leaves of betel. East districts (pân).
 Kaur—see kaul.
 Kaur—posts to support a well pulley. Western Duâb (khambh).
 Kaurâ—[*kâû*]—pegs for the ropes in a plank burrow. Central Duâb and Oudh (hêñgâ).
 Kaurâ—[? Skt. *kurkuta* = rubbish]—weeds collected and burnt. East districts (alâo).
 Kaurenâ— } [*kaurî*]—a measure of weight: one Kaurenâ— } *rattî* (qv.). East districts.
 Kaurî—the plant *Cyamopsis psoralioides*—see gavâr, guâr.
 Kaurî—the projecting knob on the upper part of the yoke. East Oudh (hal).
 Kaurî—[Skt. *kaparda*] (*hûrâkî*)—a cowry, a shell used as currency; generally counted by fours (*gandâ*). A broken cowry is *jhinjhi*, *jhanjhi*, *kânî*, *phûti*. *Kaurî kē vâstē masjid dhâtē haiñ* = they knock down a mosque for the sake of a shell. *Kaurî nahin gāñh mēñ, chalo tāg kī sair* = not a penny in his pocket, and he says come and stroll in the garden: cf. Scottice—The sillerless man gangs fast through the market.
 Kauriânâ— } [*kaurî*]—a system of doing earth-Kauriânâ— } work by which the labourers get a certain number of cowries per basket of earth delivered.
 Kaurî-jûrâ—[*kaurî*; *jurnâ* = to be attached]—a woman's ornament for the forehead.
 Kavâ—a truss to support the ridge-pole of a house. East districts (gainchî).
 Kaval— } [Skt. *kavala* = a mouthful]—a little Kaval— } of the crop cut for parching before it is quite ripe. Duâb (arvan).
 Kaval kakrî—[Skt. *kamala* = lotus, and *kakrî*] (*bhasēñdî*, *bhis*)—the edible root of the lotus.
 Kavar—[Skt. *kola*, *kroḍa* = the lap]—the space in front of a house. East districts (chauk).
 Kâvar—see kânvar.

Kavar— } see kaval, kavall.
 Kavarî— }
 Kâvriyâ—[*kânvar*]—a man who brings holy water from places of pilgrimage (*kânvrâthî*).
 Kavvâ dhakân— } [*kavvâ*; Skt. *kâka* = a crow; Kavvâ lukân— } *dhaknâ*, *luknâ* = to be concealed]—crops when they come to be high enough to cover a crow, at which stage the millets have a plough run through them. East districts. See gûrab.
 Kêhri—a kind of housewife used by a felt-maker, etc. (namdâ sâz).
 Kên—[? Skt. *krēni* = buying]—small quantities of grain given in exchange for other things. East districts.
 Kêñrâ—(1) a standard; (2) of an animal that has one ear erect and the other hanging down: for a proverb see bhainî.
 Kêñuchhî— } (1) small shoots of trees. East Kêñuchi— } districts; (2) young pods of pease. East districts.
 Kêrâ—[Skt. *karira* = a bamboo shoot]—(1) a twig; (2) a small bundle of grass or cut corn. East districts.
 Kêrâo—[Skt. *kalâya*]—the small field-pea. East districts (maṭar).
 Kêrvârî— } [*kêrâ*; Skt. *vâṭa* = enclosure]—a Kêrvârî— } grove of young trees. East districts (naurâñg).
 Kêsar—saffron.
 Kesârî—[*kasar*, *kasârî*, *khisârî*, *latrî*, *tiurâ*, *tiurî*]—a coarse kind of pulse (*Lathyrus sativus*). Its use produces a kind of paralysis—see Chevers' *Medical Jurisprudence*, p. 304 ff.
 Kêsariyâ bhât—[*kêsar*]—rice boiled with saffron (*châñval*).
 Kêsû—[Skt. *kêsara*]—flowers of the *dhâk* (qv.): used to colour the powder and water thrown about at the Holi.
 Kêvâr—[Skt. *kapṭa*]—one side of a door or shutter (*kiwâr*).
 Khâbhar-khûbhar—[*kharbar*, *khbarbar*]—rough, uneven—of ground. East districts (akhoh).
 Khabish—a malignant ghost which haunts burial-grounds. Kumaun. See Atkinson, *Himalayan Gaz.* II, 820.
 Khachchar—a mule.
 Khachiyâ— } [*khânchâ*]—a small wicker basket. Khacholî— }
 Khâd—[Skt. *khâd* = to eat]—manure.
 Khadân— } [? Skt. *khan* = to dig]—a *kânkar* Khadânâ— } pit; a pit from which potters dig clay.
 Khâdar—[said to be Skt. *khâd* = to eat, from its productiveness, but more properly connected with *khḍa* = excavation; rt. *khan* = to dig as it is subject to fluvial action]—(1) (*kâdâ*, *kâdo*, *kâmp*, *khadrâ*, *naulêdâ*, *pângo*) alluvial deposit left by rivers; (2) (*bardâ*, *chatkoriyâ*, *chaur*, *divârâ*, *ghâr*, *jhilaur*) low lands in river-valleys: opposed to *bângar*, *pahârâ*.
 Khad bidâr—[*khâdar*]—uneven ground. East districts (akhoh).
 Khaddî—the knot in the upper part of the yoke. Benares (hal).
 Khadgor— } [*khâd*]—manured land. Khâdî— }

Khadrā—see **khādar**.

Khadrā—an ox unbroke to work. Rohilkhand (adhār).

Khadukā—[? Skt. *khād* = to eat]—a debtor; a man who trades on another's capital (*rinihā*).

Khaēlā—a woman's arm ornament: a pendant that hangs from the elbow.

Khagauriyā—[*khāg* = a boar's tusk]—a woman's silver necklet, thick in the middle and thin at the ends. Central Duāb.

Khāl—[Skt. *khātikā*; rt. *khan* = to dig]—(1) a ditch, a sunk fence. A common charm is—

Lankā kā kot, samundar kī khāī,

Hanumān jodhā tēri duhāī.

[The fort of Lanka (Ceylon), the moat of the ocean. Warrior Hanumān! I seek thy protection.]

(2) a ridge for potatoes, &c.

Khaibā—[*khānā* = to eat]—food kept from supper for the children's breakfast. East districts (*bās*).

Khaihār—[*khānā* = to eat]—food advanced to labourers. East districts (*khaiyār*).

Khaikā—[*khānā* = to eat]—prepared food. East districts.

Khāikār—an occupancy tenant. Kumaun (*maurūsi*).

Khail—[*khēl* = play, movement; Skt. *krīd*]—a piece of iron for stirring up the sugarcane as it is being crushed. West districts (*kolhū*).

Khailā—[*khail*]—a calf. West districts (*khaiṛā*, *labārā*).

Khailar—[*khail*]—the stirrer or stick in a churn. East districts (*rai*).

Khaiñch—[*khēchnā* = to drag]—(1) a sugar refinery. Rohilkhand (*khañsāl*); (2) the rope supporting the upright beam in a sugarcane mill. West districts (*kolhū*).

Khaiñt—[*khānā* = to eat]—chewing tobacco (*surti*).

Khair—[Skt. *khādira*]—catechu used with betel (*katthā*, *pān*).

Khairā—} see **khailā**.

Khairā—} see **khailā**.

Khairā—[*khair*, lit. catechu colour]—(1) yellowish grey—in cattle, etc. (*sokhan*); (2) a blight which attacks transplanted rice and, turning the ears a yellow colour, destroys them. East districts: cf. *charkā*, *kusvā*.

Khaiyār—[*khānā* = to eat (*khaihār*)]—advances of food to tenants. East districts (*taqāvi*).

Khāj—[Skt. *khāju* = scratching]—itch, mange in animals—

Kuttē khāj, bilaiyā khorā,

Chār ānk bin Kāyath baurā;

Darji hāthan bālēn karē;

Bhāt kā pūt māunī rahē;

Kuparh parohit, tīngrā nāu—

Inki bāt sadā bigarāū.

[A mangy dog, an itchy cat, a fool of a Kāyath]

who can't write four letters, a tailor who can do nothing but talk with his hands, a genealogist whose son can't say a word for himself, an ignorant family priest, a dissolute barber—these always come to trouble.]

Khājā—[Skt. *khād* = to eat]—a sweet
Khajalā—} cake, made of fine flour (*maidā*),
Khajlā—} butter, and sugar: considered one of the best native sweetmeats.

Khajiyār—[? Skt. *khādya* = food]—a class of cultivators in Cawnpur who rent home farm (*sir*) lands or hold under occupancy tenants.

Khajuhā—[? Skt. *khādya* = food]—a kind of pulse. Rohilkhand (*bhatmāns*).

Khajūr—[Skt. *khayūra*]—(1) the date tree (*Phoenix dactylifera*). *Āsmān sē girē, khayūr meñ atkē* = falling down from heaven and getting stuck in a date tree! (2) a sweetmeat in the form of a date, made of wheat-flour.

Khajūrā—(*gajaurā*, *sillī*, *silī*)—grain winnowed only once. Rohilkhand.

Khāk—dust. *Khāk dālne sē chānd nahīn chhīptā* = you cannot hide the moon by throwing dust at her.

Khakhrā—a large vessel for water. Oudh.

Khāki—[*khāk*] (*asichā*, *bārāni*, *dhuriyā*, *uprāon*)—unirrigated land: opposed to *chāhi*, *nahri*, *tālāb*.

Khākinā—[*khāk*] (*kardā*)—a handful of grain thrown in when it is being sold, to make up for dust. Rohilkhand (*mutthiyā*).

Khāl—[Skt. *khalla*] (*khāld*)—(1) a drain for conveying water to a field. Upper Duāb (*barhā*); (2) (*ghot*) a ravine; (3) (*ghāt*, *ghāṭi*) a mountain pass in the hills; (4) the skin of an animal; (5) a leather bellows used by a tinner.

Khal—[Skt. *khala* = dregs] (*khali*, *khār*, *khari*, *piñd*, *pinnā*)—oil-cake.

Khal—[Skt. *khala* = a mill] (*khalbatṭā*, *khalbatṭi*)—a pestle and mortar (*hāvandastā*).

Khalā—} see **khāl**.

Khalā—} see **khāl**.

Khālā—an aunt on the mother's side (*māosi*).

Najān na pahchān

Barē khālē salām.

[I don't know him from Adam, and he says "Good morning, dear aunt"!]

Khālē kā pēt kunḍālā,

Sāt chāhon kā ēk nivālā.

[My aunt's stomach is like a washing-basin: seven rats make but one mouthful to her!]

Khalāñt—[*khāl* = leather]—the pipe of the blacksmith's bellows. East districts (*lohār*).

Khālāk—see **alkhālaq**.

Khalāngā—see **khalāngā**.

Khalāñt—see **khalāñt**.

Khalānvāñ—the blacksmith's iron poker. Rohilkhand (*lohār*).

Khalār—[*khāl*]—(1) low lands in river-valleys (*kachhār*); (2) a clay soil found in the beds of tanks. Oudh and Rohilkhand (*kapsā maṭiyār*).

Khalaur—an umbrella made of leaves (*chhatri*).

Khalbatṭā—} see **khal**.

Khalbatṭi—} see **khal**.

Khaldi—[? *khaliṭah*, *khariṭah*]—a woman's pocket (*jēb*).

Khalērā bhāī—[*khālā*]—a mother's sister's son (*mausērā*).

Khalēvā—the upright posts forming the siding of a cart. West districts (gārī).

Khall—[*khal*]=oil-cake.

Jēb mēn nahīn khalī kī galī,
Chhailā phirēn galī galī.

[He has not in his pocket as much as a lump of oil-cake and he struts through the streets like a swell.]

Khall—a frame on which thread is reeled off (aṭṛān).

Khalihān—[Skt. *khalā*] (āphar, *khaliyān*, *khalo*, *kharihān*, *kharīyan*, *khirmanāh*, pair, *pharvār*)—a threshing-floor. *Kahēn khēt kī, sunē khalihān kī* = we speak of the field and you hear of the threshing-floor. To the east of the province the threshing-floor ceremony is carried out as follows: After the grain (*rās*) is collected, they bring in the evening to the place a little flour, sugar, hemp (*bhaṅg*), a lamp, a mud image of a horse or elephant, a woman's forehead spangle (*tikulā*), vermilion (*sēndur*), glass bangles (*churī*), and a woman's earring (*turkī*): these things are known as *pujaurā* (qv.). Then they make a lump of cow-dung and put it on the piled grain with a cloth over it. They then plaster a space with mud and mark out a square with lines of flour. Inside this they put the mud horse or elephant, and, offering up the gifts, light a lamp. The flour, hemp, and sugar are for the male local ghosts (*dēo*, *jāk*, *bhūt*, *dāno*) and the other things for the female ghost (*bhūtnī*, *jāknī*). Then they take three handfuls out of the pile of grain—(1) that which is known as *pasrā* (qv.), and is put near the mud image: it is supposed to be the ghost's share, but really goes to the village watchman; (2) *Vishnaśā* (qv.) or Vishnu's share, which goes to the Brahman and family priest (*parohit*); (3) *Shiuaśā* (qv.) or Shiva's share, which goes to the ascetic (*faqīr*, *atīf*). In some places the grain is heaped by the cultivator in the form of the figure 8, its head towards the Ganges, and a sickle or hoe and a branch of the *madār* (*Asclepias gigantea*) are placed on it in honour of *Madār Shāh*, one of the local godlings. In Bareilly "the winnower with his basket in his right hand goes from the south towards the west, and then towards the north, till he reaches the pole to which the treading cattle have been fastened. He then returns the same way, goes to the east till he reaches the pole, and back again to the south: then places his basket on the ground and utters some pious ejaculations. Then an iron sickle, a stick of *kusa* grass, *madār* flowers, and a cake of cow-dung (*uplā*) in a cleft stick are placed on the heap and four cow-dung cakes at the four corners, and a line is traced round it with cow-dung. A burnt offering (*hom*) is then offered, and some butter and sugar offered in sacrifice. Water is then thrown round the piled grain and the remainder of the sugar distributed to those present." (S. M. Moens, Bareilly Sett. Rep., p. 78.) "The entire ceremony is gone through in perfect silence for fear lest evil spirits or ghosts (*bhūts*) should injure the corn if any talking or inattention takes place. There is supposed to be less danger from goblins if the heap is made exactly at midday or just after midnight. If

the work is begun in the day-time and not over by sunset, the party retire from the threshing-ground and do not recommence operations till starlight. In the West districts, when the corn is ready to be formed into a heap, a man seats himself down with a ploughshare in his hand, which he digs into the ground, and which is supported on each side by some *kusa* grass and cow-dung. Another person from behind then throws some corn over the head of the man sitting on the ground, who employs himself carefully adjusting it round the ploughshare, taking care at the same time to keep it as much as possible concealed from the gaze of inquisitive persons. When it is well covered he gets up and every one assists in forming the heap." (Sir H. M. Elliot, Supplemental Gloss.—sv. (angaurāṅā).

Khalihān—[*khalihān*]=allowances of grain given to village servants, etc., at harvest (aṇjul).

Khaltā—} [corr. of *kharitāh*] (*khiśā*)—a

Khaltāh—} pocket.

Khaltī—[*khalitā*]=a housewife for holding thread, needles, etc. (tilādānī).

Khalīyā—resident artisans and traders in a village. Kumaun (parjā).

Khalīyān—see *khalihān*.

Khalīyān—[see *khalihān*]=the unclaimed grain and straw left on the threshing floor after division of crops, which is usually the landlord's perquisite, but is sometimes shared with the tenant.

Khalkhaldar—[Arabic *khalākhālāh* = loose]—of drawers—loose, with pieces let in along the thighs (kalldār pāejāmā).

Khallā—[*khal*]=low land in depressions of the ground. Pilibhit.

Khallar—an old, worn-out buffalo (*kholā*).

Khallar—[Skt. *khalā* = a mill]—a pestle and mortar (hāvandastā).

Khalngā—[*khalnā* = to play] (*khalāngā*)—a place for amusement; a reception place near the house for male guests. East districts (baīthak).

Khalnī—a rounded chisel for embossing circular ornaments (sunār).

Khalo—[*khalihān*]=a threshing floor. Kumaun.

Khaltā—[corr. of *khalitāh*]=a purse. Rohilkhand (thailā).

Khālū—a maternal uncle (māosā).

Khālū—[Skt. *khalāya* = being on the threshing floor]—corn left in the ear after threshing: usually a perquisite of the landlord, but sometimes given to the tenant. Kheri, Oudh.

Khaluā—} upright posts forming the siding of a

Khalvā—} cart. West districts (gārī).

Khām—unripe, gross: *kham āmadānī*, *kham nikāśī* = the gross receipts of an estate; *kham tahsil* = sequestration of profits for a certain time.

Khām—} [Skt. *stambha*]=a pillar, post (kham-

Kham—} bā).

Khāmas—[*kham*]=a place where animals stand; miry filth. East districts (khāt).

Khamb—} [*kham*] (*kham*, *kham*)—a pillar,

Khambā—} post; a detached pillar, as con-

Khambh—} trasted with *alān*, an attached

Khambhā—} pillar or pilaster.

Khamhiyā—[*kham*—(1) a low verandah. East districts; (2) a thick beam for supporting a roof (thūn).

Khamīr—barm.

Khamīrā—a kind of tobacco, so called because it is allowed to ferment for some time (tambākū).

Khamortā—foot-rot in cattle. Bundelkhand (khurpakkā).

Khāmsab—to thresh corn thoroughly. East districts.

Khan—[Skt. *khan* = to dig]—a mine. Hill districts.

Khānā—[Skt. *khād* = to eat] (*bhojan*)—food, dinner. For the various meals see *kalēo*, *akor*, *anajhi* *bēla*, *biyālū*. The midday meal is in the Duāb *khānā*, *chhāk*, *chāst*; in the Central Duāb and Bundelkhand *khānā*; in Gorakhpur *dopahariyā*; in the Central and Lower Duāb *rasoi*; in Rohilkhand *dopaharkā khānā*; in Azamgarh *charbanāo*.

Khānchā—(*bhaukā*, *chhābā*, *chhabrā*, *chhētā*, *chhētā*, *dhaliyā*, *daurā*, *galuā*, *galvā*, *jhāl*, *jhalla*, *jhalaūrī*, *jhawā*, *jhawā*, *paillā*, *paillā*, *tokrā*)—a large coarse basket usually made of the stems of the tamarisk (*jhāū*) or the stalks of the arhar (*cytisis cajan*).

Khānchī—[*khānchā*] (*bhaukī*, *bhoghiyā*, *Khāncholl*—[*chhābī*, *chhabrī*, *chhabariyā*, *chhētā*, *chhētī*, *chhētī*, *daurī*, *ghaukā*, *jhālī*, *kātī*, *khachiyā*, *khacholī*, *maunā*, *sikhaulā*, *tokrī*, *toprī*)—a small wicker basket.

Khānd—[Skt. *khandā* = a piece] (*būrā*, *khānr*)—dry brown sugar. In Benares and other Eastern districts it is usually applied to dry brown sugar; in the Western districts it is white sugar. This latter when refined is *būrā*.

Khānd—a room in a house. Kumaun (*kamrā*).

Khāndan—(1) the inside washer of a cart wheel; (2) the block on which fodder is cut. Upper Duāb (*nisuhā*).

Khandaq—a ditch or dyke.

Khañdar—[Skt. *khandā* = broken]—(1) **Khañdahar**—[*dhūnd*, *khañrhar*, *khañairā*] a ruined house or enclosure; (2) brushwood. Central Duāb (*jhārī*).

Khañdī—[Skt. *khandū* = a piece] (*ban*, *jhārī*, *ghanā*, *rakkhiyā*)—a grove of trees near a village; (2) an instalment of rent or revenue: *bāgi kī khañdī karnā* = to make arrangements to pay an arrear by instalments.

Khañdiyā—[Skt. *khandā* = a piece]—the man who cuts up the sugarcane for the mill. Bareilly (*gañdkaṭ*).

Khañdsāl—[*khānd*, *shāla* = room] (*chīnī kā*, *Khañdsār*—[*kārkhānā*, *khāinchi*, *gañj*])—a sugar refinery. The refining room is to the east *bhañthī*; and in Rohilkhand and Upper Duāb *khāinchi*. The parts of the factory are—the vat *phariyā*; its outlet *nālī*, *nārī*; the reservoir *qobhā*, *nād*, *nānd*; the treading floor *pātā*, *pattā*; the bamboo framework—to the east *dhār*; in Rohilkhand *adqā*, *kargo*. The utensils used are—(a) the weights of dried clay for pressing the bags—to the east *dhīrā*; in Rohilkhand *thūā*; (b) the iron boiler *karāh*; (c) the skimming ladle to the east *chhanna*; in Rohilkhand *paunā*; (d) the earthen pot with holes in the bottom, used as a filter—*nānd*; (e) the filter of

river grass—to the east *sivār*, *sēvār*; in Rohilkhand *gujjā*, *joñk*, *sivāl*; (f) the metal ladle—to the east *tāñbī*; in Rohilkhand *chalnī*; (g) the large ladle *tāñbā*, *chalnā*; (h) the wooden ladle *mūsad* in Rohilkhand; (i) the earthen jar for pouring the syrup into the boiler—to the east *jumani*; in Rohilkhand *dohri*; (j) a larger jug of the same kind—*nibará*; (k) the wooden supports of the filter—to the east *sīrhī*; in Rohilkhand *tipāi*, *tiṭṭikī*; (l) the spoon for stirring the syrup—to the east *gurdami*; in Rohilkhand *lauñdī*, *dohri*; (m) the matting on which the sugar is dried—*pāl*, *chaṭṭī*; (n) the skimming spoon—to the east *chhandnā*, *chhanauṭā*; in Rohilkhand *chālnā*; (o) the scraper for collecting the cleaned sugar—to the east *situhā*, *sitūā*; in Rohilkhand *pachhēlā*, *khurpī*, *kargī*; (p) the wooden pans for cooling the syrup—*kaṭhaṭ*; (q) the rags put inside the bags to prevent the sugar dropping out—*loṭhā*; (r) the iron gauge for testing the sugar in the bags—*boñba*; (s) the cloth bags used for pressing the sugar—*muṭṭhri*, *thailā*.

Khañduā—[Skt. *khandā* = a piece]—(1) a kind of wells in Agra in which the shaft is built of loose stone work and which fills by percolation: as contrasted with the *indārā*, in which the shaft is built of lime masonry and goes down to the spring; (2) smut in cereals: the ears of wheat and barley are distorted and thickly covered with a brown or black dust: in millets it means the fungus known as "bunt" or "ergot" in England which fills the ears with a greasy black powder leaving the plant and even the grain itself externally perfectly healthy-looking (see Field and Garden Crops, N.-W. P., I, 5).

Khāng—[*khānd* = to eat; *añg* = body]—**Khānguā**—[foot and mouth disease in cattle. **Khāngvā**—[East districts (khurpakkā).

Khankor—[Skt. *khan* = to dig; *koñā* = to dig]—digging. East districts (*khodāl*).

Khānr—see *khānd*.

Khañrhar—see *khāndar*.

Khānsī—[Skt. *kāsa*, *kāsiakā*] (*dhāns*)—coughing in men and animals.

Khāntā—[*khānd* = to eat]—advances to tenants or labourers to buy food (*taqāvl*).

Khāntā—[Skt. *khātikā*; rt. *khan* = to dig]—**Khānvāñ**—[a ditch. dyke. East districts (khāf). *Khāntā* also means a spade.

Khāo—[*khāt*]—manure.

Khāpab—[*khāpānā* = to fit into]—to transplant rice. Azamgarh (*ropnā*).

Khapachhī—a skewer of bamboo used in cooking.

Khāpar—[cf. *khābhar*]—(1) uneven ground (*akhoh*); (2) (*rāpar*) an unproductive clay soil. Rohilkhand.

Khapariyā—[*khāprā*]—(1) a small tile or piece of an earthen vessel (*khāprā*); (2) an insect which injures stored grain and young gram (*khāprā*).

Khāpat—[lit. old, decayed]—a whitish heavy clay with traces of iron. "It is difficult to work, rendered pasty by rain, and as hard as iron by heat. It absorbs moisture only on its surface, which rapidly dries, but it imbibes rapidly the

rain water, and retains it by so strong an affinity that it remains till it stagnates and rots the roots of the plants. It is a very unproductive soil, growing as a rule only the poorest kinds of rice." (S. M. Moens, Bareilly Sett. Rep., p. 65.) Rohilkhand.

Khapât—the wooden sides of the blacksmith's bellows. Rohilkhand (lohār).

Khapatā—cut up kernel of mangoes, etc.; a cook's word.

Khapchâr—twigs or splinters of bamboo (bâns).

Khappar—[*lit.* a skull, Skt. *khappara*]—a dish

Khappar—} in which fire is carried at the Holi festival; in which the food of elephants is cooked; used by ascetics for begging. *Jogî jogî laṭēn khapparōn kâ nuṣṣān* = when two Jogis fight the begging pots come to grief. Another version is *jogiyōn kî laṭāi mēn khapparōn kî hân*, meaning the same.

Khappar jâr—[*khappar-jârâ* = to burn]—ceremonies at the first pressing of the sugarcane. East districts (rasvâl).

Khaprâ—[*khappar*]—(1) (*khapariyâ*) a flat tile: as opposed to *nariyâ* = a semi-circular tile; (2) the flat reservoir into which the sugar syrup is poured to cool. East districts (kolhvâr); (3) (*khapariyâ*) a grub which attacks stored grain and injures young gram; (4) pieces of earthen vessels; (5) land in the bed of tanks. Mathura (kîl).

Khaprail—[*khappar*] (*khaprâ*, *thapuâ*)—a flat tile: the semi-circular tiles are *nariyâ*, *ghuriyâ*: in Azamgarh *onhauâ* is a rough mode of tiling a house when only flat tiles are used. For broken tiles see *inṅarâ* and for the tile kiln *pazâvâ*.

Khâr—a thorn; a horse spur.

Khâr—[Skt. *kshâra* = caustic]—impure carbonate of potash.

Khâr—clay found in low places where water lies (khâl).

Khar—[*khal*]—oil-cake.

Khar—[Skt. *khâra*, *khârî*]—a measure of grain and land. Dehra Dûn. See *pâthâ*.

Khâr kî bhains—} a buffalo that has calved for

Khâr kî jhoti—} the first time.

Khârâ—[*khâl*, *khâlâ*]—a field drain. Central Duâb.

Kharâ—[*lit.* standing upright]—(1) ploughing with a straight furrow; (2) payment of rents in cash. Kumaun (naqḍi).

Khârâ—[Skt. *kshâraka*]—(1) a net for chaff or grass. East districts (pânsf); (2) saltish—of water, etc.

Khârâd } [Arabic *kharrâḍ*]—a lathe.

Khârâdī } [Arabic *kharrâḍ*]—a lathe.

Khârâirâ—[*khârâir*]—a ruined house or enclosure. Bundelkhand.

Khârâirâ—[Skt. *khâra* = harsh] (*khârharâ*)—a currycomb for horses or cattle: *nâ dânah nâ ghâs*, *khârâirâ tîn tîn bâr* = his horse gets no gram nor grass but the currycomb three times a day!

Khârâiri—[*khârâirâ*]—a bed without any mattress or bedding.

Kharak—[Skt. *khadakikâ*] = a private or back door—(1) a hurdle used instead of a door. West districts (chânchar); (2) a place for tying up cattle at night. Duâb, Kumaun (ghêr).

Kharal—[Skt. *khalla*]—a pestle and mortar (*hâvandastâ*).

Kharanjâ—[Skt. *khaṇḍa* = a piece]—(1) (*khannjar*, *khânjhar*) over-burnt bricks (*jhânṇâ*); (2) a pavement for carrying of water built of bricks set on edge.

Kharâun—[Skt. *kâshṭa* = wood; *pâda* = foot] (*khârâvan*)—wooden sandals (*paulâ*).

Pahir khârâun har jo jotê, suthan pahir mirâvê;

Kahên Ghâgh yê tînōn bhakhuâ, bojh dhare aur gâvê.

[Ghâgh says "there are three fools in the world—one that ploughs in sandals, one that weeds in trousers, and one that sings with a load on his head."]

Kharauṭi—a hole in the wall for keeping small articles. East districts (*gharauṇchî*).

Kharâvan—see *khârâun*.

Khârbûz—} [Pers. *khur* = sun; *puz* = ripened]—the musk melon (*Cucumis*

Khârbûzâ—} *utilitatissimus*). *Khârbûzah*

châhê dhûp, âm châhê mênê = the melon wants sun and the mango rain. *Khârbûzah ko dēkhkê khârbûzah rang pakartê hai* = one melon ripens by looking at another (evil communications corrupt good manners).

Kharch—[Arabic *khârāja* = went forth]—(1) expenditure, expenses; (2) the debit side of an account-book (*bahl*).

Kharcharâi—} fees paid to owners of land for

Kharcharî—} grazing.

Khârênth—crops nearly ripe. East districts.

Khârêruâ—the upright posts forming the siding

of a cart. Bundelkhand (*gârî*).

Khârîh } [*khâl*]—a ravine (*khârîh*).

Khârîhâ } [*khâl*]—a ravine (*khârîh*).

Khârîhâ—[*kar* = grass]—(1) the animal that lives in the grass, a hare; (2) an ox unbroken to work. Oudh (*adhâ'î*).

Khârîhak—(?) (*auphar*, *jêrâ*, *kârîhak*, *khariyak*, *lêhnâ*, *nêg*, *phârkhutâi*, *pharpiṭâi*)—fees paid to a village blacksmith for work done at marriages, repairs of implements, etc. Duâb.

Khârhar—[*khârharâ* = to sweep]—(1)

Khârharâ—[*karâ*, *kucharâ*] a long broom

Khârharî—} made of twigs used for sweeping

up leaves, rubbish, etc. East districts; (2) a currycomb—see *khârâirâ*.

Khârîhî—[*khâl*]—a ravine (*khârîh*).

Khârîhî—[*kar* = grass]—a stack of grass or straw.

Khârî—[Skt. *kshâra* = caustic]—dyes strained for the last time (*raṅgrêz*).

Khârî—[*khârâ*]—sulphate of soda: water impregnated with sulphate of soda (*vêh*). *Khârî lon* = a kind of sulphate of soda. In salt manufacture nitre of the first evaporation is *ras*; of the second *kâhî*; of the third *lâhî*; of the fourth *jarâti*. Common marketable nitre is *qalamî*. The brine receptacle in a *khârî* factory is *hauz*, *haud*, *haudâ*; the shallow masonry pit *kiyâri*; saltpetre when produced by artificial heat is *atiyâ*, *jarîyâ*; the brine is *kuchêrâ ras*; the liquor *pakkâ ras*; the mother liquor *tor*; the scum *papri*.

Khârî—[*khal*]—oil-cake.

Khârî—} [Skt. *khâṇi* = chalk]—(1) (*chhâhî*)

Khârî—} a whitish chalky earth: one kind

known as *kharī*, *kharīyā* is soft, and the other *sēlkhārī* is hard and used for making pottery; (2) (*raṣṭbiyā*) red sandstone. Agra.

Khariddār—[Pers. *kharīdan* = to buy] (*bā'dār*)—a proprietor by purchase.

Kharif—[*sāvanī*, *siyārī*]—the autumn harvest: popularly taken to mean the months of Āṣāḥ, Śāvan, Bhādo, Kuār, Kārtik and half Aghān.

Kharihān—see *khalihān*.

Kharihānī—see *khalihānī*.

Kharik—sugarcane sown after an autumn crop of rice or pulse; opposed to *parāl*, *purāl* = that sown after a fallow.

Kharish—mange, itch, in animals (*khuji*).

Khariyā—} see *kharī*, *kharī*.

Khariyā—} see *kharī*, *kharī*.

Khariyā—[*kharā*]—a net for grass or chaff (*pānsī*).

Khariyā—(1) beams for pressing the green indigo in the vats (*nīl kī koṭhī*); (2) cow-dung ashes. East districts (*rākh*).

Khariyak—(?) see *kharhak*.

Khariyān—see *khalihān*.

Kharkaut—} a hole in the wall for holding

Kharkautā—} small articles. East districts (*gharauñchī*).

Kharkharā—[*kharḥkharā* = to rattle]—(1) a scarecrow rattled by pulling a string (*dhokhā*); (2) a break for training horses.

Kharkhariyā—[*kharḥkharā*]—a palanquin with four bearers. East districts (*pāklī*).

Khārki—a young female buffalo.

Kharkuch—a splinter of wood used in roofing (*chailā*).

Kharmitāo—[? *khar* = sharp; *mitānā* = to relieve]—breakfast. East districts. See *khānā*.

Kharog—sugarcane sown without a preceding fallow (*ikh*).

Kharoh—a ravine (*khāl*).

Kharonch—[*kharochnā*, *khurachnā* = to scrape a pot]—a dish made of *urād* pulse boiled down with spices, mixed with shred leaves of betel, arum, etc. East districts.

Kharori—a bamboo frame put in the bottom of a cart (*gārī*).

Kharrā—[Skt. *khara* = harsh]—(1) the stretching out of thread. East districts. See *kargah*; (2) a currycomb (*kharairā*).

Kharrnā—to copulate—of goats. West districts.

Kharśā—[? Skt. *khara* = harsh]—the hot season. West districts (*mausim*). *Kharsā gadhē kā, barsāt bhains kā* = the ass likes the hot weather and the buffalo the rains; i.e., the scanty grass of the hot season is enough for the ass, while he cannot eat the coarse grass in the rains. The reverse is the case with the buffalo.

Kharuā—(1) the circular anvil for shaping the mouth of a vessel (*ṭhaṭhērā*); (2) the upright posts forming the siding of a cart. West districts (*gārī*).

Kharuā—} [acc. to Platts Skt. *khara* = rough]

Kharuā—} —a dark red dye produced from

Kharvā—} the *āl*; a coarse kind of cotton cloth dyed in this colour.

Kharvāns—the period in the year in which no ceremonies but those of the first shaving (*mūñṣan*) of a child are performed. East districts.

Khas—} (*khaskhas*, *khas khas*)—a sweet scent-

Khas—} ed grass root (*Andropogon muricatum*) used for making screens (*ṭaffī*) in the hot weather.

Khās—(1) a square cut bag of cotton cloth in which sugar or salt is packed; (2) an underground pit for storing grain. Central Duāb (*khāt*).

Khāsā—[*khas* = select]—a kind of fine cloth.

Khāsār—slow—of cattle.

Khāsdān—[*khas* = special; *dān* = holding] (*bilēhrā*)—a vessel with a cover used by Muhammadans for holding betel (*pāndān*).

Khaskhās—} [Skt. *khaskhasa* = the poppy]

Khaskhāsh—} (*dānahpostā*)—opium seed.

Khaskhas—} see *khas*, *khas*.

Khaṣiyā—[Arabic *khasī* = castrated]—of animals—castrated: the hermaphrodite hemp plant (*gāñjā*).

Khāslāl—[*khas* = special]—a variety of the mustard. Kumaun (*lāhl*).

Khaṣī—} [*khaṣiyā*]—(1) a castrated animal:

Khaṣī—} used particularly of goats; (2) a water-course along a wall.

Khastā—} very crisp: a variety of cakes: *kha-Khastah*—} *rāb khastā*, *nimak sastā* = bad raised cakes and salt cheap!

Khāsū—[*khānā* = to eat]—a heavy feeder—of cattle. Upper Duāb.

Khāt—[Skt. *khatva*]—a bed, cot (*chārpāṣ*).

*Āyē Muṭrā lidarin basē,
Dekh samārī khil khil hasē;
Samā kī roṣī, mūrā hāth,
Muṭrā kahē, bichhāvē khāt.
Jamnā maiyā hērē bāt,
Kab āvē Muṭrā kī khāt.*

[Here comes Muṭrā who lives in the filth: when he sees the autumn grains he bursts out laughing. Bread made of Śāvan millet and a radish in his hands. Says he "spread a bed for me! Mother Jamna is watching the road till the bed comes (with Muṭrā's corpse on it)"—i.e., Muṭrā is the impersonation of fever which is promoted by filth, eating the autumn grains and radishes.]

Another version is—

*Āyē Gopāl kachariyān basē,
Dekh samārī ghar ghar hasē,
Jab aiyō būrhin ko rēho,
Gopālā tōnk nigāro dēho.*

[Here comes Gopāl (fever and ague) who lives amidst the cucumbers (which cause fever) and laughs all over the place when he sees the grains of the autumn harvest, and when the small fish (which are deadly food) come into the channels, then he strikes his drum.]

Khāt—[? *khād* = to eat] (*giṇḍaurā*, *khād*, *khāo*, *pāns*, *purso*, *sār*)—manure. *Karm laut jāē, khād na lautē* = Fortune may fail, but manure does never! *Qismat sē zāid khāt zor kartā* = manure is stronger than fate.

*Khāt pānī! khāt pānī!
Ghul mat karo—sab sūkh gayā.*

[Going about shouting "manure and water"! when your field is dried up. (Locking the stable door when the steed is stolen.)]

Khāt—[Skt. *khāta*; rt. *khan* = to dig] (*bhaurā*,

chhabachchâ, chauñrâ, garh, khâs, khâtâ, khattâ, khattî, khaunh—an underground pit for storing grain.

Khât—[? *khât* = manure] (*khattâ*)—a cattle station in the forests highly manured from cattle excrement and used for tobacco-planting. Bijnor.

Khâtâ—(1) an abstract account under the head of each creditor (*bahl*); (2) the ultimate undivided unit in a village: a cultivating or proprietary holding. Central Duâb.

Khâtâ—[see *khât*]—(1) an underground pit for grain; (2) a pit in which the sugarcane slips are kept for planting. Central Duâb.

Khâtâbahl—[*khâtâ*]—the account-book which shows an abstract of each cultivator's account (*bahl*).

Khâtâl—[Skt. *shaṭa* = sour]—acid.

Khâtânâ—[*khât*] (*bhênrvânâ, hîrâval, hîrânâ, hîrâvar, pânânâ, rahâvan*)—to manure land by folding cattle upon it.

Khâtânâ—[*khâtâ*]—to abstract accounts.

Khatârî—see *khatrî*.

Khatâruvâ—a name in the Hills for the constellation Kanya or Virgo—see Kanya Sañkrânt.

Khatâunî—[*khâtâ*] (*khatiaunî*)—the abstract of an account (*bahl*).

Khatâuniyâ—a refiner of iron ore. Hill districts.

Khâtî—[*khât*]—an underground pit for grain.

Khatiaunî—see *khatâunî*.

Khatiyâ—[*khât*]—a small bed or cot (*chârpâf*).

Kuch kat khatiyâ, bat kat joê,

Murê nahîn, to adhmârê hoê.

[If you have your bed so short that your ankles hang over the foot and a wife who interrupts you when you speak, if you are not a dead man you are half dead.]

Khatkâ—[*lit.* a knock] (*khatkhatâ*)—a scare-crow rattled by pulling a string (*dhokâ*).

Khatkan—[*khatkâ*]—a buffalo that has a habit of knocking its head against a peg: considered a very bad class of animal—see the proverb under *bhaiñs*.

Khatkhatâ—see *khatkâ*.

Khatnah—[*Arabic Khatm*]—circumcision among Muhammadans—see *kanûrî*.

Khatolâ—[*khat*]—(1) a small bed or cot (*chârpâf*). *Nâm Bhânuvatî sovê khatolê par* = she is called Mrs. Beautiful and sleeps on a small cot; (2) the frame forming the seat of the ox cart (*bahl*).

Khatrî—(*khatârî, khatîrî, khatrî*)—a layer of silt in a river bed along the Ganges. Central Duâb.

Khâtsâl—[Skt. *khatva* = a bed; *shâla* = a house]—the holes in the legs of a bed irregularly placed (*chârpâf*).

Khatâ—[*khât*]—a small bed or couch (*chârpâf*).

Khattâ—[*khât*]—an underground pit for

Khattî—grain.

Parhîl banaj, sandêê khêlî,

Bê bar dêkhê biyâhê bêtî,

Bîrânê bâr jo gârê khâtî

Yê chârôn mil pitên chhâtî.

[He who gets another to trade for him, to farm for him, who marries his daughter without seeing the bridegroom, and who buries his grain at another's door—all four will beat their breasts.]

Khattî—[*khâtî* = a letter]—rents fixed on spe-

cial crops; sometimes rents fixed by contract, not custom. North Oudh.

Khatvârî—[*khât*, Skt. *vâta* = enclosure]—a Khatvârî] manure pit (*kûr*).

Khanâ—[*khânâ* = to eat]—the midday meal. Central Duâb and Rohilkhand (*khânâ*).

Khâubîr—[*khânâ* = to eat; Skt. *vîrâ* = a hero] (*aivaliyâ*)—a defaulting debtor; a man who borrows with the intention of never paying his debts.

Khauhâ—[*khoi* = refuse sugarcane]—the man who removes the crushed sugarcane from the mill; corrupted in some places into *kavâ* = crow (*kolhû*).

Khauhaṭ—[*khânâ* = to eat]—advances of grain for food to cultivators. East districts (*taqâvî*).

Khaunh—an underground pit for grain. Oudh (*khât*).

Khaur—[*khôr* = the wrath or curse of a god] (*dasgâtâr, dasgâtra, dasvân, kâjkriyâ*)—a ceremony usually performed on the 10th day after a death for men and on the 9th for women. The *pinḍadân* (qv.) ceremony is done 10 times and the 10 juices (*pânch-ras*), sugar (*gur*), butter (*ghî*), oil (*tél*), curds (*dahi*), salt (*lon*) are offered. The relatives then bathe and all the clothes and other property of the deceased are given to the officiating priest (*achârâj, mahâbrahman*).

Khaur—(1) the crescent-shaped mark on the forehead worn by Shaivites; (2) a woman's ornament for the forehead.

Khaur—[Skt. *kuhara* = a pit]—a funnel-shaped fishing net. Central Duâb (*jâl*).

Khavâl—[*khânâ* = to eat]—advances to purchase food for cultivators. East districts (*taqâvî*).

Khavai—[? *khênd* = to row]—the socket for the mast in a boat (*nâo*).

Khâvand—see *khâvind*.

Khavid—green wheat or barley stalks cut for fodder.

Khâvind—[corr. of *Khudvând*] (*bâbal, bâlam, bar, bhatâr, gharvâlâ, kanth, Khâvand, manu-sêdâ, mard, mardâ, patî, pi, pih, pitam, piyâ, pritam, purakh, sâjan, shuuhar*)—a husband.

Khazânâ—[corr. of *Khizânâh*]—(1) a treasure; (2) the water reservoir in an indigo factory (*nîl kî kothi*).

Khâyâkâr—an occupancy tenant. Kumaun (*maurûṣh*).

Khêdkê lêjânâ—[*bêrhndâ*]—to drive off cattle, etc., by force.

Khêdnâ—ashes, dust (*khâk, râkh*).

Khêlâ—[*khêlnâ* = to play]—calves nearly full grown. Upper Duâb (*birkankânî*).

Khêlab—[Skt. *kriṣṭ*]—(1) to play; (2) to shake

Khêlnâ—the body as if possessed by the divine affluat (*abhuât*).

Khêlâr—[cf. *khâl*]—low lands in river valleys (*kachhâr*).

Khêlaunâ—[*khêlnâ*]—a scape-goat (*pujâpâ*).

Khêp—[Skt. *kship* = to throw; *kshêpa* = throwing]—a trip in carrying a load of any kind.

Khêrâ—[Skt. *khêṭa* = a village]—(1) the mound forming the site of a deserted village: *khêrê kî râñî* = a miserable old woman.

Gāñv gāñvāran sau bātēñ, kherā utrē pāñch,
Jāē parē darbār mēñ—Miyāñ kahē so sāñch.

[The boor has a hundred arguments at home: only five when he has left his village mound: but when he gets into Court all he has to say is "whatever Your Honour says is true."] "*Khērā*, used as a termination of village names, invariably implies a state of comparative deprivation, which may be either of people or land, according as it arises either from the emigration of the greater part of its inhabitants to some entirely different locality or by the formation of a number of subordinate hamlets in the neighbourhood, which divide among themselves all the culturable area, and leave the *bāzār* merely as a central spot for common meeting." (Growse, Mathura, p. 315.)

(2) a cultivator's house in the fields. Oudh (chhāñl); (3) another term for *Bhūmiyā* (qv.). West districts (dihvār).

Khērāpat—} [*khērā*, Skt. *pati* = master]—(1) **Khērāpat**—} the headman of a village; (2) the hereditary priest (*parohit*) of the village entitled by custom to certain dues and privileges. This man lights the fire at the *Holī* festival.

Khērī—[Skt. *khara* = hard; *ayas* = iron]—country steel (faulād).

Khērī—[Skt. *kshar* = to flow]—the after birth (āñvar).

Khēs—A white sheet of cloth chiefly made at Rāmpur (dopattā).

Khēsārī—} (*khīsārī*)—a coarse kind of pulse (*La-Khēsārī*—} *thyrsus sativus*)—see *kēsārī*. Mr. Grierson quotes the proverb (certainly made by a *Kāyasth*).

Turak tāri, bāil khēsārī;
Bāman ām, Kāyasth kām.

[Toddy for a Musalman; *khesārī* for an ox, mangoes for a Brahman; work for a *Kāyasth*.]

Khēt—[Skt. *kshētra*]—(1) (*hār, takhēt*) a field. For various kinds of fields see *chundaribaṭ, dhāp, kar, gātā, khētbaṭ, kiyaṛī, lānā, paṭiyā*; (2) the outer belt of fields in a village. Kumaon (*barhā*); (3) a measure = 100 cubits. Bundelkhand; (4) the place where horses, etc., are bred; the locality in which money is lent.

Khētār—[*khēt*]—cultivated land (ābād).

Khētbaṭ—[*khēt-bāññā* = to divide]—a disposition of fields in a village in which the lands of one proprietor are mixed up with those of another.

Khēti—[*khēt*]—cultivation, farming.
Uttam khēti, maddham bāñ,
Nikhad chākārī, bhik nidāñ.

[The best occupation is farming, trade is middling; service bad; but begging is worst of all.]

Khēti khasam sēti.
Ādhē kā kī?

Jo dēkhē āvē tākī.

Bigrē kā kī?

Jo ghar baiñhē pūchhē tākī.

[He only prospers in husbandry who works himself. Who gets half? He who only takes a look about now and then. Who is ruined? He who sits at home, and only asks "how are things going on?"]

Khēti bahut karē, so aur ko,
Thorī karē, so āp ko.

[Take up too much land and another will benefit: take up little and you will benefit yourself.]

Khēti to thori, miñnat karē savdā,

Rām chāhē vuh māñus ko tobah kabhī na dī.

[The man who takes a little land and works hard, if God will—he will never repent.]

Khēti to inkī, jo karē āñhāñ āñhāñ;

Aur unkī kyā khēti, jo dēkhē sājī subhāñ?

[His farm thrives who is always saying "gee up!" to his oxen. How can his thrive who looks at it only morning and evening?]

Khēti Bhavāñ—the field goddess worshipped by the gardener caste (*Kāchhī, Koēri*) on the day they plant or cut vegetables. They make cakes (*pāri*) and cook vegetables in the field. Some of these they offer to the goddess and eat the rest themselves. The caste who sell vegetables (*kuñjārā*) who are Muhammadans instead of doing this take sweetmeats to the field, and facing the west recite the *fātiha* or opening chapter of the Qurān.

Khēti—see *akhtij*.

Khētiyā—[*khēt*]—a kind of mustard (*Brassica campestris*). Dehrā Dūn (torī).

Khētrpāl—[Skt. *kshētra, pāla* = guardian of fields]—the tutelary deity of fields and boundaries—see *bhūmiyā*.

Khētvaḥ—[*khēt, bahāñā* = to cause to flow]—the man who distributes water in the field. East districts (hatvaiyā).

Khēvā—[*khēñā* = to row]—the moving of the shuttle backwards and forwards in the loom. East districts (kargah).

Khēvā—a large bundle of thorns. West districts (chāp).

Khēvāl—(1) a pile of sweetmeats in a shop (*hāl-vāl*); (2) a pile of bricks.

Khēvaṭ—(1) in a coparcenary village—the record of the shares of the proprietary community; (2) the amount of revenue payable by each member of the proprietary body. Upper Duāb.

Khevatdār—[*khevat*]—a member of the proprietary body.

Khichnā—} [*khēñchnā* = to drag]—the rope

Khichñl—} for turning the churn. East districts (nētā).

Khichrī—[Skt. *kṛisara*]—(1) rice and pulse boiled in equal proportion and spiced. *Khichrī khātē pahunchā tūtē* = to get your wrist broken eating *khichrī*!; (2) the Hindū festival on the last day of Māgh when *khichrī* is eaten and distributed. East districts.

Khichrī khavāl—[*khichrī-khāñā* = to eat]—the ceremonial feeding of the bridegroom at a wedding. East districts (basiaurā khāñā).

Khijhurā—the short fibres of hemp. East districts (san).

Khil—} [*khilnā* = to swell] (*khēr, lāi, lājā,*

Khilā—} *lājī, lavā, marmurē, parmal*)—maize or rice damped and parched (*chabēñā*).

Khil—} [Skt. *khila* = desert]—(1) newly **Khilā**—} broken up waste land. Azamgarh (nautor); (2) land left fallow to recover its strength. Garhwal (*bañjar*); (3) temporary cultivation of jungle after burning it. Kumaon (*dāhiyā*).

Khil— } [Skt. *kīla*]—(1) a nail or spike; (2) the
Khilā— } wooden handle at the mouth of the
 irrigation bucket. Bundelkhand (charas).

Khilki rāt—[*khilnā* to swell]—a bright starry
 night. West districts.

Khilpah—[Skt. *khila* = desert]—land the second
 year after it has been broken up. Azamgarh.

Khilua—[*khilnā* = to expand]—a woman's
 sheet. East districts (sār).

Khinchni— } [*khinchnā* = to drag]—(1) the
Khinchni— } tightening of the strings of a bed,
 etc. (chārpāf); (2) the string used for working
 the stirrer in a churn. East districts (nētā).

Khīr—see **khil**.

Khīr—[Skt. *kshīra* = milk] (*jāur*)—rice milk
 ½ *khātānk* (one ounce) of boiled rice is added
 to each *sēr* of milk: then boiled and sweetened
 with brown sugar. *Ghar khīr* to *bāhar khīr* =
 if you have rice milk in the house you have it
 outside the house.

Sāvan na khāē khīr, na Bhādon khāē pūā;

Arā! main to kāhē ko hūā?

[Why was I born that I ate no rice milk in Sāvan
 nor gram pudding in Bhādon?]]

Aisē karam kē baliyā,

Rāndhī khīr ho gayā daliyā.

[So unlucky is he, I cooked rice milk for him but
 it turned out meal.]]

Khīrā—[Skt. *kshīraka* = milky]—the cucumber
 (*Cucumis sativus*). The *kakri* is a large variety.

Khīrak—[Skt. *khaḍakikā* = a private door]—
 (1) a hurdle used as a door. Upper Duāb
 (chānchar); (2) an enclosure in which cattle
 are kept at night—see *ghēr*.

Khīrkā—(*kharanjā*)—masonry made of bricks
 set on edge.

Khīrki—[*khīrak*]—a little side door or window.

Khīrlā—[*khīr*]—clarified butter; Katthak's slang
 (ghf).

Khīrlahī—[*khīr*]—cakes cooked in clarified
 butter; Katthak's slang.

Khīrmangāh—[Pers. *khīrman* = corn; *gāh* =
 place]—a threshing-floor. West districts (kha-
 lihān).

Khīrsā—[Skt. *kshīra* = milk]—curds made of
 the beistyn or milk given by a cow for the first
 few days after the birth of her calf. East
 districts (pēusf).

Khīrvā—[*khērā*]—fields near the homestead.
 Bundelkhand (gauhān).

Khīs—[Skt. *kshīra* = milk]—beistyn or milk
 given by a cow immediately after calving.
 Upper Duāb (pēusf).

Khīsā—[Pers. *kisāh*]—a bag or pocket. West
 districts (thailā): *khōl khīsā khā harisah* =
 open the bag and eat wheat pottage.

Khīsārī—see *khēsārī*.

Khītarī— } see *khātrī*.

Khītrī— } see *khātrī*.

Khītvāh—see *khētvāh*.

Khivaiyā—[*khēnā* = to row]—a man who rows
 a boat (nāo).

Khizānah—see *khazānā*.

Khōā—[Skt. *kshoda* = pounding]—(1) pounded
 bricks; (2) (*khoyā, mārd*) milk thickened by
 boiling used in making sweetmeats.

Khobā—[*khubnā* = to pierce]—a wooden beater
 or mallet for consolidating plaster (rāj).

Khobār— } [Skt. *krodā* = a hog; *vāta* = en-
Khobārā— } closure] (*bhaṭ, bhaṭṭā, bhīṭ, bhīṭā,*
Khobārī— } *khubār, khubārā, khubārī*)—a
 pig sty—see *sūār*.

Khobrā—refuse straw, etc., on the threshing-
 floor. East districts (gānthā).

Khod—[*khodnā* = to dig]—(1) digging; (2) the
 sole of a plough. East districts (hāl).

Khodāl—[*khod*]—(1) (*gorāī, khankor, korā,*
khudāī) digging; (2) wages for digging.

Khodnā—[Skt. *khan*] (*godnā, gornā, kornā*)—to
 dig. *Jo khodēgā so girēgā* = he that digs a
 pit shall fall into it himself.

Khogīr—the stuffed part of the saddle used with
 the pony cart, etc. (*ekkā*).

Khol—[*khōā*] (*chhoi, chhūchh, chhūnchh, khoiyā,*
pātā, pātī)—the refuse sugarcane after the juice
 is expressed.

Khōlchhā—(1) the bark of a tree. East dis-
 tricts; (2) the side pocket in a woman's sheet.
 East districts (girah).

Khoīnī—the gram-parcher's poker. East dis-
 tricts (bharbhūnjā).

Khoiyā—see *khōl*.

Khokhā—[lit. hollow, unsubstantial]—of a bill of
 exchange—paid and discharged (*hundl*).

Khol—[*khōl* = to open]—an outer sheet worn
 by men and women: it differs from the *dohar*
 (qv.) in not being hemmed all round (*do-
 pātā*).

Kholā—[*khōl*]—a ravine or water-course. West
 districts (nāl).

Kholā—[*khallar*]—an old buffalo (*bhaiāsā*).

Kholā—[? corr. of *agaulā* (qv.)]—the upper part
 of the sugarcane. West districts (āg).

Kholārā—[*khōl* = to open]—the poppy cap-
 sule.

Kholī—[*khōl* = to open]—a gate, an open
 door. Kumaun (darvāzah).

Kholo—[*khōl*]—a row of houses close together.
 Kumaun (bākhal).

Kholuā—[*khōl* = to open]—hollow—of orna-
 ments.

Khom—an evil omen connected with certain days
 and places.

Khōnch—[*khōnchnā* = to thrust]—(1) a cattle
 muzzle. Lower Duāb and Benares; (2) a stick
 covered with bird lime (*lāsā*) for catching birds;
 (3) a basket for catching fish. West districts
 (gānjā); (4) a handful of anything dry (*chuñ-
 gal*); (5) an earthen dish.

Khōnchī— } [*khōnch*, Skt. *kara* = tax]—a
Khōnchiyā— } portion of the grain to be
 parched given to the grain
 parcher.

Khōnqār—[cf. *ghunqār*]—leavings or gleanings
 on the threshing-floor after the bulk of the grain
 is removed (*gharvā*).

Khōnpā— } (1) the sole of the plough. East
Khōnpī— } districts (hāl); (2) the outside

Khōnpiyā— } corner of a house. East dis-
 tricts (nok); (3) a shed for chaff. East districts
 (bhusail); (4) a leaf platter for betel. East
 districts.

Khōnrā—an enclosure for cattle. Bundelkhand
 (gausalā).

Khōnrhar—the ring round the neck of the irriga-
 tion bag. Bundelkhand (charas).

Khoŭtā—(1) a cattle muzzle. Lower Duāb and Benares (chhīlākā); (2) a bird's nest (ghoŭslā).
Khoŭtab—} to nip off the flowers or upper stalks
Khoŭtānā—} as in tobacco (badhiyānā).
Khopā—}
Khopī—} see khoŭpā.
Khopiyā—}
Khoprā—} [lit. the skull; Skt. *kharpara*]—(1)
Khoprī—} the head of the poppy. Kumaun
 (dōṇḍā); (2) the kernel of the coconut
 (nāriyal).
Khor—[*khoṇā* = to open]—a man or woman's
 sheet—see *khol*.
Utne pāno pasāriyē jitnē lambi khor = stretch
 out your feet only to the length of your sheet
 (cut your coat according to your cloth).
Khor—[? Skt. *khād* = to eat]—a vessel fixed in
 a cattle manger. Upper Duāb (lārāmnl).
Khorā—} [*dhokhorā*]—a metal vessel from
Khorī—} which food is eaten, like the
Khoriya—} kaṭorā (qv.).
Khoriyā—[? Skt. *kriḍā* = play]—the women's
 feast held on the night of the departure of the
 marriage procession, when they wear masks and
 dance.
Khorsi—[? *khaur*: Pandit Kāshināth takes it to
 be Skt. *shoḍasha* = sixteen?—the ceremony on
 the 10th or 11th day after a death (*kriyā*
karm).
Khoṭṭhā—tobacco ashes. East districts (jaṭṭhā).
Khoṭā—see *khōā*.
Khshai mās—[Skt. *Kshaya* = lost]—a month
 in which there are two conjunctions (*sankrānt*).
Khshētpāl—see *khētpāl*.
Khuān—} a wooden tray: *khuānchā*
Khuānchā—} *farosh* = a huckster who
Khuānchah—} carries about articles for sale
 on a tray.
Khūbār—}
Khūbārā—}
Khubārā—} a pigsty—see *khobār*.
Khūbārī—}
Khubārī—}
Khūbhar—[*khūbār*]—a net for quail, fish, or pig.
 East districts (jal).
Khūd—see *khūr*.
Khūd—see *khavid*.
Khudāl—see *khodāl*.
Khuddi—compartments in a privy (*paikhānah*).
Khuddi—[? Skt. *khaṇḍa* = a piece] (*khūḍi*)—
 small pieces of grain (*kankl*).
Khūdhār—rags, refuse of grain. East dis-
 tricts.
Khūdi—see *khuddi*.
Khudkāsh—[*khud* = own; *kāsh* = cultivation]
 —lands cultivated by the proprietor from time
 to time, as contrasted with *sir* which implies
 permanent occupation; but in the Upper Duāb
 the distinction is often not carefully observed.
Khudni—[*khodnā* = to dig]—a wooden poker
 used by a grain-parcher, sugar-boiler, etc.
 (bharbhūnjā, kolhvār).
Khūhā—[cf. *khōi*]—(1) (*patēvārā*) the sheath of
 the maize cob. East districts (makkā); (2) the
 empty dry ears of the *maṇṇuā* millet. East
 districts (balurl).
Khuji—[Skt. *khurju*]—mange or itch in animals
 (khārish).

Khukhān—} a wooden poker used in a sugar-
Khukhēn—} boiling house, etc. Rohilkhand
 (kolhvār).
Khūkhī—an insect which injures cold weather
 crops (kūkl).
Khūkhū—a pig. East districts (sūar).
Khukhurī—[*khukhal* = hollow]—the empty
Khukhuri—} cob of maize before the seed
 forms or after it has fallen off. East districts
 (gūll).
Khukhuri—the billman's short sword.
Khuṭi—a thick club. Rohilkhand (jaṭh).
Khūnbahā—[*kān* = blood; *bahā* = value]—
 a grant of land to the heirs of a person killed
 in battle.
Khūnch—}
Khūnchā—} see *khoŭch*.
Khūnchi—[Pers. *khuān*, *khuānchā* = a tray]—
 a stand for sweetmeats. Rohilkhand (hāval).
Khūnd—see *khūd*, *khavid*.
Khuṇḍ—a small field. East districts (gāṭā).
Khūndhā—} to mix up clay with the feet for
Khūndnā—} making pottery (*kumhār*).
Khūnt—a share in a village. Azamgarh (ḥiṣṣah).
Khūnt—}
Khūntā—} a spike or peg.
Khūntāhar—[*khuṇṭā* = a peg; *hāl* = a
Khūntāharā—} plough]—a plough of which
 the block is worn: contrasted with *nauhar* (qv.):
 the ploughing with such a plough is *sō* (qv.)
 (hāl).
Khuṇṭānt—[*khuṇṭ*]—a tenure in which the
Khuṇṭait—} shares are expressed in fractions
Khuṇṭaitl—} of a given unit. Azamgarh.
Khūntārā—[*khuṇṭā*]—various spikes and props
Khūntārī—} in a cart. East districts (gārl).
Khūntī—[*khuṇṭā*]—(1) a small peg or spike; (2)
 (*durēzi*) the second crop of indigo growing from
 the roots of the previous year (nl); (3) stubble.
Khūntīnā—[*khuṇṭā*]—(1) (*khuṇṭvānā*) to roughen
 a grindstone (*rāhnā*); (2) to nip off the upper
 shoots of plants (*khoŭtānā*).
Khuprā—[cf. *khop*, *khopā*]—a light plough with
 a horizontal body. East districts (hāl).
Khūr—[Skt. *kshur* = to dig] (*khūd*)—(1) a fur-
 row (guṇḍ); (2) sowing in a furrow after the
 plough (*bonā*).
Khur—[Skt. *kshura*; rt. *kshur* = to dig] (*khū*-
Khurā—} *rī*)—the cloven foot of an animal.
Khūrā—notches on the beam of a plough by
 which the adjustment is altered. Benares (hāl).
Khūrā—[*khūr*]—a rope for fastening an animal
 to a peg. West districts (*khurānv*).
Khurā—[*khūr*]—the spike which goes into the
 handle of the fodder cutter, etc. (gaṇḍās).
Khurāl—[*khūr*] (*gērān*, *gīrān*, *gīrān*, *gīrān*,
gōrvān, *khūrā*, *khurvān*, *khurān*)—a
 rope for tethering an animal to a peg. East
 districts.
Khurānt—[*khūr*]—land trodden up by the
Khūrānt—} hoof of animals.
Khurāntā—[*khūr*]—foot rot in animals. Bun-
 delkhand (*khurpakkā*).
Khurānv—see *khurāl*.
Khurchan—[*khurchānā* = to scrape; Skt.
Khurchanā—} *kshura* = a razor]—(1) an
Khurchanī—} iron scraper or poker (*kur-*
ēdni); (2) the scrapings of opium pots, etc.

Khurcharâi—[*khur* = hoof; *charnâ* = to graze]—sees paid to the owner of grazing lands for allowing cattle to pasture (*chari*).

Khurchatak—[*khur* = hoof; *chatakâ* = to crack]—an ox or buffalo with the two parts of the hoof separated: considered a great fault in an animal.

Khurdâên—[? *khurd* = small]—the second threshing out of grain. Duâb (*dâên*).

Khurdfaroshi— } [Pers. *khurd* = small; *fa-*

Khurdfaroshi— } *rokhân* = to sell]—re-

Khurd nokâ—[*khurd* = small; *nok* = a corner]—shoes short in front (*salâmshâh*).

Khurêl karnâ—[Skt. *khur* = to dig]—to plough a field for the first time. Central Duâb (*êk-bâh*).

Khurhuâ—a mode of tying the blanket over the head to keep off rain. Oudh. See *kammal*.

Khurfâ— } purslane (*Portulaca oleracea*).

Khurfah— }

Khurhâ—[*khur* = a hoof]—foot-and-mouth disease in cattle. Oudh (*khurpakkâ*).

Khurhuri—[*khur* = a hoof]—little knobs of silver or gold attached to a nose-ring: Suâr's slang. East districts.

Khuri—[*khur*]—the cloven hoof of an animal.

Khurji—[Arabic *khurjîn*] (*akkhâ*, *chhânî*, *goṣhiyâ*, *gaun*, *gon*, *gun*)—panniers or packs for a pack animal: they are usually made of gunny (*fât*) and are used by potters for carrying mud or bricks on asses. Similar bags are called *karbach* in Kumaun and *phunchâ* in Garhwâl.

Khurkâ—a weed injurious to opium. East districts.

Khurmâ—a date: a sweetmeat made of wheat flour and sugar, so called from its shape.

Khurpâ—[Skt. *khurapra*; *khura* = a razor]—a sort of spud used for weeding, rooting up grass, and softening the earth round young trees and plants. A smaller implement of the same kind is *khurpi*, *khurpiyâ*: the iron blade is *khurpâ*: the handle *bênt*, *bêntâ*, *bêṭâ*, *bîntâ*, *bîṭâ*: the iron ring fastening the blade in the handle *shâm*, *sâm*, *munâri*: the spike of the blade which goes into the handle *nâr*, *dânri*, *dândri*: and in the Upper Duâb *gunchhâ*.

Khurpaltâ—[*khur* = hoof; *palatnâ* = to barter]—a cattle dealer: properly a thievish class of cattle "coopers" who "doctor up" broken-down beasts and exchange them for sound animals (*byopârî*).

Khurpakkâ— } [*khur* =

Khurphatâ— } hoof; *pak-*

kâ = inflamed; *phatnâ* = to crack] (*aishû*, *bâtân*, *bêkrâ*, *chhapkâ*, *chhaprâ*, *gorkhor*, *kamkhor*, *khamorîâ*, *kaṭuâ*, *khâṅg*, *khâṅguâ*,

khâṅguâ, *khûranîâ*, *khurhâ*, *khursîâ*, *munh-pakkâ*, *pakkâ*, *sidh*)—foot-and-mouth disease in cattle. West districts. *Khurphatâ* is also used of an ox or buffalo with the two parts of the hoof separated, which is considered a great fault in an animal—see *khurchatak*.



Khurpi— } [*khurpâ*]—a small

Khurpiyâ— } spud used in weeding, grass cutting, etc.; a scraper used in making sweetmeats, working leather, etc. *Khurpiyâ* is used in the Central Duâb in the special sense of a cultivator who has no cattle and depends on spade husbandry. The opposite of this is *baivâldâ*.

Khurpiyâl—[*khurpi*]—the hoeing of crops.

Khursîâ—see *khurpakkâ*.

Khuruhri—[? *khur* = hoof]—a pathway (*pagḍandî*).

Khuruhri—a hole in the wall or a bracket for holding a light. East districts (*dêorakhâ*).

Khurvâns—[*khur* = a hoof]—a rope for tethering an animal to a peg. East districts (*khurâv*).

Khurpi.

Khushkâ—[*khushk* = dry]—plain boiled rice among Muhammadans: corresponding to *dhât* among Hindûs: *gadêh ko khushkâ* = boiled rice for an ass; throwing pearls before swine.

Khushkharid—[*khushk* = willing; *khâridnâ* = to buy]—indigo or other produce purchased direct from cultivators at market rates and not supplied under bond: private sale as contrasted with a public auction—see *badnî*.

Khûskhâs—road sweepings, rubbish (*kûrâ*).

Khushkî—[*khushk* = dry]—(1) dry weather, drought (*akâl*); (2) dry flour sprinkled over cakes: a Muhammadan term (*parthan*).

Khushksâlî—[*khushk* = dry; *sâl*, = year]—a year of drought (*akâl*).

Khutahan—[*khûntâ* = a spike] (*khutîhan*)—land after a crop of *arhar* (*Cytisus cajan*) of which the stumps are left in the ground after harvest until the land is ploughed for the next crop.

Khutahar boab—[*khûntâ* = a spike; *hal* = plough]—to sow seed in the furrow left by the share of the plough. East districts (*bonâ*).

Khutaharâ— } [*khutahar*]—a light plough with

Khutahrâ— } a horizontal body: an old worn-out plough. East districts (*hal*).

Khutânâ—[*khûntâ* = a spike]—(1) to sharpen a ploughshare. East districts (*chandvânâ*); (2) to get a flour mill roughened (*râhnâ*).

Khutîhan—see *khutahan*.

Khutthâ— } (*bhûinpêrâ*, *thunîth*)—the knotty

Khutthâ— } stump of a tree.

Khwâjâ khizr—(*barun*)—the god of water and woods. "He is properly one of the great Muhammadan saints to whom the care of travellers is confided. He is the Hindû god of water (not actually a member of the Hindû pantheon, but Hindûs do not object to worship him) and is worshipped by burning lamps and feeding



Khurpâ.

Brahmans at the well and by setting afloat in the village pond a little raft of sacred grass with a lighted lamp upon it. (Ibbetson, *Panjab Ethnography*, p. 114.) "Musalmān women fast in his honour on every Tuesday in the month of Bhādon (August-September) and call the fast *Khāḡē kidar kā rojā*." (Grierson, *Bihar Peasant Life*.) "He is a prophet who, according to oriental tradition, was prime minister and general to an ancient king of Persia called Alexander, or to Kaikobād (not Alexander of Macedon). They say that he discovered and drank of the fountain of life, and that, in consequence, he will not die till the last trumpet. He is by some confounded with the Prophet Elias." (Herklot, *Qānūn-i-Islām*, p. 67.) Also see Chap. XXVII for further details regarding him and the honour paid to him by Muhammadans.

Khwēntar—a sling for scaring birds. Kumaun (gophānā).

Kibārgān—[*kivār*]—the lintel of a door. Bundelkhand (sardā).

Kich—[Skt. *kachcha* = a marsh]—mud,
Kichār—[swampy ground. *Aglē pānī pich-
Kichkil*—[*hlē kich* = first comes the rain,
Kichkil—then the mud.]

Jaisō sē taisō milō, milē nēch sē nēch ;

Pānī mēn pānī milē, milē kich mēn kich.

[Like should mix with like: the mean with the mean, water with water, and mud with mud.]

Kil—[Skt. *kila*]—a spike, peg, nail.

Kilā—[Skt. *khila* = desert]—forest land taken up for temporary cultivation. Kumaun (ijhar).

Kilā—beistyn or milk given by a cow immediately after calving. Central Duāb (pēus).

Kilānā—[*kil*] (*kirānā*)—to winnow grain with a fan—see *usānā*.

Kilī—[*kil*]—(1) a small peg, nail, spike; (2) the system of working a well with two pairs of oxen which are changed alternately by taking out a spike in the yoke: the opposite is *nāgaur* (qv.). Central Duāb; (3) the handle or stilt of a plough (ha).

Kiliyā—[*kilī*]—the man who drives the two pair of oxen at a well. Central Duāb (pairhā).

Kilkēyā—[*kilī*]—a sort of guineaworm which attacks the feet of cattle. Central Duāb (nāharuā).

Killā—

Killī—

Kilo—

Kilrī—

Kilrī—

Kilrī—

Killī—[*kilnā*]—a sort of tick which clings to cattle.

Kilvā—[*kil*]—a large hoe or mattock.

Kilvāi—[*kilvā*] (*gānā*)—a heavy wooden rake used for collecting weeds, and softening the surface of a field which has been baked by the sun after rain or irrigation. Rohilkhand.

Kilvānā—[*kil* = a nail]—*lit.* to have nails driven into anything: hence to bring a person under magical influence: nails or wooden pegs are driven into a house to keep off evil spirits (see Herklot's *Qānūn-i-Islām*, p. 225, etc.)

Kimā—pieces of sheep's head cut up for frying: a cook's word.

Kimukht—[*(kirkin)*]—prepared horse, ass or mule skin.

Kimukhtī—[*(kankā)*]—shoes made of the leather known as *kimukht*.

Kināri—[*kinārā* = a border]—a kind of lace used as edging (*gotā*).

Kinkhī—[Skt. *kanika* = a grain of wheat]

Kinkī—[*(kankī)*]—small broken grains.

Kirā—[Skt. *kīṭa*] (*kīṛ*)—an insect, worm, etc.

Admī anāj kā kirā hai = man is but a grain worm: *gū kā kirā gū hi mēn rahē* = the dung insect lives in dung—i.e., every one likes his own element.

Haṇsē bājra, ban muskyāḡē.

Junhārī ṭērī kahān pīrāḡē?

Kā karūn bhayā, kā karūn bīr?

Kirā kā mārā bhay fagīr.

[The bajra laughs, the cotton smiles; why art thou in pain juār; What can I do brethren, what can I do brother? He whose field worms attack becomes a beggar.]

Kirā—[*kil*]—a silversmith's mould (*sunār*).

Kirānā—[*kirā*]—of a man or animal—to be attacked with worms.

Kirānā—[Skt. *krayana* = purchasing]—various kinds of spices and groceries.

Kirānā—[*kilānā*]—to winnow grain by throwing it about in a fan: not throwing it in the air which is *phatakū* (*usānā*).

Kirānchī—[prob. Port. *carraagem*]—a two-wheeled covered cart, used for conveying goods and passengers.

Kirāo—[Skt. *kalāya*] (*kērao*)—the small pea. East districts (maṭar).

Kirayiyā—[? corr. of *kiryārī*]—a small field. Duāb (*gātā*).

Kirhir—the mat put in the bottom of a cart. Oudh (*gārī*).

Kirī—see *kirā*.

Kirī—} a seed used in weighing: a Sunār's word.

Kirī—} East districts: cf. *ghuṇḡchī*.

Kirihār—[*kirhir*]—a grass or straw mat.

Kirihri—} East districts (*tarāi*).

Kiriyā—[*kirayiyā*]—(1) a small field. Duāb (*gātā*); (2) the irrigation beds in a field. Duāb (*kiryārī*).

Kirkhī nirāb—to weed a field. East districts (*nirāi*).

Kirkin—[supposed to be a corr. of *kharkin*, as made of donkey hide]—shagreen leather (*kimukht*).

Kirsān—see *kisān*.

Kirvārā—} wedges for fixing the pots in the Per-

Kirvārī—} sian wheel. Bundelkhand (*arhaṭ*).

Kirvaṭ—[*kirāo*]—land after a crop of peas. East districts.

Kisān—[Skt. *kṛishāna* = a ploughman; rt. *Kisānā*—[*kṛish* = to drag] (*kirsān*)—a husbandman, farmer.

Nind ālas kirsān ko khovē,

Jār ko khovē hānsī

Gahnd byāj sahūkār ko khovē

Chor ko khovē khānsī.

[Sleep and indolence ruin the husbandman: a laugh betrays a lover; pawn-broking ruins the merchant, and a cough the thief.]

Another version is—

Ālus nīna kisānē khovē, chorē khovē khānsī;

Hañsi muskurî sâdhâ khovê, Brahman khovê dâsi.

[Indolence and sleep ruin a cultivator, coughing a thief: laughing and flirtation are the ruin of an ascetic, and a slave girl of a Brahman.]

Kisbat—[Arabic *kisvat* = dress]—a case in which a barber carries razors, etc. (thaîlâ).

Kishî—[corr. of *kashî*]—a boat (nâo).

Kisnai—[*kisân*]—husbandry, farming. *Khêt chaphê kisanat jâniyê* = know a man to be a farmer when his crop is ripe.

Kisvat—see kisbat.

Kitkirâ—moulds used by a goldsmith (sunâr).

Kivâr— } [Skt. *kapâta*] (*kévâr*)—the leaf of a
Kivârâ— }
Kivârî— } door (pallâ).

Gûjar Rângar do, kuttâ billî do;

Yê châr na ho, khulî kirâri so.

[The Gûjar and the Rângar (well-known thieving tribes) are two, the cat and the dog two more—we were not for these four, you might sleep with open doors.]

Chalo sakhi Râjan darbâr!

Ham sukhi ki tum sukhvâr?

Ek sakhi uti bolî yon,

Pavan lagê to jivê kyon?

Imli mên sê urâ patâng,

Pavan lagê méré ang.

Jo nahin deti jhapat kivâr,

Urjâti main kos hajâr.

[Come, comrade, to the king's court. Am I happy or are you? One comrade spoke thus—“If the wind strike me, how can I live? A kite flew down from the tamarind and the wind struck my body. Had I not shut the door quick, I would have been carried off a thousand miles” (from the native nonsense book).]

Kiyâr—[Skt. *kêdâra*]—land under rice. East districts (dhankar).

Kiyârî—[*kiyâr*]—(1) (*barahi, bigahi, kiriyâ, parvâ*) the beds or subdivisions made in a field for the purposes of irrigation. The smallest beds are those in a fœnugreek field—see *mêthi*; (2) the crop of transplanted rice in the Hills (*dhân*); (3) the evaporating pans in which salt is made—see *khârî*; (4) rice land. Azamgarh (dhankar).

Kiyulârî—rings of wood at the mouth of the irrigation leather bag. Duâb (charas).

Koâ—[Skt. *kosha*]—(1) the fruit of the *mahuâ*, (qv.) tree; (2) the pulp covering the seed of the jack fruit (*kaṭhal*); the silk cocoon.

Kobâ— } [Pers. *kob* = striking]—the mallet or
Kobah— } pounder used by a shoe-maker or book-binder to join the edges of leather which he has previously smeared with paste (*jildsâz, mochî*).

Kochnâ—[Skt. *kuch* = to mark with lines]—an instrument for making ornamental lines on pasty (*nânâbâ*).

Kodo—[Skt. *kodrava*] (*kodrá, kodram, kudu-vân*)—a small millet (*Paspalum scrobiculatum* or *frumentaceum*). “Kodo is regarded as an inferior grain. It is not used in the *hom* or other religious ceremonies of the Hindûs, and in some parts of the district the people have a fable that hell (*naraka*) is the fate of any one who dies within 21 days of eating it. It is husked

with great difficulty and *kodo darnâ* is used figuratively for *to harass*” (J. R. Reid, Azamgarh Sett. Rep., p. 115). It is also said to be the resort of snakes and therefore poisonous.

Kûtê kuduvân, urî bhusi,

Naulâ margayo apni khushi.

[When the kodo is threshed and the chaff flies about the weasel dies straight off.]

Koêlâ—[Skt. *kokila*] (*kaulâ*)—charcoal. *Koêlon kî dallâlî hâth kâlê* = bargaining in charcoal means dirty deals; *asharfî lutê koêlê par mohr* = your gold mohurs are robbed and you are sealing up your charcoal, i.e., penny wise pound foolish.

Koêr—see koir.

Koêrâr—land held by the *Koêri* or market garden-caste: land under garden vegetables. East districts (bârî).

Koftâ— } [Pers. *koftan* = to pound]—meat
Koftah— } pounded up and cooked in balls.

Kohâ—(1) divisions in a sugarcane field. East districts (*mênd*); (2) a small flat earthen vessel used for mixing flour and cooking pulse and vegetables.

Kohar—(1) the frame at the mouth of a well (*jaṅglâ*); (2) the beam of the irrigation lever. Upper and Central Duâb (*dhênkil*).

Kohê phûtnâ—of sugarcane, to sprout. Rohilkhand (*kullâ*).

Kohês—

Kohil—

Kohilâ— } [Skt. *kuhêdikâ, kuhêlikâ*]—a fog
Kohirâ— } (*tusâr*).

Kohr—

Kohrâ—

Koili kî roṭṭ—[*koḍ*]—bread made of the berries of the *mahuâ* (qv.). East districts.

Koinâ—

Koindâ— } [*koḍ*]—the seed or fruit of the
Koindî— } *mahuâ* (qv.).

Koinî—

Koir—[*koêr*]—green chopped fodder. East districts: cf. *lêhnâ*.

Koirâr— } see *koêrâr*.

Koirâr—

Kokh—[Skt. *kukshi*]—the belly of an animal.

Kol— } [Skt. *kûla* = a slope, a heap]—(1) a ra-
Kolâ— } vine. Hill districts; (2) a grain measure. Garhwâl. See *muṭṭhi*; (3) a small field; properly a field near a house or one closed on two or three sides with water. East districts (*gâtâ*).

Kolhâr— } [*kolhû*; Skt. *vâta* = enclosure]—
Kolhârâ— } the sugar factory, comprising the
Kolhaur— } sugarcane mill and boiling
Kolhaurâ— } house. East districts (*kolhvâr*).

Kolhâvan—[*kolhû*]—fees given to carpenters for repairing sugarcane mills.

Kolhû—[*kolû*]—the country sugarcane mill. Sunday is the proper day to start pressing. Its parts are as follows:—

(a) the hollowed block forming the bed of the mill, *kolhû*, throughout the Province. The hollow cavity in this in which the pieces of cane are placed—in Azamgarh *kundî*; in Gorakhpur *koṭhî*; in the Upper Duâb *mohan*; in Rohilkhand and West Oudh *ghân, mohan, hanriyâ*; in Benares *ghagrâ*; in Kumaun *kunî*,

ghānī; in the Central Duāb *gāndū*. Round this a rim of mud *pīnṛ*, *pīnḍ*, is placed to prevent the cane slips from falling off. In Rohilkhand, when this cavity is large, the mill is called *ghānā*; when small *pichariyā*. The iron ring fixed round the block to strengthen it is in the Upper Duāb *kuṇḍā*; in Rohilkhand *kuṇḍrā*, *koṛar*, *taurik*, *tauq*. The iron ring round the cavity to prevent the edge from being worn away is in the Central Duāb *muhār*; in the East districts *morvār*. The bevelled side of the cavity is to the East *sirvā*, *pāvāt*; the saucer-shaped cavity for the cane slips *chīṭī*. The upper rim of the block is *pachkar*, *pachhṛan*; *bhaun* in Rohilkhand; *roṛā* in the Western districts; in other places *pā-char* are small pieces of wood put in the cavity to help in crushing the cane. The drain for the juice cut in the bottom of the block is usually *nēruā*; in Benares *ghānā*, *ghaṇā*; in Rohilkhand *ghol*, *ghull*, *muṇh*; in the Upper Duāb *nārā*. The wooden spout through which the juice drops is generally *par-nāri*; in East Oudh *panārī*; in the Eastern districts *patnālā*, *patnārī*; in Rohilkhand *nālī*; in the Upper Duāb *nalud*; in Farrukhābād *parakhiyā*. In the base of the block a groove is cut, in which the shaft of the driving gear works. This is usually *rah*, *ghagrā*.

- (b) The horizontal beam to which the oxen are yoked is in Rohilkhand and the Upper Duāb *pāt*; to the East *kathri*, *kāthar*; in the Central Duāb and Oudh *kāntar*; in North Oudh *paṭiyārā*.
- (c) The upright beam or pestle which works in the hollow of the mill and crushes the cane is in the West districts and Rohilkhand *lāth*, *chūran*; to the East *jāth*, *pāt*, *mohan*; in Kumaun *muslī*. The ball at the end is *ānri* in Rohilkhand; the end cut to a point in the Upper Duāb *chūliyā*, *chūiyā*; more generally *mūṇḍī*, *mūnri*, *mūngar*, *mūngri*. The twisted piece of wood joined to this is generally *chiriyā*, *beliyā*; in the East districts *ṭaran*, *dhēnkā*; in the Upper Duāb *qhabkā*, *qhabkī*.
- (d) The upright post fixed to the horizontal beam is in the Upper Duāb *mānak*, *khambhā*; in parts of the Upper Duāb, Rohilkhand, and Oudh *malikham*; in the Central and Lower Duāb *khūṇṭā*; in the East districts *malikham*, *markham*, *mirkham*.
- (e) The piece of wood which keeps the beam of the driving gear in the channel at the base of the block, *jibhā*, *jibheilā*, *jibhēlā*, *jibhī*. A second piece of wood, sometimes known as *kanail*, is sometimes added.
- (f) The rope of straw, etc., supporting the pestle by fastening it to the upright beam—to the East *kanmēnṛā*; to the

West *khainchī*, *qaincāi*. A bamboo known to the East as *kārha*, and to the West *qandilā*, is attached to the horizontal driving beam by a piece of rope *duālī* or *divālī* *pachhaudhī*; and the other end is fastened by a piece of rope known as *duālī* or *divālī* *agaundī* or *nādhā*; and to the West *tanai*.

- (g) The driver's seat on the horizontal beam is—to the East *harsā*, *harsaudhā*; in the Upper Duāb *pāt*; in Kumaun *pāṭī*.
- (h) The thong by which the horizontal beam is connected with the yoke is generally *nār*, *nāri*; in Kumaun *nāro*; or, if made of flax, *jotiṃṃro*.
- (i) The circle in which the oxen move is in the Upper Duāb *pair*; in Rohilkhand *pairhā*, *pārḥ*; in the Central Duāb *pāvri*; in the East districts *paudar*; in South Oudh *bhavan*. In the Duāb the inner ox is *bhitārā*; the outer *pāgur*.
- (j) The receptacle for the cane before it is cut—see *gāndrā*.
- (k) The wooden mallet for pressing the pieces of cane under the crusher is usually *thāpī*. In the West districts the cane as it is being crushed is stirred with a piece of iron *khail*, *phal*; and the man who does this work uses a leather gauntlet *thapki*, *hāthī*, *haththī*, *hatharkā*.
- (l) The pot into which the juice drops is usually *thūliyā*, *hāndī*; in the Duāb and parts of Rohilkhand *bojhā*; in Oudh and East Rohilkhand *māt*, *maṭor*, *maṭā*, *kūnchī*, *kuṇḍī*; in the Upper Duāb *kachhālī*, *nichānī*; in other places *nānā*, *chātā*, *kuṇḍā*. The strainer for the juice as it falls into the pot is *chhūtā*, *chhipā*, *raschhannī*.
- (m) The pot for removing the juice to the boiler is in the Upper Duāb *bāhni*; in Rohilkhand *karhā*, *ḍorī*, *sāyā*; in parts of Oudh *karāh*; in parts of Bundelkhand *chainkā*.
- (n) The block on which the cane is cut—in the Upper Duāb *nēhī*, *baḍḍī*; in Rohilkhand *oṭ*, *oṭā*; in the Central Duāb *oṭ*, *kuṭerā*; in the East districts *nisuhā*; in South Oudh *roṭā*.
- (o) The apparatus for lifting out the crusher in order to clean the mill—in the Upper Duāb *chānri*; in the East districts *lamisāh*, *lamēsā*, *ḍhokā*.
- (p) The basket from which the mill is fed. In the Upper Duāb *jhal*, *jhallā*; in the Duāb and Rohilkhand the large basket is *oṛā*, *khānchā*; the small basket *oṛī*, *oṛiyā*, *khachiyā*; in Bareilly *jhaūā*; in Rae Bareilly *jhaunī*.
- (q) Among miscellaneous terms,—for the pieces of cane cut up ready for the mill see *gāndērī*. As much chopped cane as can go into the mill at one time is *ghān*, *ghaṇā*, *ghani*. As much juice as can be boiled at one time is *tāo*. For the cane after the juice is expressed see

khoi. In the Eastern districts this is soaked in a trough, *khâtâ*, and a juice called *kakai* used in tobacco manufacture is extracted. *Gâh lagnâ* in the East means to be crushed like cane in a mill. To work the mill is *pêlnâ*, *pêrnâ*, *chalânâ*: for the system of working it by turns see *phêrî phêrî*. For the men employed in the mill see *chholâ*, the cutter; *gañkat*, the man who cuts the cane into lengths; *pañihâ*, the driver; *mutthiyâ*, the man who feeds the mill; *khauhâ*, the man who removes the crushed cane; *jhoñkâ*, the stoker.

Kolhvâr—[*kolhâ*] (*aindhî*, *bahnâ*, *gurayî*, *kolhâr*, *kolhârâ*, *kolhaur*)—the sugar factory, comprising mill and boiling house. The boiling house is to the West *bêl*; in the Upper Duâb *gargoi*; to the East *gulaur*; and in parts of Oudh *bhatthâ*. The fire-place is in the Upper Duâb *jhokât*; in Rohilkhand *aindhî*, *bhatthî*, *jhokând*, *jhuknâ*; in the East districts *gulaur*: in other places *chûlhâ*, *bhatthâ*. The stoke-hole is to the East *mohân*, *jhukvâ*, *mukhvâ*, *ponchhiyâ*, *puchhvâ*; in the Duâb *jhuknahrâ*, *jhukârô*, *mûñdhâ*; in Rohilkhand *jhukaigâ*, *jhoñknâra*. The outlet for the smoke is *dhunâldâ*, *dhunâhâldâ*, *dhunêdvâ*; to the East *dhunâkâ*, *dhudhukâ*. Among the utensils used are—

- (a) The poker—in Rohilkhand *khukhêrnî*, *khukhâni*, *jhûñknî*, *jhûñknî*; in North Oudh *khudnî*; in the Upper Duâb *jhâlâr*.
- (b) The fire-shovel—in the Upper Duâb *koñchâ*; in Rohilkhand *koñch*, *kânçâ*.
- (c) The vessel for collecting the juice after boiling—to the West *nâñd*, *nâñd*, *mañor*, *kundî*; to the East *rasahvâ* *hançâ*.
- (d) The spoon for taking the juice out of the boiler—generally *qohar*, *qohrâ*, *qhor*, *qhorâ*; in Rohilkhand *otânî*, *sayyâ*; to the East, when made of copper, *tânâî*.
- (e) The scraper to prevent the sugar burning at the bottom of the boiler, *khurpî*; in Rohilkhand *chandvâ*, *chavvâ*; to the East *gurdâ*, *gurdani*; in the Central Duâb *ladohrî*.

- (f) The system of using only one boiling pot is *bahnâ*, and two or more *bêl*. In the former a skimmer, *haththâ*, *paundâ*, *pañrâ*, is used for collecting the scum. In the latter a flat piece of wood *chañani* or *chañudâ* is used for the same purpose. In Rohilkhand, when only one pan is used, it is lined with a kind of tile called *bhann* *pañailâ*. The earthen vessel for removing the juice from one pan to another is to the West *châk*; to the East *pagaurâ*: when three pans are used they are known as (1) *karâh*, *karhâo*, *karâhî*, (2) *châshnî*, (3) *phûlâ*. When five pans are used the largest is *hauz*, and the others are in rotation, in Rohilkhand *nikhâr* or *nikhârâ*, *phûlâ*, *phadkâ*, *châshnî* or *parchhâ*. In the East the upper and

lower pans are respectively *pachhlâ* *karâh* and *aglâ* *karâh*. The pot in which the boiled juice is placed is *korsî*, *mañukâ*. The flat reservoir into which the thick syrup is poured to coagulate is to the West *châk*; to the East *khapprâ*, *khapprâ*. Sometimes it is coagulated in large jars *kûñrâ*, *chhoñr*. To cool the syrup is in Rohilkhand *usâ* *dênâ*.

Koll } [*kol*.-*kolâ*]
Koliyâ } —a small field near a house.
East districts (*gâtâ*).
Kolû—see *kolhû*.

Koluâ—
Kolvâ— } [*kol*.-*kolâ*]
Kolvâi— } —a small field near a house.
East districts (*gâtâ*).
Kolvârî—

Komar—a promontory or projecting bluff of land.
East districts: cf. *dhâê*.

Komarâ *chhakâ*— } [*komarâ* = soft; *chhakâ*
Komarâ *chhakâ*— } = the midday meal]
Komarâ *dopahar*— } little before noon. Central Duâb.

Komhal—see *kûmhâl*.

Kon— } [*Skt. kona*]
Konâ— } (1) a corner; (2) (*kondêb*) ploughing a field from corner to corner (*joñnâ*).
Koñch— } [*Skt. kuchikâ*]
Koñchâ— } (1) a comb of reeds to keep the threads of the warp apart. Rohilkhand (*kargah*); (2)

a shovel for removing ashes in a sugar factory. West districts (*kolhvâr*); (3) large cakes of bread. East districts (*dhongâ*); (4) a piece of stick tied to a calf's nose to prevent it from sucking its mother. East districts (*kathîlâ*); (5) a large iron spoon, a ladle used by sugar boilers and confectioners for removing the syrup from the pan—cf. *palâtâ*.

Kondêb—see *kon*.

Koñdrâ—[*Skt. kunda*]
[*kon*]-the iron ring round the neck of the irrigation bucket. West districts (*charas*).

Koñdrâ—land formed often at some distance from the river by back-water flowing up the channels of water-courses. Bundelkhand.

Koñhâr—see *kumhâr*.

Koñhrâ—[acc. to *Platts Skt. kûshmânçaka*] (*koñhrâ*)—the white gourd melon or pumpkin (*Anona squamosa*)—see *kâshî* *phal* and *pêthâ*.

Koñhrat *kâ bhât*— } [*koñhrâ*]
Koñhrat *kl pattarî*— } —the ceremonial feeding of the bridegroom at a wedding, so called because the sweet pumpkin is eaten (*Basiaurâ* *khanâ*).

Koñhraurî } [*koñhrâ*]
Koñhraurî } —cakes made of ground pulse and pumpkin.

Koñî—the *kâñgnî* (qv.) millet in the Hills.

Koñrhâ—see *koñhrâ*.

Koñs—[*Skt. kosha* = a sheath]
—the pod of peas *arhar* and similar plants—see *arhar*.

Koñsî—[*kon*]
—cross ploughing of a field (*kon*).

Kontar *mârâb*—[*kon*]
—to eat into the land as a river does. East districts.

Kopar—a deep brass pan used in making sweetmeats. Bundelkhand (*halvâi*).

Kopin—[*Skt. kaupîna* = the pudenda]
—a small waist cloth worn by ascetics (*lañgotî*).

Kor—[*kaur* = a morsel; *Skt. kavala*]
—(1) food eaten by labourers during work in the fields

(akor); (2) the first watering of the spring crops. West districts.

Maṅṣir mēn nahīn āi thī kor;

Kyā! téré bailōn ko lēgāyā chor?

[What did a thief steal your oxen that you did not (do such an urgent duty as) water your crops in Aghan?]

Kor—[Skt. *koṭī*]=the sides or edges of cloth.

Korā—[acc. to Platts Skt. *kapardaka* = knotted like hair]=a horse whip (chābuk).

Korā—[? Skt. *kēvala*] any thing unused such as cloth, vessels, etc.

Korā—[*kor*]=the first watering of sugarcane or the spring crops (kor).

Korāī—[*korā*]=digging (khodāi).

Korāṅgā—[*dālā*]=a basket plastered with mud and crowding in which rice is stored. Hill districts: cf. bakhār.

Korāñjā—[*kaur*; Skt. *kavala* = a mouthful; *andj* = grain] (*savaiyā*)—an allowance to a labourer who only gets his food from his master. East districts (mazdūr).

Korār—} land held by the caste of *Koṛī* or
Koṛār—} market gardener, and used for growing vegetables. East districts (bār).

Korār—[Skt. *kundala*]=an iron ring to strengthen the block of the sugarcane mill. Rohilkhand (kolhū).

Korā—} the roasted ears of maize. Upper Duāb
Korē—} (gadā).

Korhā baiṭhano—[? *korh* = leprosy]=the room in which a woman is delivered. Kumaun (obar).

Korhī—} [*korh* = leprosy]=a leprous-
Korhiyā—} looking disease of a fungoid
Korhiyān—} nature which attacks tobacco.

East districts: cf. kāpti, chīngurān.

Korā—to dig; to hoe (khodnā).

Tin kiyaṛi, tērah kor,

Tab baṛhē ūkh kī por.

[Give three waterings and thirteen hoeings, then the knots of your sugarcane will grow.]

Koro—(1) the rafter of a house, usually of bamboo—see ballā; (2) the long stalks of the castor oil plant used for roofing.

Kos—[Skt. *krosha*—properly the range of the voice in shouting; rt. *krush* = to cry out]=a measure of length; “the variation in its length in Upper India depends, according to Sir H. M. Elliot, upon the valuation of the *gaz*: for the *kos* consists of either 100 cords (*ṭanāb*) or 50 *gaz* each, or of 400 poles (*bāns*), each of 12½ *gaz*, making in either case the *kos* = 5,000 *gaz*; and the value depends therefore on that of the *gaz*; the actual measurement of the distance between the *kos* pillars (*minār*) still standing in the Upper Provinces makes the *kos* = 2 miles, 4 furlongs, 158 yards, at which rate the *gaz* is = 32.8 inches, approaching the 33 inches assumed by the British Government as the standard.” (Prof. Wilson.)

Kosā—[Skt. *kosha* = a sheath]—(1) the pod of peas *arhar* and other pulses. West districts; (2) a large earthen lamp saucer. East districts.

Kosahī jēonār—[*kosā*, *jimnā* = to feed]=a rural ceremony in the Eastern districts. On the day the grain is being cut they worship the local ghosts (*bhūt*, *jāk*, etc.). They take a large lamp saucer (*kosā*) to the field with milk and cow-

dung fuel. They boil some rice and milk in the saucer, and when the rice swells give it to a crow, Chamār, or ploughman.

Koṭ—[Skt. *kūṭa*]=a peaked crest of a hill. Hill districts (būngā).

Koṭ—[Skt. *koṭṭa*]=a fort: a house surrounded by a wall.

Koṭar—[Skt. *koṭara* = the hollow of a tree] (*kānā*)=sugarcane hollowed out by the *sūn*- (qv.) insect. West districts.

Koṭh—} [Skt. *koshṭa* = a store-room]—(1)

Koṭhā—} the upper storey of a house on which people sit and sleep: *nikli hoṭṭon*, *charhī koṭhōn* = when a word leaves the lips it is proclaimed from the house tops; (2) a house with a flat roof made of beams and earth. West districts; (3) (*koṭhī*, *koṭhild*, *koṭhvār*, *kuṭhlā*) a house granary (bakhār).

Koṭh ānē lagnā—[Skt. *kosha* or *koshṭha*]=of cereals—to be in the stage at which the ear forms. Upper Duāb.

Koṭhalā—} [Skt. *koshṭha*]=a sack, a bag.

Koṭhall—} *Hing kī koṭhalī, bās āi bās* = the asafoetida bag never loses its smell (You may break, you may shatter, the vase if you will, but the scent of the roses will cling to it still).

Koṭh bāns—[*koṭh*] (*bānsī*, *bānsvārī*, *bānsvārī basvārī*, *basvārī*, *ghārī*)=a clump of bamboos. East districts.

Koṭhār—

Koṭhārā—} [*koṭh*]=a grain store, a store-room.

Koṭhārī—

Koṭhārī—[*koṭhār*]=the man in charge of a store-room.

Koṭhī—[*koṭh*]—(1) a house roofed with beams; (2) a bank, a merchant's office; (3) a wooden cylinder to support the side of a clay well (*garāvārī*); (4) the cavity in the block of the sugarcane mill. East districts (kolhū); (5) a closet, a house granary. *Chor kī mā koṭhī mēn sar dēkē rové* = the thief's mother through shame hides her head in the closet and weeps: *koṭhī dhoiyē kich hāth lagī* = when you wash out a closet you get mud on your hands.

Koṭhilā—[*koṭh*]=a house granary.

Koṭhiyā—[Skt. *koshṭha*]=an ox whose horns project in front. East districts (jhuṅgā).

Koṭhlā—} see kothalā.

Koṭhlā—

Koṭhrī—[*koṭh*] (*obṛā*)=a closet or inner room in a house.

Kotvāl—[Skt. *koshṭha pālā* = guardian of a house]—(1) the chief police officer of a town; (2) (*dhokand*, *jhukand*, *jhukhani*, *pihkar*) a wooden poker.

Kovā—[*koā*]=the *makhūl* (qv.) tree. Lower Duāb.

Krishnā paksh—[Skt. *krishna* = dark; *paksha* = fortnight]=the dark half of the month (paksh).

Krittikā—[Skt. *kṛittika*; rt. *kṛit* = to cut]=the third lunar asterism (nakshatra). The cultivators towards Allahābād have an idea that the word has some connection with *kīṛā* = an insect, as rain in that asterism brings them.

Krittikā to korī gai, Ādrā mēh, na bānd,

To yōñ jāno Bhaḍḍālī kāl machāvē duṇḍ,

[The *Krittika* asterism has passed without rain, and not a drop in *Ārdra*. Then says Bhaddali, be sure famine will give trouble.]

Kriyā—[Skt. *kriyā* = doing, performance]—(1) a solemn oath (halaf); (2) a funeral rite.

Kriyā baiṭhnā—to sit mourning for the period of impurity after a death in the family.

Kriyā karm—[*kriyā*, Skt. *karma* = act]—the regular funeral ceremonies for a Hindū: contrasted with *jalparvāh* (qv.). For an elaborate account of the ritual see Atkinson's *Himalayan Gazetteer*, II., 917 ff. For some of the death ceremonies see *barsī*, *chaubarsī*, *chhamāhī*, *chitāpindā*, *dīpdān*, *ghaṇṭ*, *kapāl kriyā*, *kartā*, *khaur*, *khorsī*, *mātampursī*, *pañch kaṭhiyā*, *pindā*, *pitrapakshā*, *satrahvin*, *tērhn*, *tilānjul*. For the burning see *dāh kriyā*; the bier *arṭhī*; the shroud *kafan*; the cremation place *ghāt*, *marghaṭ*, *masān*, *smashān*: the pyre *chitā*.

Kūān—[Skt. *kūpa*] (*chāh*, *najoharī*)—a well.

For the various kinds of wells see *kachchā*, *pakkā*, *indārā*, *bāoli*, *pālā kūān*, *choā*; for a clay well fallen in *jhērā*; a well that does not hold water *jhānjh*; the excavation for a masonry well *dhalā*; the spring sot; the hole for spring bam; a percolation well *barhāl*; the masonry cylinder *golā*; the earthenware hoops used to support the sides *gāñh*; the wooden cylinder to support the sides *garāvārī*; wells so supported *budhjār*; wells with two cylinders *doband*; the wooden support of the cylinder *jākhan*; a well which works two buckets *do-aḍḍā*; three buckets *tiadḍā*; four *chauaḍḍā*; a well-sinker *kuiyāhā*; rushes at the mouth of a well *chīk*; the wooden frame-work at the mouth *jaṅglā*; the beam across the mouth *sardar*; the masonry platform *mañḍ*: the place where the water is poured out of the bucket *chauñrhā*; posts to support the pulley *kambh*; mud pillars used for the same purpose *thūhl*; the cross-beam resting on the posts *miyār*; the spikes or pegs to support the pulley axle *gūriyā*; the axle of the pulley *akhautā*; the pulley *charkh*; the sloping pathway for the oxen *naichī*; the place where the oxen are turned *moñrā*; wells worked with two pairs of oxen yoked alternately *kili*; those worked with one pair *nāgaur*.

Ghar ghar duniyā bāori: *kahēn chām sē Rām*:

Bardhan thūnsē kāth mēn, karē āpno kām:

Karē āpno kām, jhūñth sab koī alāpē:

Aivā kañh voh Rām jaun ghar ghar mēn tāpē:

Kahī Girdhar Kavirāē. Rām kī yihē mahimānī.

Rāt ko dhuān khāē, divas ko ṭhovē pānī.

[All the world is so mad as to call leather Rām. They push the oxen into wooden yokes and take work from them! What sort of Rām is he who warms himself in every house. Says Girdhar the poet: "this is the hospitality shown to Rām—to be smoked all night and lift water all day. (This is a satire on the well man who cries 'Rām' as the bucket rises. He illtreats his cattle and takes the leather home and dries it over the smoke at night.)"]

Āyē Rām dhanush dhārī!

Solah phulkā lāī, dāl niyārī!

[A joke. The man at the well calls out "Rām has come who bears the bow!" (but looking round he sees his wife with his breakfast, and goes on) "She has brought sixteen cakes not to speak of the pulse!"]

Hal harē, kolhā karē,

Kuāntā madhurī chāl:

Do pur bhārē bhārē!

[Drive your plough evenly without stopping, the cane mill hard, the well cattle at a medium pace, and bring two full buckets every time!]

Assī tāl, unāsī kūān

Tā par Rāo piyāsā mūā

[A local proverb about Unasiya in Pargana Khairābād of the Sitapur district = in spite of 80 lakes and 79 wells the Rāo died of thirst (see Oudh Gazetteer, II., 122).]

Kūān khēti, tupak hatyār;

Jab jōrogē tabhā tayār.

[A well is for cultivation what the musket is among weapons—always ready when you put it in gear]—*Hari dyē andar gyānī* = God has come who knows the inmost heart—(the cry of the man at the well as the bucket rises).—*Gārī kī muskurāī, kūān Rām Rām* = use "chaff" when driving a cart! but "Rām Rām!" when you work the well. "Digging a well should commence on Sunday. On Saturday night little bowls of water are set round the proposed site and the one which dries up least marks the exact site for the well. The circumference is then marked and they begin to dig leaving the centre lump of earth intact. They cut out this clod and call it *khwājā jī*, and worship it and feed Brahmans. If it breaks it is a bad omen and a new site will be chosen a week after" (Ibbetson, *Panjab Ethnography*, 119).

Kūānbandī—[*kūān*, *band* = fastened]—an assessment on wells.

Kuār—[Skt. *kumāra* = a boy] (*āsin*, *asauj*, *asoj*)

—the 6th Hindū month—September-October, *Kuār jāyē kā duār* = *Kuār* is the gate (opening) of the cold weather.

Asojā badi māvasā jo āvai Shanivār,

Samyo hovai kirvār; josi karo bichār.

[If the last day of the dark fortnight of Asoj fall on a Saturday it will be an average season—so say the prophets.]

Kuārā—[*kuār*]—(1) an unmarried man, a bachelor; (2) a kind of pulse (*Cyamopsis psoralioides*) (gavār, guār).

Kuārī—[Skt. *kumārī*]—(1) an unmarried girl; (2) rice sown with the first fall of rain and cut in the month of *Kuār* (September-October).

Kuār lahrā—the short heavy showers and broken weather at the close of the rains.

Kubrī—[*kubrā* = humpbacked]—a walking stick with a curved head (*chharl*).

Kūchā—[Skt. *kūcha* = a bundle of grass]

Kūcharā—[] —a long twig broom used for sweeping up leaves and rubbish. East districts (*kharhar*).

Kūchī—[] [*kūchā*]—(1) a brush or broom used by weavers for cleaning thread and for whitewashing; (2) a wisp of grass for cleaning a pot. West districts (*jūnā*).

Kúchnā—[*kúchá*]—(1) a grass rope. Rohilkhand (jūn); (2) a wisp of straw for cleaning a pot. West districts (jūnā).
Kúcho—see *kúchá*, *kúchī*.



Kudāli.

known as *kudkhyo* and *halckhyo* (qv.) take place. The *kudkhyo* takes place in the morning or evening, and begins by lighting a lamp before the household deity and offering rice, flowers, and balls made of turmeric, borax, and lemon-juice known as *pityā*. The conch is then sounded, and the owner of the field or relative whose lucky day it is takes 3 or 4lb of seed from a basin and carries it to the edge of the field prepared for its reception. He then scrapes a portion of the earth with a *kutālā* (whence the name *kudkhyo*) and sows a portion. One to five lamps are then placed on the ground and the surplus seed is given away." (Atkinson, *Himalayan Gaz.* II. 856.) See *halāēta*.

Kudrā—see *kudāl*.

Kuduvān—see *kodo*.

Kudvārā—[*kund*]—a stretch of water produced by percolation from the soil of land springs situated below the surface.

Kuhās—
Kuhāsā—
Kuhil—
Kuhilā—
Kuhir—
Kuhirā—
Kuhra—
Kührā—
[Skt. *kuhēlikā*, *kuhēdikā*]—a fog or mist (*tusār*).

Kuidar—[*kūān*] (*kuiṇdar*)—a hollow that marks the existence of a well. Lower Duāb.

Kuill—[? Skt. *kunḍala*]—wooden rings at the mouth of the irrigation bucket. Duāb (charas).
Kuiṇdar—see *kuidar*.

Kuiyar—[Skt. *kūpākāra* = well-maker] (*gho*—
Kuiyā—
[*tahkhor*, *sēhā*, *sēhān*])—a well-sinker.

Kujiyā—[corr. of Pers. *kūzah*]—a porous earthen-
Kujjā—
} en pitcher with a long neck for holding water: for similar metal vessels cf. *afābā*.
Kūki—[*kākhī*]—an insect which injures cold weather crops.

Kūknī—[*kāngnī*]—the *kāngnī* (qv.) millet. Bijnor.

Kukri—[*kūkā* = to wind]—(1) spun thread.
Kūkrī—
} Upper Duāb; (2) the cob of maize.

Kulā—
Kulāh—
} [corr. of Pers. *qulāh* = the top of any thing]—a large cap (topi).

Kulai—the English field pea (*Pisum arvense*).
Kumaun (maṭar).

Kulēono—irrigation. Kumaun (ābpāsh).

Kulfā—[corr. of Pers. *kūrfah*]—purslane (*khurfā*).

Kulhā—[cf. *kullā*]—sugarcane, etc., at the sprouting stage: *kulhā*, *poi*, *sūi* are used for the blades of wheat, etc., as they come overground. Central Duāb.

Kulhārā—[Skt. *kūhāra*, *kūhārika*]—a carpenter's adze.

Kulhārī—[*kulhārā*]—a small adze.

Kulhiyā—[Skt. *kufikā*]—a small earthen cup; *kulhiyā divālī ki* = a cup with rice nicely arranged in it, offered at the *Divālī*, and hence is proverbial for anything nicely decorated.

Kulhrā—[Skt. *kūṭa*]—an earthen drinking vessel shaped like the *ābhōrā*, which is of metal. East districts.

Kuliyārī—
Kuliyārī—
} a hobble for cattle. West districts (chhān).

Kulkhar—
Kulkhar—
} alloyed, impure silver—*Sunār's* slang. East districts. (*talāhā māl*).

Kulki—a pipe bowl. Katthak's slang (*chilam*).

Kullā—[cf. *kulhārā*]—a kind of hoe used in the hills (*janḍrā*).

Kullā—(1) (*koḥ phūṭnā*, *kulhā*, *kurā*, *poi*)—the sprouts of young crops. West districts; (2) a light watering given to sugarcane when the young sprouts appear all over the field. Azamgarh.

Kullhar—[Skt. *kūṭa*]—a little earthen vessel used for serving out spirits.

Kulo—a water distributory. Dehra Dūn (barhā).

Kulon—irrigated land. Kumaun (ābpāsh).

Kulsi—[Skt. *kalasha*]—an earthen vessel used in sugar factories, etc.

Kulthī—[Skt. *kulatha*]—a kind of vetch (*Cyamopsis psoralioides*)—see *gavār*, *kurthī*.

Kuluf—[corr. of *quf*]—a lock for a door, etc. (*tālī*).

Kūmal—see *kūmbhal*.

Kumār—[Skt. *kumāra*]—an unmarried boy.

Kumargarhā—[*kumār-garhā* = to bury]—a piece of ground set apart for the burial of children who die in infancy before they have been initiated into Hinduism. Central Duāb.

Kumārī—[Skt. *kumārī*]—an unmarried girl: *kumārī bhāt* is the food taken by the relations of the married pair before the marriage; afterwards it is *bihā bhāt*.

Kumbh—
Kumbhā—
} [Skt. *kumbha* = a water jar]—the constellation of Aquarius or the entrance of the sun into that constellation. The great fair at Hardwar which comes round every 12th year when Jupiter is in Aquarius is the *Kumbh melā* (*saṅkrānt*).

Kūmbhal—
Kūmbhal—
} [Skt. *kumbhila* = a burglar]—a hole in the wall of a house made by burglars. Central Duāb: cf. *baghlī*, *sēn*.

Kumhār—[Skt. *kumbha kāra*] (*koṅhār*)—a potter. He uses the wheel *chāk*, which is turned by a stick *chakaitḥ*, *qāndā*, on an axle *gāodum*, *kīl*, *kīllā*: the instrument for mixing the clay is to the East *lēhsur*; in Rohilkhand *pānsā*.

There are three terms used for the preparation of the clay: to work it up with water in the hands is *gūndhnā*, to tread it out with the feet is *khūndhnā*; to make it finally into lumps for the wheel is *rūndhnā*. The rammer for consolidating the clay is *pīnr*, *pīnrī*, *thāpī*: in Rohilkhand *kanausi*. The tool for smoothing the pots is *chaptā*, *thappā*. The string for severing the pots *chēurī*, *sir*, *chēval*, *qord*. The kiln is *āvā*, *ānvān*, *āld*: the clay pit *khadānā*. "The potter is a true village menial, receiving customary dues, in exchange for which he supplies all earthen vessels needed for household use, and the earthen-ware pots used on the Persian wheel, wherever that form of well gear is in vogue. He and the *Dhobī* also alone keep donkeys, and it is his business to carry grain within the village area: and to bring to the village grain bought elsewhere by his clients for seed or food. But he will not carry grain out of the village without payment. He is the petty carrier of the villages and towns, in which latter he is employed to carry dust, manure, fuel, and the like. His religion appears to follow that of the neighbourhood in which he lives. His social standing is very far below that of the *Lohār*, and not much above that of the *Chamār*: for his hereditary association with that impure beast the donkey—the animal sacred to *Sītala*, the small-pox goddess—pollutes him, as also his readiness to carry manure and sweepings." (Ibbetson, *Panjab Ethnography*, p. 329.)

Kumuno—cultivated land. Kumaun (ābād).

Kunāo—grain and straw on the threshing-floor. East districts (silt).

Kunarboji—see kurmuñdan.

Kunar kalēū—[corr. of *kuñvar*, *kumār-kalēū*]—the bridegroom's breakfast; the ceremonial feeding of the bridegroom. West districts (basiaurā khānā).

Kunar mandlā—see kurmuñdan.

Kūñch— } [Skt. *kūrcha*] (*kūchī*, *kūcho*, *kūñchā*) } *chī*—a brush used by weavers for cleaning thread, whitewashing, etc.

Kūñch— } [Skt. *kuñchikā*]—a red and black
Kūñchā— } seed used as a weight (*Abrus precatorius*) (*ghuñgchī*).

Kūñch— } [Pers. *kūchah*] (*galī kūñchā*)—a
Kūñchā— } narrow lane or street.

Kūñchar—[? *kūñch* = the hough of an animal]—an ox which sits down at work. Bahraich (galīyā).

Kūñchī—see kūñch.

Kūñchī—[Pers. *kūzah*]—(1) a pot for receiving the juice at a sugarcane mill. Rohilkhand (kolhū); (2) *kūñchī kī chīni* is sugar crystallized in an earthen bowl (*kūzā*).

Kunchī dēnā—[*konā* = corner]—to plough a field from corner to corner. Rohilkhand (*kon*).

Kuñd— } [Skt. *kuṇḍa* = a pot]—(1) a tank or
Kūñd— } reservoir; (2) an earthen vessel used
Kūñdā— } for kneading dough, making curds,
Kūñdā— } etc. *Nau kūñdē das nēgi* = ten people to get a dole and only nine pots! cf. *athrā*, *athrī*; (3) pots suuk in a manger for feeding cattle (*larāmnī*).

Kuñḍā—[? *kuṇḍala* = a ring]—a staple or hook for fastening a door.

Kuñḍal— } [Skt. *kuṇḍala* = a ring]—(1) an
Kuñḍalā— } iron ring fixed round the block of the sugarcane mill. Upper Duāb (kolhū); (2) the iron ring round the neck of the leather irrigation bucket. Upper Duāb (charas); (3) a ring worn in the ear.

Kuñḍall—[*kuñḍal*]—the horoscope of a child (*janampatr*).

Kuñḍanā—see kuñḍnā.

Kūñḍar—[*kuñḍal*] (*kuñḍarkhā*)—a stack of cut corn or fodder. West districts (chhaur, pahl).

Kuñḍar— } see kuñḍal.
Kuñḍarā— }

Kuñḍarī— } [*kuñḍal*]—a circle drawn on the
Kuñḍariyā— } ground in which a man stands while he takes an oath: or from which he takes a thing claimed: a kind of rustic ordeal. West districts (gururū).

Kuñḍarkhā—see kūñḍar.

Kuñḍēlā—[*kuñḍ*]—an earthen pot, such as that fixed in a cattle manger (*larāmnī*).

Kuñḍēr— the crop of rice which is cut in August. Rohilkhand (*dhān*).

Kuñḍērā—see kuñḍēlā.

Kuñḍī—see kuñḍā.

Kuñḍī—calendering of clothes.

Kuñḍnā—[*kuñḍan* = fine gold] (*kuñḍanā*)—a disease in the *bājra* millet when the stalk gets reddish and the seed turns into a black dust.

Kūñḍrā— }
Kūñḍrā— } see kuñḍal, kūñḍar.

Kuñḍvārā—[*kuñḍ*]—the receptacle for the sugarcane before it is cut up for the mill (*gañḍrā*).

Kuñī—[*kuñḍī*]—the cavity in the block of the sugarcane mill. Kumaun (kolhū).

Kuñj—[Skt. *kuñja* = a bower]—a court or rest-house.

Kūñjā—[*kūzah*]—sugar crystallized in an earthen pot or on frames of bamboos.

Kuñjī—[Skt. *kuñchikā*, *kuñch* = to be crooked]—a key (*tālī*).

Kūñr— } [Skt. *kuṇḍa*]—an earthen vessel used
Kūñrā— } for kneading dough, holding grain, collecting juice at the sugar mill, etc.

Kūñrī— } [*kūñr*]—a smaller vessel than the *kūñr*
Kūñrī— } (qv.).

Kūñrī āyī nālē

Tērā bail kharā jugālē.

[The pot is nearly full and the ox stands chewing the cud.]

Kūñrī—[Skt. *kuṇḍala* = a ring]—a pad for supporting vessels on a woman's head. Bundelkhand (*lūghuā*).

Kunsl— } [*kon*]—cross or cornerwise ploughing
Kunsū— } of a field: this is always the way in which the last ploughing for the spring crop is done. Duāb (*kon*).

Kuñḍ—[Skt. *kunṭa* = a dart]—a piece of sugar-stick.

Kūñvārā— the posts which support the thwarts of a boat (*nāo*).

Kūñvārā—[Skt. *kumāra* = a boy]—a kind of pulse—see *gavār*.

Kūp— } a stack of chaff. Upper Duāb (*man*
Kūpā— } dal).

Kuphur—the steep and rocky side of a hill. Hill districts.

Kupiyā—[Skt. *kutupa*] (*ḍabbā*, *kuppī*)—a Kuppā—leather vessel for oil, clarified butter, etc. (*jhābā*).

Kuppak—strangles in horses (*ghorā*).

Kūr—the body of the plough. Duāb and parts of Oudh (hal).

Kūrā—[Skt. *kurkūṣa*] (*bajhāvan*)—sweepings; manure.

Kūrā—[? Skt. *kora* = a bud]—sprouts of sugarcane and other crops. West districts (*akhuā*, *kullā*).

Kūrā—[*kurā*]—ripe, of cereals—see under *bha-dahar*.

Kurap—[*gūrab*]—ploughing up the millets when they are about a foot high. Central Duāb.

Kurai—[*koro*]—rafters for a roof (*ballā*).

Kurālā—the sloping side of a hill ending in a precipice. Hill districts.

Kurar—[*kūrā*]—a high, old, manure heap. Upper Duāb (*kūrf*).

Kurariyā—land enclosed in the windings of a river. Central Duāb.

Kūrayyā—a weight of five *sēr*. Bundelkhand.

Kūrchā—pieces of wood fastened to the neck of the irrigation bag. Bundelkhand (*charas*).

Kurēbhā—a cow that calves twice within a year. East districts (*purēbhā*).

Kurēdnī—(*khurchani*)—an iron poker.

Kurhā—the body of the plough. Farrukhābād (hal).

Kurhil—(*hēonālī*)—land ploughed during the hot weather for the early rice crop (*bhadai*). East districts (*dhankar*).

Kuri—the millet *Panicum miliaceum*. Central Duāb (*chīnā*).

Kūrl—[*kūrā*] (*ghār*, *ghūrā*, *ghūrkatvārī*, *ghūrkatār*, *kurār*)—a manure heap. West districts.

Kurī—[*kurā*]—pods of the *arhar* pulse. Duāb (*koṣ*).

Kūrf—(1) a small pile of anything. East districts; (2) a subdivision of a caste—see *pāl*.

Kuriyā—[*koro*]—(1) a shed, the threshing-floor shed (*marhā*); (2) rafters for a house (*ballā*); (3) the space behind a house (*pichhvārā*).

Kurkhēt—fallow land prepared for cultivation. Azamgarh.

Kurkūrā—the bare side of a hill, usually with a southern aspect. Hill districts.

Kurkuri—[*onomatopœic* = rumbling]—colic or gripes in a horse (*ghorā*).

Kurkut—[Skt. *kurkūṣa*]—rubbish; sweepings.

Kurmuṇḍan—*kūrṇā* = a pot; *mūṇḍā* = to close—the end of the sowing season: so called because a little of the seed-grain is shut up in an earthen pot (*ḍaliyā jhār*).

Kuro—[cf. *kuriyā*]—a dwelling-house. Kumaun (*ghar*).

Kurorā—the iron bands connecting the blade of the *bākhār* (qv.) plough to the pegs. Bundelkhand.

Kurrā chārā—dry fodder. East districts (*chārā*).

Kursī—(1) a chair; (2) an ornament worn by women on the breast, especially by Jāt women in the Upper Duāb; (3) the plinth on which a house is built.

Kurtā—} a coat (*aṅgā*).

Kurtah—} **Kurthī**—[Skt. *kulāttha*] (*kulthī*)—a kind of vetch grown as fodder—see *gavār*.

Kurtī *zanānī*—a woman's boddy; larger than the *choli* or *aṅgi* which only covers the bosom.

Kuruī—(*bohīyā*, *boiyā*, *chāngēl*, *chāngēlī*, *choēnī*, *dēlōā*, *maunī*, *piṭārī*, *ṭipārī*)—a small straw basket.

Kus—} [Skt. *kusha*]—the sacred grass: a de-

Kusa—} structive weed (for a full account of the plant see Cadell, *Banda Sett. Rep.*, p. 7). Brahmins collect it on 15th dark half of Bhādoṇ (*Bhādoṇ badi amāvas*), known as *kushavarthī* or *kushgrahani amāvas*. The pious Hindū, when in Kuār (October) he makes his yearly oblation of water to his deceased relations, wears a ring of *kus* grass on the third finger of each hand—see *dāb*.

Kusagun—[*ku* = depreciation; *shagun* = an omen] (*kushagun*)—a bad omen (*shagun*).

Kush—} see *kus*.

Kusha—} see *kus*.

Kushagun—see *kusagun*.

Kushāsan—[*kush-āsan* = a seat]—a mat made of the sacred *kusha* grass used in a temple, etc.

Kushast—[*kush-hast* = hand]—grants of land under certain ceremonies in which the sacred *kusha* grass is used.

Kushavarthī—} see *kus*.

Kusgrahani—} see *kus*.

Kusgun—} see *kusagun*.

Kushgun—} see *kusagun*.

Kuson—} see *kusagun*.

Kussā—an iron spike used by gardeners for stirring the earth round plants, and also by burglars. Central Duāb.

Kusum—} [Skt. *kusumbha*]—the safflower

Kasumbh—} plant. For the proverb see

Kusumbhā—} *bijjū*. *Kavā ki pūñchh kusum kā phūl* = a safflower blossom on a crow's tail!

Kusvā—a blight in transplanted rice. East districts (*khairā*).

Kūt—(*ānkāī*, *bakār*, *kankūt*)—valuation of crops for division between landlord and tenant (*baṭāl*, *darkaṭī*).

Kūt—[*kūṭnā* = to pound]—vessels beaten out with a hammer: contrasted with *bēdahā* = those made in a mould (*ṭhathērā*).

Kūtāk—[*kutkā*]—a club; a pounder for crushing *bhaṅg* or intoxicating hemp.

Kutālā—an iron hook with a wooden handle used in reaping. Garhwāl.

Kutanhārī—[*kūṭnā* = to pound; Skt. *kāra* = doer]—a woman who lives by husking grain. East districts.

Kuṭērā—[*kūṭnā* = to pound]—the block on which sugarcane or fodder is cut. Central Duāb (*nisuhā*).

Kuṭhāl—} [Skt. *kuṭhārika*] (*ghariyā*)—a cru-

Kuṭhārī—} cible for melting metals.

Kuṭhiyā—[Skt. *koṣṭha*] (*kuṭhla*)—a house gra-

nary (*koṭh*).

Kuṭī—[Skt. *kuṭī*]—a hut: especially that of a faqir.

Kutkā—[*kūtāk*]—(1) a thick club (*laṭh*); (2) a hemp-grinder.

*Prītaj aisi kīyīē, jaisā kutkā bhaṅg ;
Voh torē vāki pānsī, voh lipṭē vākē aṅg.*

[Let your affection be like that of the crusher and the hemp: though the former break the latter's ribs, still do they cling together.]

Kutkā—triangular needlework on cloth.

Kutkī—[Skt. *katuka* = pungent]—(1) a small millet (*Panicum miliare*). Bundelkhand; (2) a bitter herb given as a tonic to horses.

Kūtnā—[*āṅknā*]—to estimate the price of anything: used in particular of valuing crops for division between landlord and tenant.

Kūtnā—(1) to pound, to crush grain; (2) to destroy the sexual power in an animal by macerating the nerves.

Kuṭṭī—[Skt. *kuṭṭ* = to divide]—stalks of millets, etc., cut up for cattle fodder. West districts (*chārā*).

Kuṭṭī, miṭṭī, kāprē, mūnj, sanī aur tāt—

Yē chhaiyōn chhittē bhalē—aur sātvaṅ Jāt.

[There are seven things the better of a beating—fodder, soil, clothes, hemp, *mūnj*, matting—six—and the seventh is a *Jāt*.]

Kutvār—[*kūt*]—the man who values crops for division.

Kūzā— } (1) [*kūnjā*] a water-ewer, not long-necked like the *ṣurāhī*; (2) sugar allowed to crystallize in its natural crystals round the sides of a globular earthen vessel, and on threads suspended for the purpose. The vessel is then broken, leaving a globular crust of crystallized candy-sugar. The most esteemed kind is *kūzah Bikanēri*.

L

Labādah—[Arabic *labādat*; Pers. *labāchah*]—a long coat worn by respectable people—cf. *choghā*.

Labanā— } [Skt. *labhana* = taking]—an oblong earthen vessel used for collecting palm juice on the trees.

Labārā—[Skt. *lāba kāra* = the crier] (*jaingrā, jāingrā, jāingrī, jāingrī, jīngar, jīngrā, khailā, khairā, labērā, lahā, lavārā, lairūd, lērūd, lichrā*)—a calf. West districts.

Labdā— } (1) a short stick. East districts

Labdī— } (*chharī*); (2) a sort of rake used on the threshing-floor and for co-

Labēdī— } vering seed. East districts (*dānt*). Labērā—see *labārā*.

Labh—[Skt. *lābha*]—profit.

Labh— } the curved part of the blade of a spade.

Labhār— } a hand-sel; something given in a bargain (*ghēlaunī*).

Labhkār barābar— } [*lābh* = profit]—a phrase used by vegetable-sellers in exchanging vegetables for grain.

A little grain is first taken out as profit, and then a weight of vegetables equal to the remaining grain is given.

Labnā— } see *labanā*.

Lachchā—(1) a hank of thread, hemp, etc.; (2) a lump of thickened milk.

Lachdār—[*lachnā* = to be bent]—springy—of bamboos, etc.

Lachkā—[*lachnā* = to be bent]—a warp of silver gilt bands worked with a woof of silk thread, in breadth varying from half an inch to an inch. It is like a broad tape of sheet gold, and to enhance its lustre patterns are stamped on it in *repoussé* work in high relief. Having been thus crimped up, it is used as an edging for turbans, for state costumes, and for the dresses worn by dancing-girls.

Lād— } [*ladnā* = to be loaded]—(1) the counterpoise on the irrigation lever. East districts (*ghēnkli*); (2) (*lād, lādā*) indigo refuse after maceration.

Lād— } see *lād*.

Lādā—[Skt. *lād* = to fondle] (*lādīlā, lādīlā, lādīlā, lādīlā*)—a lover: a bridegroom (*dūlhā*).

Lādan—[*ladnā* = to be loaded]—a pack ox; Kabār's slang (*ladāo*).

Ladāo—[*ladnā* = to be loaded]—(1) a thatch on the top of a wall to save it from rain. Duāb (*parchhatī*); (2) the counterpoise on the irrigation lever (*ghēnkli*); (3) an arched roof without beams; (4) (*lādan*) a pack animal.

Laddū—[Skt. *laddu, ladduka*]—a sweetmeat made in the form of a ball. One kind is yellow and made of gram flour (*bésan*); the other white and made of fine wheat flour (*maiddā*). The best kind is *motichūr*, which is made by boiling up pea flour (*bésan*) with four or five times its weight in sugar (*khānd*) in butter. The native cookery books mention 17 kinds of *laddū*—the most important of which are *motichūr, mūng kī piṭṭhī, bésan, bhūni mūng, sūji, chūyīyē kē laddū*, and *gurdhānī kē laddū*.

Rām nām laddū. Gopāl nām ghī;

Har kā nam miṣrī, ghol, ghol pī.

[Rām's name is as sweet as a laddu, Gopāl's as pleasant as butter, Hari's as sweet as refined sugar; make it into sherbet and drink.]

Sānch kahē so mārā jād,

Jhūthā bhaynā laddū khād.

[The man who speaks the truth is ruined, while the lying pimp gets the sweets.]

The phrase for making this sweetmeat is *laddū bāndhnā*.

Lādī—[*ladnā* = to be loaded]—the counterpoise on the irrigation lever (*ghēnkli*).

Lādīlā— } see *lādā*.

Lādīlā— } see *lādā*.

Ladohrī— } a scrape to prevent the sugar burn.

Ladohrī— } ing in the bottom of the boiler. Central Duāb (*kolhvār*).

Laduā—[*ladnā* = to be loaded]—a pack animal.

Lagan— } (*lagnī*)—a vessel in which dough is kneaded. It is like the *kaṭhrā* (qv.), but usually of copper.

Lagan—[Skt. *lag* = to be joined]—the sun's entrance into a sign of the zodiac; an auspicious time; the day fixed for a marriage, and the letter announcing the date. The letter should properly contain the date fixed by the Pandit for the marriage itself, and other preliminary ceremonies, as well as a horoscope (*janampatṛī, zāchahā*) and the names of the ancestors of the pair to be married who are still alive. The sides and letters are sprinkled with a mixture of rice, turmeric, and alum known as *rolī*. It is sent

with five roots of turmeric (*haldî kî girah*), two pieces of betel-nut (*chhâliyâ kî dâlî*), some coloured rice, and two pice. It is tied with a coloured string (*kâlâvâh*). After it is sent, the girl has to worship Ganesh and perform what is known as the *lagan kî pñjâ*. The letter is thrown into the girl's lap with a cocoanut (*nâriyal*), then the girl's face down to the chin (*thorî, thorî*) is smeared with lines of turmeric mixed with alum and rice known as *rolî*, and acid tooth-powder (*missî*). These lines are called *marvaṭ*. Then her maternal uncle (*mâmû*) takes her into the women's quarters (*zanânah*) and makes her do obeisance (*qandvat*) to the family gods. After this he brings her back to the men, and the things which had been placed in her lap are given to the family priest (*parohit*) and the barber (*nâî*), who takes them to the house of the boy's father (*samdhîyânâ*). When they come the boy's father fixes a lucky time (*lagan lénê kâ mahûrat*). His priest and barber, in the presence of the brotherhood, bring the marriage cocoanut (*nâriyal lagani*), four rupees, and a packet of betel (*pân kâ bîrâ*). The boy is sent for and made to sit on a stool (*pîrhî*), and is made to worship Ganesh and the nine planets (*naugraha*). Then the Pandit makes the sectarian mark (*tîkâ*) on his forehead, and the marriage cocoanut and rupees are put in his lap, and he is fed with the betel. His maternal uncle (*mâmû*) then takes him into the women's quarters. His aunt does the *drîâ* (qv.) ceremony over him and the things in his lap are produced. After this a Brahman on the part of the boy's father opens the letter, reads it, and ties up all the things with it as before, except the money, which he keeps for himself. Then the boy's father distributes betel to the kinsmen and dismisses them. The wedding is said to begin from that day: hence *lagan* = the whole period of the marriage ceremony.

Lagân—[*lagnâ* = to be fixed] (*bhêj, dain, dên, fôt, fôtah, lagtâ, pot, potâ, ogâhî, oghâî, ugâhî, ughâî, sîrlî*)—rent.

Lagan patrî—[*lagan*; *Skt. pattraka* = a let-Lagan patrî—} ter—see *lagan*.

Laggâ—[*lagnâ*; *Skt. lak* = to be fixed]—(1)

Laggi—} a sort of rake for removing grass

Lâgî—} or manure (*kâthphânvrî*); (2) a very long, heavy stick (*malkhânî*); (3) the propelling pole of a boat (*nâo*); (4) a forked stick used for pulling down fruit (*ânkrâ*).

Lagnâ—[*Skt. lag* = to be joined]—(1) (*phalnâ*) of a cow—to be covered by a bull; (2) of a cow—to give milk.

Lagni—see *lagan*.

Lagtâ—[*lagnâ* = to be fixed]—land-rent; cesses (*lagân, abvâb*).

Lâgû—[*lagnâ* = to be fixed]—deep ploughing.

Lâgû—} West districts (*avâl*).

Lagvâh—(*lagnâ* = to be fixed)—the man who feeds the sugarcane-mill. North Oudh (*muṭ-thiyâ*).

Lahavâ—[*lahî*]—a quagmire. Rohilkhand (*bhûs*).

Lahad—the hole made near a Muhammadan grave in which the corpse is placed during

the burial ceremony. "On the 39th day after death they prepare such dishes as the deceased was in the habit of eating during his life, and arrange them on plates with some of the clothes and jewellery of the deceased, which they deposit on the spot where the individual gave up the ghost, and over them suspend to the ceiling a flower garland. This ceremony is denominated *lahad bhaynâ* = to fill up the grave." (Herklot, *Qânûn-i-Islâm*, p. 287.)

Lâhan—[*Skt. lāh, lābha* = profit]—(1) yeast or leaven: sugar and other substances fermented for distilling spirits; (2) drugs given to cows when calving (*chanêṭh*); (3) fees for the conveyance of grain—see *lahnâ*.

Lahârâ—[*lâî*] (*kaṭinhâr, launâhar, launnâr, launhâr, nûnaiyâ*)—a reaper. West districts.

Laharâ—the *bâjrâ* millet. Central Duâb and Bundelkhand.

Uṭho laharâ yon uṭh bolo—

Châr mahînâ mo ko khâê,

Bûrhê tē javân ho jâê.

[Up gets bajra and cries out, "If any one eat me for four months he becomes young again."]

Laharuâ—[dim. of *lahrâ*]—a light kind of cart used in villages. Rohilkhand (*gârî*).

Lahâs—} [either *Skt. lah* = to grasp, or

Lahâsâ—} possibly a lascâr corr. of English

Lahâsî—} *hawser*—the main cable of a boat (*nâo*).

Lâhaurî non—[*lâhaur, Lahore*]—Panjâb rock-salt (*lon, sêndhâ*).

Lâhî—(1) (*râî, sarson râî, gohnâ râî, barî râî, barlâî, bâqshâhî, khâs râî*) mustard (*Brassica juncea, Sinapis dichotoma*); (2) a kind of plant lice; (3) nitre after the third evaporation (*khârî*).

Lahilâ—gram. Lower Duâb (*chanâ*).

Lahlâhî—[*lahlânâ* = to bend]—a quagmire

Lahlî—} (*bhâs*).

Lahnâ—[*Skt. lābha* = gain]—(1) a calf. Rohilkhand (*labârâ*); (2) (*lâhan*) wages allowed to cultivators who bring the grain to the threshing-floor. If employed by the tenant, he is allowed their wages when the crop is being divided. Kherî.

Lahnâdâ—(*gahênr*)—a herd of buffaloes.

Lahnâgâ—[*Skt. lînga* = pudenda] (*dâman, dâvan, ghagrâ, ghâghrî, kachhauṭâ, tukrî*)—a woman's petticoat. If loose it is *dhablâ*: a girl's small petticoat, *ghênghariyâ, phariyâ*; to the east *kachhâr* is a mode of tying the petticoat under the leg when the wearer is walking. The waistband is *toî, nêfâ, izârband, ijarband*; the string of the bride's petticoat is *nârâ*; the skirt, *lâvan*. *Pardê kî bibî, chaṭâî kâ lahnâgâ* = a veiled lady with only a mat for a petticoat!

Lahr—[*Skt. lahari*]—(1) a wave; (2) (*narhâî*) a herd of cattle.

Lahrâ

Lahrâ } the bulrush millet (*bâjrâ*)—see *laharâ*.

Lahrî

Lahrî }

Lahsan—[*Skt. lashuna*]—the leek; garlic.

Kiyârî kari kapûr kî, chandan barhâ band,

Sînchê kēvar gulâb sê, lahsan tajê naganûdh:

Lahsan tajē nagāndh; Rudra āgar sañjutā,

Kabhūn hoē gajrāj, kathūn sūkār kā putā:
Kahi Girdhar kavirāē—ēd bhākhē yeh sārā:

Bij boyo so hoē: kahā karē uttam ki-yārā.

[Make a field plot of camphor and a water-course of sandal-wood, and irrigate the plot with *kevara* perfume and rose-water: still garlic sown in such a field will never lose its stench: even if the intelligent god Rudra (Mahādeo) were to undertake the task, he could never turn the son of a hog into the prince of elephants: says Girdhar, prince of poets—"This is the truth taught by the Vedas: as is the seed, so will the plant be. The fair field will not be able to alter its nature."]

Lahsaniyā—[*lahsan*]=the cat's-eye stone.

Lahstā—[*lāhē*] (*jaḍiyā, jariyā, laitā*)—the black mustard (*Brassica campestris dichotoma*). Dehra Dūn.

Lāl—mustard—see *lāhi*.

Lāl—[Skt. *lāja* = fried grain]=maize or rice damped and parched (*khīl*).

Lāl—[? Skt. *lū* = to cut] (*kaṭāī, kaṭiyā, kaṭnī, laiḥā, launī, nūnāī*)—reaping; harvest time. West districts. "Reaping should be begun on a Tuesday and finished on a Wednesday—the last bit of crop being left standing till then." (Ibbetson, *Panjab Ethnography*, p. 119.)

Laiā—the winter crop of transplanted rice (*aghami*).

Laiḥā—see *lāt*.

Lailvā—[cf. *lahlī*]=a loose sandy soil in which a well cannot be sunk. Rohikhand (lélvā).

Lāin—[*lānā* = to bring] (*chakautā, lāo lagānā, lāvan butāvan*)—the taking or pledging of an animal or other property in discharge of a debt. East districts.

Lain—a cow just after calving. West districts (*alvā*).

Lainī—a skin stuffed with straw, or a rude figure of a calf put before a cow that has lost her calf to induce her to give milk. East districts: cf. *akor, saṅgharāb*.

Laiṭālāk—[Skt. *laya* = affection; *pālna* = to support]=an adopted child (*mutabannā*).

Lairū—[Skt. *lāḍya* = skipping]=a calf.

Lairuā—East districts (*labārā*).

Laitā—the black mustard (*Brassica campestris dichotoma*). Kumaun (*lahstā*).

Lājāhavan—[Skt. *lāja* = parched grain, *harana* = invocation]=barley offered up during the marriage ceremony.

Lājī—[Skt. *lāja*]=maize or rice damped and parched (*khīl*).

Lājūrī—[*tē*]=a rope used with an earthen vessel at a well. Lower Duāb (*ubhan*).

Lāk—see *lānk*.

Lāk—[Skt. *lākshā*]= (1) gum lac used for making bangles, etc.; (2) reddish—white coloured—of cattle; (3) a disease in wheat: spores fill the plant-tissues and break out when ripe in longitudinal fissures like rust. It is said altogether to prevent a plant from bearing ears—see *Field and Garden Crops*, North-Western Provinces, I, 6.

Lakhaurī—[Skt. *laksha* = 10,000]—small country bricks (*nautirahī*).

Lakhērā—[*lākh*]=a man who makes lac bangles (*chūrhār*).

Lakhpār—[*laksha* = 10,000; *phēr* = turning]—the netting of a bed made of more than one string (*chārpāl*).

Lakhuā—a disease in wheat—see *lākh*.

Lakkar—[Skt. *lakuṣa, laguḍa*] (*lakrā*)—(1) a thick stick or beam: a log of wood; (2) a cylindrical field roller.

Assi man kā lakrā, uspar baiṭhe makrā,
Rattī rattī khāē, to kārī din mēn khāē.

[There is a log 80 maunds weight. A spider sits on it and eats it at the rate of a *rattī* a day. In how many days will he eat it?]

Lakorā—[*lānk*]=a bundle of cut grass, vetches, etc. Mathura (*bojh*).

Lakrā—see *lakkar*.

Lakrī—[*lakkar*]=wood; *lakrī dēnā* = to burn a corpse (*dāh kriyā*); *lakrī jalaunī* [*jalanā* = to burn]=firewood.

Lakṣī—[*laggī*]=a forked stick used for pulling down fruit, etc. North Oudh (*aṅkrā*).

Lakthā—[*lakkar*]=stalks of *arhar* or maize.

East districts.

Lāl—[? Skt. *lal* = to play]—(1) (*gorā, laliyā, lchā, lohīyā, loharā, lohavā, narī*) red coloured—of cattle: brown, of horses; (2) (*chablā, mirkī*) a disease of the mouth in cattle, when it becomes red and inflamed; (3) (*la'al*) a ruby. *Apnā lāl ganvāi ke ghar ghar māngē bhīk* = the spend-thrift wastes his valuables and then goes and begs from house to house.

Lālā sāhi—[? from the man who introduced it] (*sāḍā*)—the commonest tobacco used by the poorest classes.

Laliyā—[*lāl*]= (1) red coloured—of cattle; (2) red cloth used for lining petticoats, etc.; (3) a hard red variety of wheat (*gēhūā*).

Lambardār—[English *number*, the *number* of a field or holding as recorded in the survey: *dār* = holding]=a village headman; a convict in charge of other convicts.

Lamēsā—[*lamisāh*]=an apparatus for removing the pestle in order to clean the sugarcane mill (*kolhū*).

Lamghinchuā—[*lambā* = long; *ghinch* = neck]=a camel. Lower Duāb (*ūnt*).

Lamisāh—see *lamēsā*.

Lān—[*lānk*]=fresh-cut crops. Upper Duāb.

Lānā—[*lānā, lēnā* = to bring]—(1) a long narrow field. Upper Duāb; (2) lands near rivers which have a chance of being left dry in time to sow the spring harvest. Mathura.

Lānādārī—[*lānā-dār* = holding]=a tenure similar to the *bhaiyāchārā* (qv.). Bijnor.

Lāndā—[cf. *luṇḍā*]=an animal with no hair on its tail, or a very small tail. *Bakheho bibi bilāi chūhā lāndā hī jiēgā* = excuse me, Mrs. Cat, from coming out of the hole: I am better off as a rat even without a tail (*bañrā*).

Lāndaūrī—[? Skt. *lēṇa* = excrement; *vāṣa* = enclosure]=a cattle manger. West districts and Rohilkhand (*lārāmni*).

Lāng—[Skt. *linga* = pudenda]—(1) the part of the loin-cloth tied under the legs (*dhotī*); (2)

a side pocket in a woman's sheet. West districts (gīrah).

Laṅgar—[Skt. *lāṅgula* = a tail]—(1) a boat's anchor (*nāo*); (2) a piece of wood tied round the neck of vicious cattle; (3) a foot ornament worn by women; (4) a wrestler's loin-cloth—cf. *laṅgoṭi*; (5) a stone fastened to a stick thrown up for the purpose of knocking down fruit, etc.; (6) part of the rope-twisting machine—see *bānsāz*; (7) among Muhammadans—a special distribution of alms, etc., in gratitude for the attainment of a desire or in discharge of a vow. The phrase is *laṅgar nikālnā*. For details of the ceremony see Herklot's *Qānūn-i-Islām*, p. 141 f.

Laṅghar—sheds for breeding cattle. Oudh (gausālā).

Laṅgoṭ—[*linga* = pudenda; *paṭṭaka* = a cloth] (*naṅgoṭi*)—a small waist-cloth worn by ascetics or while bathing (*dhōṭi*). *Laṅgoṭē mēn phāḍ khēlo* = when you go to play the Holi wear only a loin-cloth. *Chaltē chor laṅgoṭi lābh* = when the thief clears off you are lucky to save even a loin-cloth.

Laṅgūrī—[Skt. *lāṅgula* = the tail]—(1) black mail paid to a thief for the restoration of stolen cattle, etc. Central Duāb (*panhāl*); (2) [*laṅgūr* = a baboon] the bounding pace taught to native horses—see *ghorā*.

Lānk—[? Skt. *lū* = to cut] (*lāk, lān*)—fresh-cut crops; green indigo cut for manufacture.

Lānkri—[cf. *laggi*]—a wooden scraper used for removing manure, etc.—cf. *kathphānvri*.

Lankurā—one of the local gods (*dihvār*).

Lāo—the main rope of the well (*bart*).

Lāo lagānā—[*lānā* = to bring]—to receive an animal or other property in discharge of a debt (*lain*).

Lāonā—[Skt. *lū* = to cut]—reaping; harvest

Lāonī—time. West districts.

Lapētan—[*lapētnā* = to roll up]—the beam in the loom on which the cloth is rolled up as fast as it is made (*kargah*).

Laphā—blight in betel. East districts.

Lapsi—[Skt. *lapsika*]—gruel; slops: to the east the flour of any grain boiled with milk and eaten with sugar. *Ahīr kā kyā jājmān aur lapsi kā kyā pakeān* = the Ahīr is as bad a parishioner as *lapsi* among sweet-meats.

Lapṭā—[*lipaṭnā* = to cling]—molasses (*shīrah*).

Lapuṭ—a strong, hot west wind (*lūh*).

Lavqāh—paralysis in men or animals—see *ghorā*.

Lar—a string, strand of a rope; a line of camels

Lār—or other animals tethered one to the other.

Larāmanī—[*larānā* = to fight; but see *laṅda-*

Larāmni—uri]—(1) pasture ground; (2)

Laraurī—(*charan, charhī, charnī, kūnd,*

laṅdaurī, lēraurī) a cattle manger in which

pots are fixed. West districts. The pots are

dotho, khor, kūnd, kūndā, kūndēla, kūndērā,

nād, nānd, nāndolā.

Larhā—[Skt. *ratha* = a conveyance]—a

Larhl—country cart: usually applied to a

Larhiā—small cart made of a few planks

mounted on two wheels, with a large open

wicker-work basket and a wooden axle, used for carting manure (*gārī*).

Larī—see *lar*.

Larihaddrā—*arhar* pulse: Sunār's slang (*arhar*).

Lārīlū—[*lāḍā*]—a bride (*dulhin*).

Larkā—[Skt. *laṭ* = to be a child] (*horilavā, larḱvā, ṭābar*)—a boy.

Larkani—

Larkī—} a girl.

Larkiyā—}

Larkvā—see *larkā*.

Lāsā—[*lēsānā*]—bird-lime.

Lāsī—[*lāsā*]—(1) a black louse-like insect

Lassī—} which attacks wheat, generally

brought on by moisture and east wind, and dis-

appearing when the wind turns to the west; (2)

a mixture of half milk and half water.

Lāt—[Skt. *yashṭi*]—(1) any post; the axle of

the spinning wheel (*charkhā*); (2) a long em-

bankment thrown across a plain in which rice

is cultivated, and where there is a flow of sur-

face water. East districts (*bāndh*); (3) a

steeple or minaret.

Lāt—} (1) a mess made of *mahuā* (qv.) and

Lātā—} rice; (2) thin treacle. *Sab gur lāt ho*

gayā = all the sugar has turned into poor

treacle—utter ruin.

Latā—[Skt. *lata*]—a creeping plant (*latikā*).

Latahā—[*lāt* = a kick]—an ox given to kicking

(*bail*).

Latān—[Skt. *lāṭa* = old, worn-out]—early spring

crops (*saonī*).

Latauvā—[*lāt* = a kick]—a kicking ox (*bail*).

Lath—[Skt. *yashṭi*] (*bajarboṅg, bāṇḍī, bhaṅg*

ghoṭnā, dāṅg, dēṅg, godhī, khulī, kutkā,

pahārī, sonḍā)—a thick club.

Lāth—see *lāt*.

Lāthī—[*lāth*] (*ḍaṇḍā, khēlavani, laṭṭhī, laur,*

laur)—a long stick or club. For other sticks

see *chharī, godahā, jhaṇṭahā, kubrī, laggi,*

lath, phaiṭhā: for the butt end see *hūlā*:

the metal ring round the end of the stick is to

the east *thēk*, and in other places *chhallā, sām.*

Paramēshar kī lāthī mēn avāz nahīn = the

club of the Almighty makes no noise.

Lāthī mēn gun bahut haiṇ, sadā rākhiyē

saṅg:

Gahirī nadī nārā jahaṇ tahān bachāvat

aṅg:

Tahān bachāvat aṅg jhapatē kuttē ko

mārē:

Dushman davāgīr hoē tikhūn ko jhārē.

Kahī Girdhar kavirāē—bāt bāndho yeh

gāṇthī,

Sab hatyār ko chhoro hāth mēn rākho lāthī.

[Many are the good qualities of a stick—keep it

always by you. You can test the depth of a

river or brook with it and save your life. You

can strike a dog with it, and with it you can

dust your adversary's head. Says Girdhar,

prince of poets: "Bear this always in mind—

leave all other weapons, but keep a stick in

your hand."

Laṭkan—[*laṭak* = hanging]—(1) a stand on

which one water-pot is hung over another to

act as a filter—cf. *paṇḍā*; (2) a woman's or-

namment which hangs from the noae; (3) a silk

tassel worn by girls on the hand.

Laththā—[*lath*—the block of the axle of the cart. Upper Duāb (gārī).

Latikā—[*latā*] (*latkā*)—any creeping plant.

Latī—[the small millet—*Lathyrus sativus*. Azamgarh (kēsārī).

Latṭā—see lātā.

Lattā—[Skt. *laktaka* = a red rag]—clothes.

Tan par nahīn lattā—

Pān khēēn albatṭā.

[He has no clothes on his body to be sure, but he can afford to eat betel all the same.]

Latṭhā—[*lāth*]—(1) a measure of length usually one-tenth of a *jarīb* (qv.) or $5\frac{1}{2}$ yards; a *bēghā* (qv.) is a square of 20 *latṭhā*; (2) a thick beam, a rafter; (3) a coarse kind of country cloth; (4) a boundary pillar such as those between British and Native territory. In Gorakhpur Nēpāl is known as *latṭhāpār* = the country beyond the pillars.

Latṭhā bandī—[*latṭhā*, *band* = fastening]—a rough method of measuring lands under cultivation with poppy, etc.

Latṭiyā san—[the fibre of the plant *Hibiscus cannabinus* (paṭsan).

Latṭūdār—[*latṭū* = a humming top]—of a turban—with the folds sown together (pagrī).

Laṭṭrā—[a leathern vessel for holding clarified butter or oil. Upper Duāb (kuppā).

Laud—

Laudrā—[a twig: the stalks of *arhar*, cotton, etc., used for thatching, basket-making, etc. Central Duāb.

Laudrī—

Laukā—[Skt. *alābu*]—the bottle gourd (kad-lauki—*dū*).

Laukhaṇḍ—[*lohā* = iron; *khaṇḍā* = a piece]

Laukhar—[*lokhāṇḍ*, *lokhār*]—the tools of a carpenter.

Laumnā—[*lāumnā* = to hang down]—a rope

Laumnī—[used for hobbling one fore foot]

Launā—[and one hind foot of an animal (dhagnā).

Launāhār—[*launī*, *kāra* = doer]—a reaper. West districts (lahārā).

Laund—[an intercalary month.

Do Āsīnī, do Bhādvē, do Āsārī kē māh;

Sonā chāndī bēchkar nāī līsāho nāh.

[Where there are two months of Kuār, Bhādoṇ, and Āsārī in the year, sell your gold and silver and buy grain (for it will be an unlucky season).]

Laundā—[Skt. *loshṭa*] (*gonḍā*, *lonḍā*, *thāpī*)—a lump of damp mud for building a wall.

Laundi—[the spoon used in stirring the syrup in a sugar factory. Rohilkhand (khaṇḍāśāl).

Laundrā—[*lavaṇḍ*, *lavaṇḍrā*]—a fall of rain in the hot weather preparatory to the rains. East districts.

Laung—[Skt. *lavanga*]—(1) a clove; (2) a woman's nose ornament: so called from its shape.

Launhār—[a reaper—see lahārā.

Launī—[reaping. West districts—see lāl.

Launr—

Launrī—[*lānr*=membrum virile]—a cudgel.

Launriyā—[East districts (lāthī).

Laur—

Lautī—[corr. of *olṭī*, qv.]—the eaves of a house. West districts.

Lavā—[Skt. *lāja*; rt. *lāj* = to fry]—maize or rice damped and parched on heated sand. The sudden heat bursts the husk which is then removed by rubbing; when mixed with molasses it is known as *murkī* in the East districts. Of course it is poor food. Hence the verse—

Lāvā bhojan, chor dhan, bhains turaṅg ēk phēn

Ahīr mitāī na karo, chāhē mitra mar jāēn.

[Parched gram for food, wealth acquired by theft, and your buffalo and horse tied up in the same stall—all these are untrustworthy—but never be friends with an *Ahīr*, though every other friend should die.]

Lāvāk—the winter crop of rice. Allahābād (agharī).

Lāvan—[corr. of *dāman*]—the skirt of a woman's petticoat (lahūgā).

Lāvan butāvan—[*lāo*]—taking an animal or other property in pledge for a debt. East districts (lāin).

Lavand—[see laundrā.

Lavaṇḍrā—

Lavārā—[a calf. West districts (labārā).

Lavārū—

Lēd—[rt. *lād* = burden]—(1) a bundle of

Lēdā—[grass bound round the sole of the

Lēdī—[plough in planting sugarcane for the purpose of making a broad furrow. East districts; (2) the counterpoise on the lever used for raising water. East districts (dhēnkīl).

Lēhāf—[corr. of *ghilāf*]—a heavy quilt (razāī).

Lēhārī—the irrigation swing basket. Duāb, Oudh, and Rohilkhand (ḍol).

Lēhī—see lēl.

Lēhnā—[Skt. *lēhāna* = licking]—(1) green chopped millet fodder. East districts (chārā); (2) fees to a blacksmith (kharhak); (3) (*lēhnī*) a small bundle of cut crops. West districts.

Lēhni—see lēhnā.

Lēhsur—[*lēhnā*]—an instrument for mixing the clay used in pottery. East districts (kumhār).

Lēl—[*lēsnā*] (*lēhī*)—paste.

Lēj—

Lējā—[Skt. *rajju*]—a rope used in drawing

Lējī—[water from a well. West districts

Lējū—[ubhan).

Lēkīā—[*līkhnā* = to write]—an account. *Lēkhā bahī* = a ledger (bahī); *lēkhā barābar karnā*, *lēkhā chukṭī karnā*, *lēkhā ḍoṭhā karnā* = to liquidate an account.

Lēlvā—see lailvā.

Lēnd—[Skt. *lēnda*]—dung of camels, goats,

Lēndā—[etc. (lēnrī). *Chhaunko lēnd, bag-*

Lēndh—[*hāro lēnd, phir vohī lēnd kā*

Lēndhā—[*lēnd* = fry dung, stew dung as much as you will, and still it is dung all the same.

Lēndēn—[*lēnā* = to take; *dēnā* = to give] (*banaj, banij, banjī, bēghār, bohrgat, dād sitā, mahājani*)—trade, money-lending. *Udho kā lēn na Mādhō kā dēn* = neither borrowing from Udho nor lending to Mādhō, i.e., living independently.

Lêndrâ—[lênd] (lênrârû)—the son of a woman by a former husband—see karão.
Lênî—[lênd = to take]—the ceremony of weaning a child among Muhammadans—cf. chaṭānā : see Herklot's *Qānūn-i-Islām*, p. 22.
Lênjur—[lêj]—a rope used for drawing water
Lênjurâ—} from a well. East districts (ub-
Lênjuri—} han).
Lênjârû—see lêndrâ.
Lênrhâ [lênd]—(1) smut in wheat and barley. East districts: cf. girvâ; (2) a flock of animals—especially sheep and goats. East districts.
Lênrhî—see lêharî.
Lênrhî—see lênd.
Lêo—[lêsnâ] (lêv, lêvâ)—(1) (aṇvan) ashes plastered on a cooking pot to save it from the fire. East districts: cf. тариāb; (2) the fluid opium used for fixing the petal covering on the cakes (afiyûn); (3) the flooding of a field preparatory to sowing rice. In the East districts the phrase *lêo lag gayâ* means that a field has become muddy enough to admit of rice being planted; (4) one of the rice sowings. The land is ploughed and the rice is sown in standing water—the fields being embanked and the water kept in. Allahâbâd (dhân).
Lêrarû—see lêndrâ, and cf. karão, kadhêlar.
Lêrarû—[larâmni]—a cattle manger. West districts.
Lêruâ—[Skt. lēlaya = skipping]—a calf. East districts (labârâ).
Lês—[English lace]—lace (gotâ).
Lêsâl—[lêsnâ]—plastering with mud and cow-dung (lisâl).
Lêsnâ—[Skt. lip = to smear]—to plaster a wall, floor, etc., with mud or cow-dung (lîpnâ).
Lêso—[lêsnâ]—sixty bundles, each of 200 betel-leaves (pân).
Lêtâ—a grain market.
Lêv—[lêo]—(1) the planks at the bottom of a
Lêvâ—} boat which run from end to end; (2)
 clothes made of scraps of cloth. East districts.
Liautî—a frame used in reeling silk (charkhâ).
Libâs—clothes (kaprâ). In Arabic the word is properly applied to full drawers of linen or cotton—see Lane—*Modern Egyptians*, I, 36.
Librâ—}
Librâ—[litrâ, litrâ, litrî, litrî]—an old shoe.
Librî—} East districts (jûtâ).
Librî—}
Lichrâ—} a calf. Rohilkhand (labârâ).
Lichra—}
Lid—dung of horses, elephants, etc. (khât).
Lifâfah—an envelope: part of the Muhammadan shroud—see kafan.
Ligdl—a little weak pony mare. East districts. See ghorâ.
Lihâf—[corr. of ghilâf]—a quilt: it contains more cotton stuffing than the *razâi* (qv).
Lîk—[Skt. lîkh = to draw a line]—(1) (gail, Lîk)—} gaṭrâ, gaṭiyârâ) a wheel track; (2)
 customary presents to servants and dependants at a marriage, especially to those who bring the signs of betrothal from the girl's house to the boy's—see hathâl, and cf. lagan, ṭikâ.
Lîl—[Skt. nîla = blue]—indigo (nîl).
Lîlâ—[lîl]—blue coloured—of cattle, etc.

Lîlârî—[Skt. lalâta = the forehead]—the top of a well: the place where the water is poured out of the bucket. East districts (chauṇrhâ).
Lîlvâ—a stratum of sand in a well which is constantly falling in. Central Duâb, Rohilkhand (lailvâ, lêlvâ).
Line—[English line]—the drying room in an indigo factory (nîl kî koṭhî).
Lîng—[Skt. ling = to go]—the phallic emblem
Lînga—} of Shiva.
Lipâf—[lîpnâ] (lisâi)—plastering a wall, floor, etc., with mud or cow-dung—cf. dogâ.
Lîpnâ—[Skt. lip = to smear] (goiṇṭhab, goṇṭhab, lêsnâ, lîsnâ)—to plaster a wall, floor, etc., with mud or cow-dung.
Lîruâ—} rice straw (dhân).
Lîrvâ—}
Lîsâi—see lipâf.
Lîsnâ—see lîpnâ.
Litrâ—}
Litrâ—} an old shoe. Upper and Central Duâb
Litrâ—} (librî).
Litrî—}
Litrî—}
Lîṭṭî—cakes cooked in the ashes: usually made of arhar pulse (bhaurî).
Lobhiyâ—[Skt. lobhya = eagerly desired]
Lobiya—} (chauṇra)—a kind of bear (*Dolichos sinensis*, *vigna catiang*) (ravâñs).
Lochanâ—[lochan = the eye]—a custom at the
Lochnâ—} birth of the first male child in
 the family. The family barber goes round to the friends to announce the event and marks them on the forehead (ṭikâ) and gets a present. East districts.
Lodhî—} unrefined sugar. Sunâr's slang
Lodhî kârû—} (gur).
Logâf—[Skt. loka = people]—the women-folk; a woman, wife.

*Râñḍ logâf aru arnâ bhainśâ
 Jo bigṛen to horê kaisâ.*

[A widow and a wild buffalo—if they break out or go to the bad, what a business it is!]

Loh—[Skt. loha = red coloured]—(1) iron :
Lohâ—} lohâ pakkâ is usually steel. Other
 varieties are dhâlâ or to the East gaṇṭhiyâ pig iron; gadrâ tavâ or tayâ thick plates; pattiya wheel tires; patti flat narrow plates used for making pincers, bird cages, etc.; dandâ thick bars; sulas Swedish iron; châdar thin plates; kamânî steel for springs; sang tarâsh pieces of cast steel for making tools, etc.; sikh thin bars. Lochehûn or lohâ churâ is iron filings; (2) red coloured—of cattle (lâl).

Lohâ churâ—[lohâ, chur = powder]—see loh.

Lohâr—[Skt. loha kâra = worker in iron]—a blacksmith. His tools are—the ordinary anvil ahran, nihâi, nihâi; which is fixed in a block ṭhikâ, ṭhikî, kunḍâ, and in parts of Bundelkhand ahûṭhan; the perforated anvil over which the piece of iron is placed when being pierced with holes bîñḍî; the anvil on which the heads of nails are shaped chapraunâ; the large welding hammer or sledge ghan, râchh; the middle-sized hammer hataurâ, hataurâ; the small hammer hataurî, hataurî, mârtaul; the pincers with rounded tips zambûr, jamûrâ; the pincers for taking the hot iron out of the

fire *sangsi*, *saṇḍāsi*, *sansī*, *saṇḍsi*, *saṇrsī*; the iron poker—to the East *akurī*, in parts of Oudh *agūsi*, in Rohilkhand *khalānvān*; the cold chisel *chhēni*; the chisel for piercing holes in iron *sumbhā*, *sumbhī*, *sumbī*, *summī*; the fixed bellows *bhāthī*, *bhaṭṭī*, *bhaṭṭā*, *dhaunknī*, *dhaunkī*, in parts of Bundelkhand *khalānt*; the hand bellows *sipāvā bhāthī* or *bhaṭṭī*; the end of the bellows pipe which goes into the fire *mūnr*, *mūnrāi*, *mūnd*, *mūnrī*; the pipe itself *phuṅknī*, *dhaunknī*, *khalānt*, *khalānt*; the wooden sides of the bellows *takhtā*, in Rohilkhand *khapāt*; the leather sides *pakhāl*; the valve *pankhī*; the pivots on which the bellows work *dhurī*; the pillars which support it *khambhā*, *khūṇṭā*; the lever which works it *chhīp*; the awl worked by a bow *barmā*, of which the string is *tasmā* and the bow *kamānī*; the iron spike of the awl *dānḍī*, *dānrī*; the fixed vice *bānk*; the hand vice *hathkal*, of which the jaws are *kallā* and the socket for the screw *chhūchhī*, *chhūchhī*; the tool for making screws *bādiyā*, of which the female screw is *kutkā*, the tightening screw *chutkī*, and the nut maker *pēchckas*, *pēchkas*; the nut *qēbrī*, *qhibrī*. Among files are the common file *rētī*; the round file *golak*; the half round file *nīm-gard*, *ningirid*; the triangular file *tīn pahāl*; the compasses *parkāl*, *parkār*, *kampās*; the moulds *sānchā*; the instrument for drawing wire *jantrī*; the vessel for cooling the hot iron *jalahri*, *jilairī*, *jalahri*, *jilahrī*, *kuṇḍvārā*, and in Rohilkhand *ānri*.

Loharā—} [lohā]—reddish coloured—of cattle
Lohavā—} (lāl).

Lohband—} [lohā, band]—fastened—
Lohbandā—} an iron bound stick or club.

Lohchūn—see lohāchūrā.

Lohiyā—[lohā]—(1) reddish coloured—of cattle;
(2) a dealer in iron-ware.

Lohlaṅgar—[lohā, laṅgar]—an iron boat anchor

Lohiṇḍā—} [lohā, haṇḍā]—an iron cooking pot
Lohirā—} without handles. East districts (bahgunā).

Loi—} [Skt. loman = wool]—(1) a fine blanket
Loiyā—} (kammal).

Jab orh lā loi.

Kyā karēgā koī.

[What care I for any one when once I have donned my blanket]; (2) (*pērā*, *pērī*) lumps of dough out of which bread is made.

Lokā—[Skt. ulka = a meteor]—lightning (bijlī).

Lokhar—see laukhar.

Lon—} [Skt. lavaṇa]—(1) (*namak*, *non*) salt.

Lonā—} Some of the kinds used are *khāri non*, *sēndhā* or *lāhaurī non* = Panjāb salt; *sāmbar* salt from Rajputāna; *kālā non*, coarse black rock salt; *samudrī non*, sea salt; (2) gram, or more properly the acetic acid which collects on the leaves of the plant. East districts (chanā).

Lonār—[lon]—a place where salt or saltpetre is made (nonār).

Loṇḍā—[Skt. loṣṭa]—a lump of mud for building a wall (lauṇḍā).

Loṇḍā—(loṇḍā)—an enclosure for cattle. Central Duāb (ghēr).

Lonī—} [lon]—saltish earth scraped off
Lonī miṭṭī—} walls and from which saltpetre is extracted.

Loṇrā—see loṇḍā.

Lorh—} [Skt. loṣṭa = a lump]—(1) a roller
Lorhā—} for grinding spices, etc. See

Lorhī—} silbaṭṭī. Likh lorhā parh pat-

Lorhiyā—} thar = writing "grindstone" and reading it "stone" [said of a lazy block-head who goes to school and learns nothing]; (2) the horizontal body of the *bākhar* (qv.) plough. Bundelkhand.

Lorhnā—[lorh]—to clean the seeds from cotton (oṭnā).

Lorho—see lorh.

Loṭā—[rt. of loṭnā = to roll about]—a metal drinking vessel: the smaller size is *loṭī*, *loṭiyā*, *luṭiyā*, *dabūliyā*.

Loṭan—[loṭnā; Skt. luṭh = to roll]—a light kind of plough. West Oudh and Rohilkhand.

Loṭī—} see loṭā.

Loṭiyā—} see loṭā.

Loṭnā—[Skt. luṭh]—(1) to roll about; (2) a clod.

Kahār's slang (dhēlā).

Lubhāo—see labhāo.

Lūgā—[acc. to l'atts Skt. rūgna, which always has the idea of being old or torn]—(1) clothes. East districts (kaprā); (2) a woman's sheet (sārī).

Lūgāi—see logāi.

Lūgar—see lūgā.

Lugdi—(1) (*khaḍvā*) pounded castor oil seed (anḍī); (2) a ball of pounded narcotic hemp (bhaṅg).

Lugrā—see lūgā.

Lūh—(*dhaunkā*, *lapuṭ*)—the hot west wind.

Lūkā—[lokā]—(1) lightning (bijlī); (2) a kind of fishing net used at night. Bundelkhand (jāl).

Lūkhā—[Skt. ruksha = rough]—food prepared without butter: when without salt it is *alonā* (rūkhā).

Lukrā—[lūgā]—clothes. Kumān (kaprā).

Luksāz—[luk = varnish; sūz (*sākhān*) = making]—a man who makes patent leather.

Lukṭī—[Skt. lakṭa]—a walking stick. North Oudh (chharī).

Lūm—} lit. a tail: a tassel of gold or silver
Lūmā—} hung on the arm above the elbow.

Lūṇḍā—} [Skt. lūṇḍika = a ball]—(1) (*biṇḍā*,

Lūṇḍī—} *lachehhā*) a hank of cleaned thread;
(2) an ox with no hair on his tail or a short tail (bāṇṛā).

Lūṅ—} [lāṅ = the part between the thighs]
Lūṅā—} (1) a cloth worn by Muhammad-

Lūṅī—} ans as a waist cloth or scarf or girdle. According to rule it should be merely

wrapped round the body, and its ends tucked in, not carried between the legs. *Shauḡin bur-hiyā*, *chāṭī kī lūṅī* = an old hag setting up for a swell with only a mat to cover her nakedness! (2) a kind of red cloth specially used for waist cloths.

Lurhvā—see lorh.

Lurkā—} [conn. with *lurakhnā* = to roll]—(1)
Lurkā—} a stone set in wire and used as an

Lurkī—} earring; (2) the rope fastening the

Lurki—} iron ring round the neck of the irrigation leather bag. Upper Duāb (kas).

Luṭiyā—see loṭā.

M

Mā—[Skt. *māta*, *mātri*] (*ammā*, *arri*, *buṛhiyā*, *ḍokri*, *ḍokariyā*, *maḥārī*)—a mother; a step-mother is *dūri mā*, *mausi* or *maindar mā*.

Ma'ajūm—[Arabic *ma'ajūn* = kneaded]—a
Ma'ajūn—} preparation of narcotic hemp in the form of a sweetmeat; a maund should contain *bhaṅg* 3 *sēr*, butter 2 *sēr*, sugar 35 *sēr*. For the mode of preparation see Atkinson, *Himalayan Gazetteer*, I, 765 ff: and Herklot, *Qānān-i-Islām*, Glossary, XCI.

Māch—[Skt. *mañcha*]—(1) (*machiyā*) a four-
Māchā—} footed stool with a twine seat; (2) a large bed (*chārpāl*); (3) a large wooden platform on which men sit and smoke. The *takkā* is a similar piece of furniture kept for purposes of ostentation at the door of well-to-do people; (4) the watchman's field platform (*ma-chān*).

Machān—[*māchā*] (*añṭā*, *dāmchā*, *jaunḍā*, *māchā*, *mañṛā*, *maṛā*, *māñch*, *māñchā*, *marah*, *marhālā*, *maṭṭulā*, *mēñḍā*, *mēñṛā*, *pār*, *tān*, *tāñr*, *tāñḍ*)—the watchman's field platform. The shed over it is in Bundelkhand *dhābūā*, to the East *ṭhaichā*, in North Rohilkhand *ghoghā*, and in other places *maṭhai*, *maṭhaiyā*, *chhap-par*, *chhapariyā*.

Machēri—[*māchā*]—the lower bar of the yoke. Central Duāb (hal).

Machhā sīm—[Skt. *matsya* = a fish; *sīma* =
Machhā sīmā—} a boundary]—the rule by
Machhā siyo—} which the deep stream is treated as the boundary in settling alluvion disputes. Upper Duāb. See *dhārdhūrā*, *maḥāzī*.

Machhotar—[*matsya* = a fish, from its shape]—the wedge fixing the beam of the plough into the body. Oudh: cf *māchl* (hal).

Māchl—[*māchā*] (*machiyā*)—(1) an ox yoke. Oudh (hal); (2) the place for putting the luggage in an ox cart (*māñchl*); (3) one of the pegs or wedges in a plough (hal); (4) a small four-legged stool with a twine seat (*māch*).

Machiyā—see *māchl*.

Machlā—a little chip box. Bundelkhand (*gēlḥā*).

Machuā—[*māchā*]—the leg of a bed. South
Machvā—} Oudh and Central Duāb. *Nayē bagat machvan kī mālā* = when the ascetic starts first he wears a necklace of bed legs round his neck!

Madad—help; a gang of labourers.

Madak—[Skt. *mādaka* = intoxicating]—a narcotic preparation made by boiling down and inspissating the juice of opium or *kaphā* (qv.).

Madāo—[Skt. *maṇḍapa*]—the hut in which the Hindū marriage ceremony is solemnised (*mañḍha*).

Madār—[lit. a place of turning or returning]—also known as Zindah Shāh Madār, the celebrated saint of Makhanpur in Cawnpur district. His name was Badiuddin Shāh, and he is said to have been a converted Jew, who was born at Aleppo in 1050 A.D. He is supposed to have died at Makhanpur aged 383 years,

after expelling a demon called *Makan dēo* from the place. He is believed by some to be still alive (whence his name), Muhammad having given him the power of living without drawing breath. His devotees are said never to be scorched with fire, and to be secure against venomous snakes and scorpions, the bites of which they are said to have power to cure. Women who enter his shrine are believed to be seized with violent pains as if they were being burnt alive (see Ibbetson—*Panjāb Ethnography*, p. 287). Beale, in his Biographical Dictionary, says he was a disciple of *Shāikh Muhammad Taifūri Bastāmi*, and is the founder of the sect called *Madariya* in India. Many curious anecdotes are related of him. He died on 20th December 1434 A.D., 838 A.H., aged 124 years, and is buried at Makhanpur in Kanauj. He was a contemporary of *Qāzī Shahābuddin Daulatābādī*, who lived in the time of Sultān Ibrahim Sharqi of Jaunpur. A visit to his shrine is said to ensure offspring. But some sceptic made the proverb—*Jab kamar mēn zor hotā hai, tab Madār shāhib bēṭā dētē hai* = when a man has strength in his loins, then saint Madār gives him a son.

Madār—[Skt. *mandra*]—the plant *Calotropis gigantea*—see *āk*.

Madariyā—[*madār*]—(1) a sect of devotees, followers of *Shāh Madār* (qv.); (2) a tobacco pipe with an earthen water reservoir and a curved stem (*huqqā*).

Madhū—[Skt. *madhū* = sweet] (*shāḥad*, *shāḥad*, *shakāt*)—honey.

Madhūkārī—[*madhū*]—(1) cakes of bread baked in ashes: a word used by ascetics; (2) small cakes of cow-dung fuel. East districts. See *gobar*.

Madhuparak—[Skt. *madhuparkā*]—the butter of the milk of a cow and her daughter, mixed with honey: given to the wedded pair at marriage and smeared three times on their hands.

Madhur—[Skt. *madhura* = sweet]—(1) of **Madhurā**—} cattle—slow: *mīṭhā* is used in the same sense; (2) of wind—gentle.

Madhushāhl—a kind of pice—see *mañsūrl*.

Madkhūlā—[*dākhil* = entering into]—a wi-
Madkhulā—} dow married a second time—see *karāo*.

Madlā—[Skt. *maṇḍala* = a wheel]—(1) a **Maḍlā**—} spinning wheel (*charkhā*); (2) the axle of a spinning wheel (*charkhā*); (3) a small house granary. Rohilkhand (*dhūṇḍkī*).

Magad—[*magdar*]—a sweetmeat made of **Magāñd**—} mung pulse and butter: often distributed among the brotherhood after a death in the family.

Magar—[*maṅgar*]—the outer edge of a cart wheel. Rohilkhand (*gārī*).

Magh—[Skt. *magha*] (*maghā*)—the 10th lunar asterism (*nakshatra*).

Maghā makrī, *Purvā ḍāns*,
Uttarē mēn sab kā nās.

[Rain in *Maghā* brings spiders; in *Purvā* gadflies; but rain in *Uttarā* destroys them all.]

Kī magh tar, kī magh bor,
Magh kī barkhā or na chhor.

[Magh may be obstinate or prolific, but there is no end to the rain in Magh.]

Maghā kē barsē, mātā kē parsē.

Another version is—

Mātā kē parsē putr aghāē,

Maghā kē barsē prithoi aghāē.

[Rain in Maghā is as good as food served by your mother.]

Jo kahīn Maghā barsē jal,

Sab nājōn mēn hogā phul.

[If it rain at all in Maghā all grains will give good produce.]

Māgh—[Skt. *maghā* = referring to the aster-

Māghā—[rism *Mugh*] (*Māh*)—the 10th Hindū lunisolar month—January-February.

Māh talātāl bārhē;

Phāgun gorē kārhē.

[The day increases slowly in length in Māgh, but by strides in Phāgun.] *Māgh mēn aur kakorē* = asking in January for vegetables that grow in August!

Maghā—see magh.

Maghar—[*Māgh*]—fields which, having borne rice during the preceding season, are in January and February ploughed, hoed, and weeded for a fresh rice crop. East districts.

Maghārnā—[*Māgh*]—to plough in the month of January-February lands intended to be sown with rice in the next rainy season. East districts.

Maghz roshan—[*maghz* = the brain; *roshan* = clear]—snuff (*nās*).

Magrā—[Skt. *mārga* = anything straight like a road]—the ridge pole of a house. West districts (*balēndī*).

Magro—[*magrā*]—river sand-banks rendered culturable by a deposit of good soil. Mathura.

Māh—the month of Māgh (qv.).

Māh—[Skt. *māsa* = a month]—a month (*māh-nā*).

Magrosan—see maghz roshan.

Mahādēvā—[*lit.* the great god, a title usually applied to Shiva]—the projecting knob in the upper bar of a plough yoke. East districts (*hal*).

Mahai—[*māhnā* = to churn]—the stirring up and oxidation of the indigo extract in the vats (*nīl*).

Mahājāl—[*māhā* = great; *jāl* = net]—a large fishing net.

Mahājan—[*māhā* = great; *jan* = man]—(1) (*bīpārī, bohrā, by opārī, sāh, sāhū, sahūkār*) a large money-lender, banker.

Sāt sunārē nau thaggā;

Sau thag Baniyā ēk;

Sau Baniyē ko mārkhē,

Garō mahājan ēk.

[Seven goldsmiths equal nine thugs: a hundred thugs equal one Baniya: but if you want to form one Mahājan you must kill a hundred Baniyas.]

Baniyā apnē bāp ko thagat na lāvē bār,

Nis bāsar jannī thagē jahān lēt autār;

Jahān lēt autār; māś das udra mēn rākhē;

Gurrē sē karē bībād; āp pandit hoē bhākhē:

Kahi Girdhar kavirās—bēchē hardī aru dhanīyā,

Mitr jān thag lēt jahān lag bhaktā Baniyā.

[The Baniya never hesitates to cheat his own father, and his mother day and night, from whose womb he was born and where she kept him for full ten months. He thinks himself a pandit and will argue with his own teacher. Says Girdhar, prince of poets: "He deals in turmeric and coriander and cheats his own friend, however great a devotee he may be."]

(2) in Kahār's slang—human excrement (*khāt*).

Mahājani—[*mahājan*]—money-lending, banking (*lēndēn*).

Maḥal—(1) a palace; (2) a side chapel in a Hindū temple (*mandir*); (3) a wife—among Muḥam-madans.

Mahāmāl—(1) the great mother—popularly **Mahāml**—supposed to be the younger sister of Devi: she brings boils on children and small-pox like *Mātā* (qv.); (2) rinderpest in cattle (*chēchak*).

Mahant—[Skt. *mahata* = great]—the abbot **Mahanta**—or chief of a Hindū temple.

Mahāpars—[? corr. of *mahāpurush* = great man]—a scare-crow. South Rohilkhand (*dhokhā*).

Mahāparshād—[*māhā* = great; *parshād* = offering]—the great distribution of cooked food distributed to all the persons present at the shrine of Jagganāth: among ascetics it means cooked rice.

Mahārā—(1) one of the Kahār or bearer caste.

Mahārī—East districts; (2) a title among the Chamār caste for a father-in-law and a mother-in-law. East districts (*susar*).

Mahaut—[? corr. of Arabic *mahīṭah* = surrounding]—the eave board of a house (*oltī*).

Mahaut—see mahāvat.

Mahāvar—a red dye used by women for painting their hands and feet. East districts and Bundelkhand.

Mahāvat—[Skt. *mahāmātra*] (*mahaut*)—an elephant driver.

Mahāvāt—[Skt. *Magha-varsha* = rain in the *Magha* asterism]—the winter rains: for the proverb see under *bhaiṇs*.

Mahāvati—[*mahāvat*]—elephant's dung. Kahār's slang (*khāt*).

Mahāzī—*lit.* opposite: the rule by which, in cases of alluvion, land thrown up in front of a village is regarded as belonging to it—cf. *dhārdhūrā*.

Mahēlā—[Skt. *māsha* = a bean]—(1) a mash **Mahērā**—made of the grain of *moṭh*, sugar, butter, etc., given to horses to fatten them; (2) a mess of rice and sour milk. Duāb.

Mahērī—[*mahēlā*]—unground *juār* millet boiled and eaten with condiments.

Mahl—[Skt. *mathita* = churned]—butter-milk (*maṭṭhā*).

Mahīār—[*māhī*]—(1) the sediment deposited in making clarified butter. East districts (*mail*); (2) the worst kind of clay (*maṭīyār*) soil found in low-lying situations. Central Duāb (*maiṭyār*).

Mahīnā—[Skt. *māsa*]—(1) (*māh, mainā*) a month. The following gives the months and the worst food for each:—

Chaitē gur, Boisdākhē tēl;

Jēthē pañth, Āsārkhē bēl,

*Sāvan marsā, Bhādoṇ dahī ;
Kuar karēlā, Kātik mahī.
Aghan jirā ; Pāsē dhanā ;
Māgh mėn misri, Phāgun chanā :
In māsan mėn yeh sab tajē,
Jo nar nārī sukh ko bhajē.*

[Men and women who wish to maintain their health should not take the following in the months noted against them; coarse sugar in Chait; oil in Baisākh: a journey in Jēth; *bel* fruit in Āsār; the potherb *amaranthus* in Sāvan: curds in Bhādoṇ: bitter cucumber in Kuār: butter-milk in Kātik: carroway in Aghan: coriander in Pūs: refined sugar in Māgh, and gram in Phāgun.]

(2) money wages (darmāhā).

Mahindār—[*mahinā*]=a labourer paid by the month.

Mahr—[*mahr*]=the sediment deposited in making clarified butter. West districts (mail).

Mahit—[? corr. of Arabic *muhitah* = enclosing]—the eave board of a house (olti).

Mahiya—[*mahi*]=the scum of boiling sugar: the sediment deposited in clarifying butter (mail).

Mahmēz—a riding spur.

Mahnā—[Skt. *math* = to churn]—(1) to churn milk; to beat about the indigo liquor in the vats; (2) the stirrer in a milk churn (rai).

Mahngī—[Skt. *mahārga* = high priced]—scarcity, dearth (akāl).

Māho—(*māhūn*)—an insect which injures mustard, cotton, etc. It attacks the plant when a few inches high, and covering it with a glutinous slime effectually prevents it from arriving at maturity. It is developed by cloudy weather about Christmas, but is destroyed by the winter rains.

Mahr—(*dēnmahr*)—the marriage settlement or provision for the wife in case of divorce among Muhammadans. It may be either immediate (*mu'ajil*) or deferred (*muwajil*). For the rules regarding it see Herklot's *Qānūn-i-Islam*, 89.

Mahram—lit. a confidant: a small tight woman's jacket, usually worn by prostitutes (aṅḡl).

Mahrū—[*māh-rū* = moon-faced]—the stem of an opium pipe—see *afiyūn*.

Mahrūā—[Skt. *mahila*]=a woman, wife. East districts (jorū).

Mahtā—[Skt. *mahat* = great]—the leading tenant in a village (muqaddam).

Mahtārī—[Skt. *māta*]=a mother (*mā*). *Nau larḥon kī mahtārī pānch sēr gājar kyā hot* = what are five sēr of carrots to a mother of nine! (her belly is so big.)

Mahtin—[*mahtā*]=a head woman in a village: among certain low castes a title given to mothers-in-law by their sons and daughters-in-law (*sās*).

Mahtiyā—[*mahtā*]—(1) the leading tenant in Mahto—

a village. East districts (muqad-
Mahto— } dam); *gānv gaṇḍiyā kumhār mah-*
toṇ = it is only in an impotent village that the potter is leader; (2) among certain low castes, a father-in-law. East districts (susar).

Mahuā—[Skt. *madhu* = sweet] (*gohī, gulī, kovā*)—the tree (*Bassia latifolia*), the fruit or nut of which is eaten, used in distilling, oil-

making, etc. The fruit is *koā, koinā, koinḍā, kovā, gullū, gullī, gilaundā, guleṇḍā*. Bread made from it is to the East *kardhar, koilī kī roti*. The oil is *guliyaṭ tēl* in Bundelkhand. The fruit when fermented for the purpose of distilling is *pās* in the Eastern districts and the flowers when cooked for food *ajhilā*.

Mahuārī—[*mahuā*—Skt. *vāṭa* = enclosure]—
Mahuārī— } a grove of *mahuā* (qv.) trees.

Māhūn—see *māho*.

Mahūrat—[Skt. *muhūrta* = a moment: the thirtieth part of a day] (*samahut*)—an auspicious time for beginning agricultural work, a journey, etc.; an omen watched for on such occasions. The following lines give the lucky and unlucky days:

Itvār jo karē, so dhanvaṇtar hoē:

Somvār jo karē sēdā kā phal hoē:

Budh Brispat jo bhalē, Sukkar bhare
bakhār:

Sanīchar Maṅgal jo karē, bīj na avē
duār.

[Sunday brings wealth; Monday the reward of your labour: Wednesday, Thursday, Friday a full granary: but if you sow on Saturday or Tuesday, you will not get back even your seed-grain.]

So with journey omens:

Khar bāyān, lālā dāyān, lambē bolē
siyār;

Sukh sampat anand bhayyā, thailē lāvē
chār.

[A donkey on the left, a jay on the right, and a jackal howling in the distance—all omens of wealth and happiness. Go and bring home four bags of gold.]

Khēt, mīt, ghar dān

Bān banaj karāē.

[A partridge calling on the right is auspicious if you are going to your field, to meet a friend, or to your house; on the left it is auspicious for trade.]

The rules on this point are very numerous. The year's ploughing is best begun on a Wednesday: it must not be begun on a Monday or a Saturday or on the 1st or 11th of any month; and on the 15th of each month the cattle must rest. A mantis is the house of Rāma and is always saluted when seen. Chief among good omens is two waterpots, one above the other (*doghar*). This should be left to the right as should be the crow, the black buck and the mantis, but the snake to the left. To sneeze is auspicious, as you cannot die for some time afterwards. Odd numbers are lucky. Lucky omens are—seeing a nightingale (*shāmā*) in the morning; a donkey braying on the left (right unlucky); a jackal crossing the road to the left (right unlucky); a person bearing a full water-pot (*gharā*)—if empty, behind you; a man carrying wood behind; to look at a cow the first thing in the morning; to keep a cow with a shaky horn; to meet a sweeper, or a snake, a prostitute or a married woman, a woman with a male child. Unlucky omens are—black is unlucky, and if a man go to build a house and turn up charcoal at the first stroke of the spade he will abandon the site. Owls portend deso-

late houses and the *koil* (*Cuculus Indicus*) is also especially unlucky; 3 and 13 are unlucky because they are the bad days after death; hence *térāh tīn* is equivalent to "all anyhow." So if a man not content with two wives wish to marry again he will marry a tree, so that the new wife may be the fourth, not the third. Meeting a man riding on a buffalo when you are starting on a journey; a dog shaking his ears in the morning: seeing a hairless man in the morning; a man or woman carrying an empty water-pot in front; a man carrying wood in front; speaking of an owl or monkey in the morning: an owl hooting in a grave-yard or cremation place—are all bad. Seeing a one-eyed oilman is about the worst of all.

Mai—[*mairā*] (*mayā*)—a plank harrow or clod crusher West districts.

Bāhā hal, khovā aql aur bal;
Hal bahāke lāyā mai,
Aql pichhlī sārī dhāi;
Mai dēke lāyā ghās,
Ab kyūn karē, surēlī, jīvan kē ās?
Ek dīn mār liyā.
Pañdrah dīn khā liyā,
Na karēn khētī, na bhārēn dānd.

A western verse describing the life of a thief, or ne'er do-well.

[You have lost your sense and strength by ploughing. After you plough you use the clod crusher and lose everything. You use the clod crusher and get your oxen to bring grass. And then, you rascal! what hope have you of living? Living for a fortnight on one day's plunder! If you don't cultivate no one will demand rent from you.]

Maidā—[*(sūtphūl)*]—a kind of fine flour: the
Maidah—} wheat is washed clean, dried in the sun, ground fine, and sifted through cloth—see *āṭā*.

Maidān—[*patpar*]—a large open plain, an open space.

Maidānī—[*maidā*]—fine flour soaked for the night to make *jalēbī* (qv.).

Maigā—the hauling ropes of a harrow. North Oudh (barahā).

Maikā—[Skt. *mātraka*] (*naihar, pīhar, pousāl*)—the house of a wife's parents, as she calls it.

Mail—[Skt. *mal*]—refuse or dirt of any kind.

Mailā—} The sediment in an indigo vat is *mail*, *mailā*, *talī*, *kanai*, *kañdai*; the sediment in making clarified butter is *mail*, *mailā*; to the East *maiyār*, *phāran*; to the West *maihar*, *mahīr*, *mahiār*, *tari*; in the Upper Duāb *chhachhērū*. The scum on boiling sugar is *mail*, *mailā*, *mahiya*, *dhāndhoī*, *patoi*.

Mail khorā—[*mail*, *khūrdan* = to eat]—the pad under a horse's saddle.

Mail kuñdā—[*mail*, *kuñdā* = vat]—the vat for refuse indigo.

Main—(1) the strings on the wheel of the spinning wheel. Rohilkhand (*charkhā*); (2) (*atrāvan*) the thick rope at the end of a bed. East districts (*chārpāt*).

Māin—[Skt. *māmika*]—an aunt on the mother's side; the wife of the *mamū* or mother's brother.

Mainā—a corr. of *mahinā* (qv.).

Mainā—[*mēndhā* = a rain] (*maindhā*)—an ox

whose horns join in the centre, or with a loose horn (*jhuāṅṅ*).

Maindar mā—[*māin*] (*sautēlī mā*)—a step-mother.

Maindhā—see *mainā*.

Mainrā—[*mēnd, mēnr*]—(1) a boundary (*mēnd*); **Mainrā**—} (2) (*mai, sohāgdā*) a beam used as a clod-crusher in sandy (*bhār*) land: the *dhēld-phor* (qv.) being used in clay soils. Upper Duāb; (3) in Basti *mair* = a field which, after long lying fallow, is broken up in August-September and dug again in January-February or May-June. In June-July it is carefully cleared of grass, manured, and sown with rice.

Maiyār—the worst description of *maiyār* (qv.) soil: a hard inferior clay mixed with *ūsar* (qv.), occurring always lower than the surrounding lands, and occupying often the natural drainage beds. It produces only the poorest rice and a scanty crop of barley. If the rains are too light rice cannot be planted, and if they are too heavy the ground becomes swamped. In the spring harvest barley can be sown only when much water is not required. It is apparently a gradual formation from *ūsar* (qv.), improved by clay carried off from the high fields. In many respects it corresponds to the *jābār* (qv.) of Etāwah. Central Duāb.

Mājāf—[*mā*; Skt. *rt. jan* = to be born]—a sister from the same mother.

Mājāyā—[*mājāf*]—a brother from the same mother.

Majēthī—[Skt. *madhya* = middle]—the piece of wood joining the lower supports of the spinning wheel. East districts (*charkhā*).

Majēthī—see *mañjīth*.

Majhār—[Skt. *madhya* = middle, and *hār* (qv.)]—the intermediate belt of fields in a village. East Oudh (*mañjhā*).

Majhiyā—[Skt. *madhya* = between]—the thin poles forming the bottom of a cart. Lower Duāb (*gārī*).

Majhiyālo—[Skt. *madhya-alaya*]—(1) the vestibule of a house. Kumaun (*dālān*); (2) the first floor of a two-storied house. Kumaun.

Majhlī—[Skt. *madhya* = between]—a second wife; a second daughter; a second son's wife; a second or younger brother's wife—see *dharūk*.

Majholā—[Skt. *madhya* = middle]—(1) (*mañ-Majholī*)—} *jholā* a light ox cart (*bahli*); (2)

a middle-sized carpenter's chisel, broad at the base and narrow at the top (*barhai*); (3) a medium-sized awl (*mochī*); (4) the intermediate belt of fields in a village. Duāb (*mañjhā*).

Majhpatī—[Skt. *madhya* = middle; *patī*, Skt. *patra* = a beam]—the cross bars behind the driver's seat in a cart. Bundelkhand (*gārī*).

Majīth—} see *mañjīth*.

Majīthā—}

Majīthī—}

Majūr—} see *mazdūr*.

Majūrdār—}

Majūri—see *mazdūrī*.

Majūsā—[? Skt. *madhya* = between]—beams for pressing indigo in the soaking vats. Rohilkhand (*nīl kī koṭhī*).

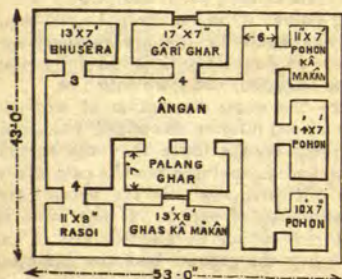
Makai—} see *makkā*.

Makaiyā—}

Makân—a house: in the Central Duâb, a share in a village or an estate. The accompanying sketch gives the usual arrangement of a cultivator's house.

Ground plan of an ordinary cultivator's house in the Central Duâb.

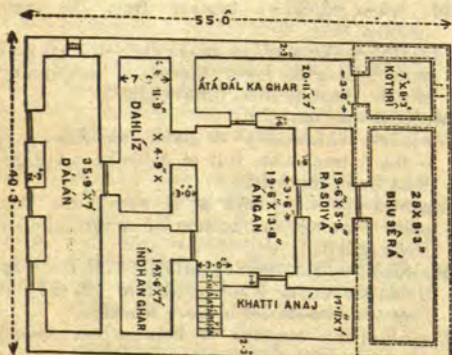
Scale 32 feet to 1 inch.



Makân

Ground plan of a respectable cultivator's house in the Central Duâb.

Scale 16 feet to 1 inch.



Makân.

Makara—[Skt. *makara* = a crocodile] the constellation of Capricorn; the day on which the sun comes into that constellation; a day of rest for cattle in the western districts—cf. *amâvas, pañcheināyān, nāgpañchamī*. It is known in the Hills as *ghugutiya, phul, uttarāyini, or uttraini*. It was the date of the commencement of the ancient Hindû year—see Wilson's Essays, II, 159.

Makêrâ—[*makkâ*] (*dañhoi*)—land which has been under millets or maize. Rohilkhand.

Mâkhan—butter (*makkhan*).

Mâkharâ—(1) cross bars behind the driver's seat in a cart. East districts (*gârî*); (2) the axle peg of the Persian wheel. Upper Duâb (*arhat*).

Makhnâ—[Skt. *matkuna*]—an elephant with small tusks: an unfledged boy (*hâthi*).

Makî— } (*barâ jûâr, bhuttâ, jûnalâ, jundari*,
Makkâ— } *junêrâ, junhâr, junharî, makai*,
Makki— } *makaiyâ, muki, muñgarî*)—maize. Indian-corn (*zea mays*). *Barâ jûâr, jûnalâ, jundari, junêrâ, junhâr, junharî*, mean properly the large millet (*jûâr*), but in the East districts and Hills are sometimes loosely applied to this crop. In the Upper Duâb the stalk is *pharrâ, phatêrâ, phartâ, makrêrâ*: in the East districts *lakhâ*. A broken stalk is to the East *tilthâ*, and in Rohilkhand *thatherâ*. The male flower is *jhandâ*. The unripe ear is *gûl* in the Upper Duâb and *gabûdd* in Rohilkhand. When ripe it is *hûntâ, bhuttâ, bhutiya, bhunthi*; in the Hills *chûchi*; in the Central Duâb *anriyâ, andiyâ*; in Bundelkhand *junharî*. The ear roasted is in Bundelkhand and the Lower Duâb *gadd, gadgadê*; in the Upper Duâb *korê*. The empty cob when the grain is beaten out is in the Duâb *gûli, gullî, gûliya, gulliyâ*; in the East districts *khukhuri, khukhuri, guñhi, chhûnch, chhochh*. The grain beaten out is *nânhâ, nannâ, nannhâ, nanhiyâ nâj*. The hair or beard on the cob is to the West *bâl*, and in Bundelkhand *bhun-jêriyâ*. The sheath of the cob is to the East *khûdh*; to the West *patêvarâ*. Maize is not thought much of as a crop.

Makkâ chabêndi khêli.

[Maize is only a chaw pulse crop, i.e., only good for parching at home.]

Its chief enemy is the *silâi or salâi* (qqv.), a small caterpillar which burrows in the stalk and leaf-sheaths.

Makkhan—[Skt. *mrakshana*; rt. *mraksh* = to rub]—(1) (*mâkhan, maskâ, naini, nainû, noni*) butter; (2) a churn. West districts.

Makkhi—[Skt. *makhshika*]—(1) a fly; (2) a woman's ornament for the neck: so called from its shape.

Makkhsi—[*makkhi*]—flea-bitten coloured—of horses (*ghorâ*).

Makoha—[? Skt. *matkuna* = a flea]—a red insect about an inch long which attacks autumn crops in drought.

Makrâ—[*makkâ*]—the cereal known elsewhere as *mañrud* (qv.). East districts.

Makrâ râi—common black mustard. Central Duâb (*râi*).

Makrêrâ—[*makkâ*]—maize stalks. Upper Duâb (*makkâ*).

Makri—[Skt. *markata*]—a spider which attacks the buds of millets before the flower forms, in times of drought. Duâb.

Makuâ—a blight appearing in the leaves of millets.

Makunâ—[another form of *makhnâ* (qv.)]—an elephant with small tusks: an unfledged boy (*hâthi*).

Makuni—cakes made of gram flour.

Mâl—(1) capital, property; (2) Government revenue (*mâlguzârî*); (3) produce as of indigo, poppy, etc.

Mâl—[Skt. *mâla*] (*mâlkh*)—the driving band of the spinning wheel. East districts (*charkhâ*).

Mâlâ—[Skt. *mâlâ*]—(1) a necklace—in the case of men and boys usually made of beads: *bandar kâ galê motiyôn ki mâlâ* = a bead necklace or a monkey's neck! (2) a rosary or

string of beads used in Hindū worship. It usually contains 108 beads: the *japmālā* contains as many as a thousand. The chief bead is *sumēr*, *sumarnī*.

Mālābānsā—the bamboo funnel attached to the plough handle through which the seed is sown. *Allahābād* (*bānsā*, *hal*).

Mālā—[Skt. *mala* = scum] (*balāi*)—cream.

Malaiyā—[Skt. *mattaka*] (*malīyā*)—a cocoanut vessel for holding oil: a little earthen dish (*kulhiyā*).

Malbā—[Skt. *mala* = filth]—(1) sweepings, dirt; (2) contributions levied from sharers in coparcenary estates to cover village expenses (*gārv-kharch*).

Mālguzārī—[*māl* = revenue; *guzār* (*guzashtan*) = payer, paying]—the Government revenue.

Māl—see *māl*.

Māhni—a boat with a broad bluff bow (*mēlhn*).

Malldah—pulse cakes cooked in oil or butter: *ghar kē piron ko tēl kā malldah* = pulse cakes cooked in oil for the elders of the house!

Mālik—[Arabic *milk* = possession, property]—a master, owner; husband (*kāhvind*).

Mālikānā—[*mālik*]—a head or quit-rent: a fixed allowance paid by sub-proprietors to the *ta'alu-qadār* or head landlord.

Mālīsh—[*malnā* = to rub]—(1) rubbing, grooming of animals; (2) threshing of corn. *Agra* (*dāñ*).

Malīyā—see *malaiyā*.

Malkham—[*malnā* = to rub; *kham* = post]—the upright post fixed to the horizontal beam in the sugarcane mill. East districts (*kolhū*).

Malkhānī—[*malkhān* = a hero]—a long heavy stick (*laggī*).

Mālkuṇḍā—[*māl* = indigo produce; *kuṇḍā* = a vat]—the vat for receiving the dye on its way to the boiler in an indigo factory (*nīl kī koṭhī*).

Malmal—muslin.

Malmalā—see *marmarā*.

Malmās—[Skt. *mala* = filth; *māsa* = month: so called because no religious ceremonies should be performed in such a month]—an intercalary month (*adhik mās*).

Mālpūā—wheat flour mixed with curds, aniseed, and sugar, and fried in butter (*gulgulā*).

Malsā—a vessel for holding clarified butter.

Upper Duāb and Rohilkhand (*kuppā*).

Malsī—} a vessel like a small *hāñrī*, used by

Malsiyā—} Muhammadans for cooking.

Māmā—a female domestic servant, a nurse, among Muhammadans.

Māmā—[Skt. *māmaka*]—a maternal uncle (*māo-sā*).

Māmērā bhāt—[*māmā*]—a male cousin on the mother's side.

Māmērī bahin—[*māmā*]—a female cousin on the mother's side.

Māmi—} [*māmā*]—a maternal aunt (*māosī*):

Mamiyā—} *mamiyā sās* = the husband's or wife's maternal aunt in relation to the wife: one's wife's mother's brother (*māmā*) is his *mamiyā sasur*; and similarly a man's *māmā* is his wife's *mamiyā sasur*.

Mamiyaur—} [*māmā*, *mamiyā*; Skt. *vāra* = *Mamiyaurā*—} door]—the house of the maternal uncle or grandfather.

Mamraj—a kind of yellow earth (*pēorī*).

Māmū—} [*māmā*]—the maternal uncle. He

Māmūn—} takes a leading part in the wedding ceremonies, and gives the bridegroom his wedding dress.

Mān—(1) rinderpest in cattle. Kumaun (*chē-chak*); (2) forest land taken up for temporary cultivation. Kumaun (*ijhar*).

Man—[Skt. *māna*]—a maund = 40 *sér* = 100lb troy = 82·286lb avoirdupois. The following is the usual scale of weights—

8 <i>rattī</i>	= 1 <i>māshā</i> = 15 grs. troy.
3 <i>māshā</i>	= 1 <i>tānk</i> .
12 <i>māshā</i>	= 1 <i>tolā</i> = 7 dwts. 12 grs. Troy.
2½ <i>tolā</i>	= 1 <i>ādhī chhaṭānk</i> .
5 <i>tolā</i>	= 1 <i>chhaṭānk</i> .
2 <i>chhaṭānk</i>	= 1 <i>ādhpau</i> , <i>ādhpai</i> .
4 <i>chhaṭānk</i>	= 1 <i>pauā</i> , <i>pausēr</i> , <i>pau-bhar</i> , <i>pausērā</i> .
2 <i>ādhpau</i>	= 1 <i>ādhser</i> , <i>āssērā</i> , <i>āssēr</i> .
8 <i>chhaṭānk</i>	= 1 <i>ādhser</i> , <i>āssērā</i> , <i>āssēr</i> .
2 <i>pauā</i>	= 1 <i>vā</i> .
16 <i>chhaṭānk</i>	= 1 <i>sér</i> .
2 <i>ādhser</i>	= 1 <i>savaiyā</i> or 1½ <i>sér</i> .
20 <i>chhaṭānk</i>	= 1 <i>savaiyā</i> , <i>ḍhaiyā</i> = 2½ <i>sér</i> .
2 <i>savaiyā</i>	= 1 <i>ḍhaiyā</i> , <i>ḍhaiyā</i> = 2½ <i>sér</i> .
2 <i>ḍhaiyā</i>	= 1 <i>pausērī</i> , <i>pasērī</i> , <i>dha-rā</i> , <i>dhaṛī</i> , or 5 <i>sér</i> .
2 <i>pausērī</i>	= 1 <i>dahsēr</i> , <i>dassēr</i> = 10 <i>sér</i> .
4 <i>pausērī</i>	= 1 <i>adhaun</i> , <i>dhaun</i> = 20 <i>sér</i> .
8 <i>pausērī</i>	= 1 <i>man</i> , 100lb troy: 82·286lb avoirdupois.
3 <i>man</i>	= 1 <i>palā</i> .
1 Ton	= 27·222 <i>man</i> .

For the table of weights see *muṭṭhī*.

Man—[Skt. *maṇi*]—a large pond or tank. East districts.

Mānā—[Skt. *māna*]—a grain measure in the Eastern districts, the weight of 6½ *gaṇḍā* or 25 *Gorakhpuri* pice. In the Hills it is half a *sér*. The people there measure rain by various measures of capacity, from a *mānā* up to a *pausērī* or 5 *sér* weight, which last soaks the ground thoroughly.

Mānak khambh—} (1)—[Skt. *mānikva* = a

Mānak khambhā—} ruby; *khambhā* = a post]—the upright post fixed in the horizontal driving beam of the sugarcane mills. Upper Duāb (*kolhū*); (2) an upright post fixed in the marriage enclosure.

Mānch—} see *māchā*.

Mānchā—} see *māchī*.

Mānchī—} see *māchī*.

Mānchiyā—} see *māchī*.

Mānd—[Skt. *mānda* = vile]—a heap of decayed cow-dung. Upper Duāb.

Mānd—[Skt. *maṇḍaka*, *maṇḍa* = scum] (*māñr*)—the water in which rice has been boiled: it answers to the *pick* of Muhammadans—see *ḍā-khanā*.

Māñḍ—[Skt. *maṇḍa* = head] (*māñḍ khāñḍā*)—the masonry platform at the mouth of a well for bathers and drawers of water. Central Duāb (*kūāñ*).

Maṇḍā—[? *maṇḍ*] (*maṇḍā*)—a measure of area = 2 *bisvā*. East districts. See *bighā*.

Maṇḍā—[Skt. *maṇḍapa*] (*maṇḍap*)—the enclosure in which the Hindū marriage ceremony is performed (*maṇḍhā*).

Maṇḍal—[Skt. *maṇḍala* = circle]—the iron ring round the neck of the irrigation leather bag. West districts (*charas*).

Mandal—[Skt. *mandira*] (*mandir*)—(1) (*thākurvārī*, *thākurdārā*) a Hindū temple: specially the sacrum of the temple; (2) (*baṇḍā*, *boṇḍā*, *burjī*, *kūp*) a pile of chaff covered with a thatch; so called from its shape.

Maṇḍal—[Skt. *maṇḍala* = a circle]—a halo: *chandramaṇḍal* = a halo round the moon.

Maṇḍap—see *maṇḍā*.

Maṇḍar—see *maṇḍal*.

Maṇḍavi—a market—see *maṇḍī*.

Maṇḍhā—[Skt. *maṇḍapa*]—(1) (*maḍāo*, *maṇḍap*, *maṇḍo*, *māṇro*, *maṇḍā*, *maṇḍā*) the hall or enclosure in which the Hindū marriage ceremony is performed. The ritual is given fully in Atkinson's *Himalayan Gazetteer*, II., 908. The phrase for making the enclosure is *maṇḍhā chhavānā*. Four earthen cups (*piyālā*) are taken and holes made in the bottom of all. Then the cups are so arranged that two are mouth to mouth and two bottom to bottom. Then a piece of cloth is strained across and the cups are hung under it; (2) (*jaunār*) the feeding of the relatives on the day before a marriage; (3) the rows in a betel plantation. Duāb (*pān*).

Maṇḍhvach— } [*maṇḍā*, *maṇḍhā* = the marriage enclosure]—age euclosure]—dues paid to **Maṇḍhvānā**— } a landlord at a marriage. East districts (*shārtiyānā*).

Maṇḍī—[Skt. *maṇḍā*]—(1) (*maṇḍarī*) a market, a commercial town; (2) a measure of land—see *maṇḍā*.

Maṇḍīdārī—[*maṇḍī* (2)]—a high class of occupancy tenure which can be bequeathed or sold. Gorakhpur.

Maṇḍīl—[? Skt. *maṇḍā* = head]—an ornamented turban (*pagrī*).

Mandir—[Skt. *mandira*] (*mandar*)—a Hindū temple. Its parts are—*sabḥā* = the nave; *jaḡmohan* = the choir; *mandir* = the sacrum; *maḥal* = a side chapel.

Māṇḍīrā— } [Skt. *maḍaka*]—the *maṇḍuā* or **Māṇḍīrā**— } *sānvān* (qqv.) millet. Kumaun. **Māṇḍīrā**— }

Māṇḍīyā—[*māṇḍ* = rice water]—the term among the *Osvāl* caste for pulse soup—see *jhor*.

Maṇḍkhaṇḍā—[Skt. *maṇḍā* = head; *khaṇḍā* = portion]—the masonry platform at the mouth of a well. Central Duāb (*kūān*).

Māṇḍnā—[*māṇḍ*]—(1) (*guṇḍnā*) to knead dough; (2) to thresh grain (*dāēn*).

Maṇḍuā—see *maṇḍuā*.

Maṇḍvach— } see *maṇḍhvach*.

Maṇḍvānch— }

Māṅg—[Skt. *mārga* = a road]—(1) the bridge over which the string is passed in the cotton carder's bow (*dhuniyā*); (2) the bulwarks or bow of a boat where there is a comfortable seat (*nāo*); (3) (*ḍaṇṇiyā*) the parting of a woman's

hair which, if she is a Hindū and married, is stained with vermilion.

Māṅg—[*māṅgnā* = to ask]—the betrothal of a girl—a term used by Muhammadans and low-caste Hindūs (*sagāḥ*).

Maṅgar—[*māṅg*]—the bevelled edge of a cart wheel. East districts (*gārī*).

Maṅgarī— } [*māṅg*]—the ridge pole of a **Maṅgaurā**— } house. West districts (*balēṇḍī*).

Māṅgnī— } [*māṅgnā* = to ask; Skt. *mārgana*]

Maṅgnī— } = seeking]—a betrothal or promise of marriage: a term usually employed by Muhammadans and low-caste Hindūs: *chaḥ māṅgnī paṭ biyāḥ* = the marriage right on the top of the betrothal, which, according to native ideas, is unseemly.

Māngo—[*māṅg*]—the weaver's loom. Bundelkhand (*kargahā*).

Maṅgorā— } [*māṅg*]—sun-dried cakes made of

Maṅgorī— } *māṅg* pulse—cf. *adaurī*, *phalorā*, *phalorī*. Duāb.

Maṅsir—[Skt. *mārgashīrsha* = born under the constellation *mṛgashīras*]—the eighth month of the Hindū year—Aghan.

Mārg badi āṭhai dīn darsai,

So mēgha bhar Sāvan-barsai;

Pūs mās dasmīn āndhiyārī

Bhaddālī hoḥ ghor adhikārī:

Sāvan badi dasmīn kē divasai

Bharikai mēghju adhikau barsai.

[Watch the 8th of the dark half of Mangsir. If it be cloudy it will rain through Sāvan. On 10th dark half of Pūs if it be very cloudy there will be heavy rain if it rain on 10th dark half of Sāvan, says Bhaddālī.]

Mārg badi āṭhai ghaṭā bijju samēti
joī,

To Sāvan barkhai bhalon sākhi savāi
hoī.

[If on 8th light half of Mangsir there be thick clouds and lightning, there will be good rain in Sāvan and an excellent harvest.]

Manhār— } [Skt. *maṇikāra* = maker of **Manhiyār**— } gems]—a maker of glass bangles. East districts (*chūṭhār*).

Mānt—(1) the piece of wood in the upper stone of the flour mill through which the axle passes (*chakkī*); (2) the ring fastening the handle of the spade to the blade. East districts.

Mānī—[*māṇḍā*]—a grain measure in the Eastern districts containing 16 *śēi* (qv.).

Manī—[Skt. *maṇī*]—a large masonry well (*indārā*).

Mānik Pāṇḍ—one of the local gods (*dihvār*).

Mānjhā— } [Skt. *madhya* = middle, between]

Maṅjhā— } —(1) the tool for making irri-

Maṅjhār— } gation beds (*kīyārī*) in a field.

Central Duāb (*jandrā*); (2) (*agḷā*, *kauḷī*, *majhār*,

majholā, *miyānā*, *māṇḍā*) the intermediate

belt of fields in a village. Central Duāb;

(3) the ridge pole of a house. West districts

(*balēṇḍī*); (4) a middle-sized bamboo (*bāns*);

(5) a ceremony among Muhammadans; persons

about to be married are made to oil them-

selves, wear dirty clothes, and sit still for a

number of days before the marriage. East

districts; (6) a large bed—a word principally

used by the Khattri caste. Upper Duāb.

Mānjhī—[*mānjhā*]—(1) the cross-beam over a well. East districts (miyār); (2) a boatman, sailor.

Mānjhī—[*mānjhā*]—(1) the lower support of the spinning wheel. Rohilkhand (*charkhā*); (2) the centre string of a pair of scales. Rohilkhand (*tarāzū*); (3) a small bed—a word principally used by the Khattri caste. Upper Duāb.

Mānjhī—see *mājhlī*.

Mānjho—see *mānjhā*.

Mānjholā—see *mājholā*.

Mānjth—[Skt. *manjistha*] (*majēth*, *majēthi*, *majīth*, *majīthi*)—the madder dye (*Rubia cordifolia*).

Mānjnā—[Skt. *manj* = to clean] (*ubsab*)—to clean cooking vessels with a wisp of straw, etc.

Mankā—[Skt. *maniku*]—beads of all sorts, metal or stone: often found on ancient village sites (*pot*).

Mannī—advances to cultivators to purchase seed-grain, etc. (*bījkhād*).

Mānr—see *mānd*.

Mānrār—a clay well which has fallen in. East districts (*jhērā*).

Mānro—[*mañdhā*]—(1) the enclosure in which the Hindū marriage ceremony is performed (*mañdhā*); (2) the roof of a house in which betel is grown (*pān*).

Mañruā—[Skt. *maḍaka*] (*makrā*, *māñdirā*, *mañdā*, *maṛuā*, *maṛuī*, *rothā*, *rothā*)—a variety of millet (*eleusine coracana*). The green ears are in Rohilkhand *bhadārā*, and when roasted *bhākā*. The empty dry ears are to the East *khākā*, and in Rohilkhand *balurī*. The stalks are *naluvā*, *narai*: the chaff is *dhūsi* in the Hills. The young ears cut and roasted are *ummī*, *umbī*; and when nearly ripe *horhā*. When miscellaneous pulses are sown with it, the crop is called *kān* in Kumaun. *Mañruā kī roṭī*, *kamalā kī dhotī* = *mañruā* bread is as irritating to the stomach as a loin cloth made of blanket.

Ūñchē charkhē bolē mañruā—

Sab nāī mēn mañ hūñ bharuā.

Āth din jo mujhē khē,

Bhalē marē sē uṭhā na jāē.

[*Mañruā* got up on a height and said—"I am a very pimp among grāns. If a strong man eat me for eight days he will not be able to get up.]

Mañrvā—see *mañro*.

Mañrvach— } see *mañdvach*.

Mañvañch— }

Mansā Rām—one of the local village gods (*dihvār*).

Mansūbah—lit. determination: among Muhammadans a betrothed girl.

Mansūri—[Arabic *manṣūr* = aided]—a term applied to the rude coarse lumps of copper commonly known as "dumpy" pice. The name is probably derived from *Navāb Manṣūr Ali Khān*, the Viceroy of Alamgir II, who introduced them. They are known elsewhere as *Gorakhpurī*, *Naipālī*, *Butvaliyā*, *qhibuā*, *qhēbuā*, *kachchā paisā*. The *madhūshāhī* pice was current in the East districts and was nearly twice as large as the *mansūri*.

Mānt—[*maṭṭī*, *māṭī* = earth]—a big earthen pot, such as is used for holding dyes (*raṅgrēz*).

Māntā—[*mānnā* = to respect]—anything put aside to mark a vow (*anguṅ*).

Mantr— } [Skt. *mantra*; rt. *man* = to think]

Mantra— } —a spell, an incantation. *Kālē kē kātē kā na mantra na jāñtra* = once get bitten by a black cobra and no spell will save you. The following is a common spell hung over cattle paths in the Western districts to keep off disease:—

Pachham dēs Majkā kūñ,

Jāhān rog tērā janam hū.

Hānkē Hanvat. bulācē Bhīm;

Jāvē rog aur gāñv ki sīm.

Kāñvarā dēs, chaumukhā Dēvi:

Jāhān basē Samāl jogī.

Samāl jogī nē boī bārī,

Jismēñ chugēñ gau bhainś hamārī.

Bail Mahādēv jī kā:

Ghorā Sur Dēotā kā:

Bhainś Mochhāndra nāth jī kā:

Ūñt Bārīnāth jī kā;

Bhēr bakrī Dhūliyā kī:

Dohēñ bilovēñ bāñt khā.

Ūskā rog Bhairava lē jāē.

Rorā khurā surarkā

Āvan khurī pakkan muñh—

Jāvē rog aur gāñv ki sīm!

Duhāī tujhē Pāñchōñ Bīrōñ kī!

Duhāī tujhē Sūraj Dēotā kī!

Duhāī tujhē Gañāñ Jamunā kī!

Duhāī is gāñv khērē kī!

Kālī Kālī Mahā Kālī!

Chābē pān bajāvē tālī!

Baiṭhī pīpal kī dā'i!

Pikē bhāñg hōvē matvālī!

Chām kā batuā, lauñg kī bhavāt,

Jo gau bachhē kē ghāññ ghā

Tujhē Rām Chandra jī kī duhāī!

[Pestilence! may Hanumān drive thee to the west country and the Majka well, where thou wast born, and may Bhīm call thee—Go pestilence to the border of some other village, to the Kanwara land where lives the wizard Ismail. The wizard Ismail sowed the cotton for my cows and buffaloes to pasture. The horse is under the protection of the Sun God: the buffalo of Machhandranāth, the camel of Bārīnāth: the sheep and goats of Dhūliya: let them milk them and divide the milk. Let Bhairō remove the pestilence. Rinderpest, foot-rot, pleuropneumonia, foot-and-mouth disease—leave this for some other village. Have mercy on us ye five heroes! Have mercy on us Sun God! Have mercy on us Ganges and Jumna! Have mercy on us God of this village site! Kālī, Great Kālī chew the betel and clap thy hands! Sit on the fig tree branch! Intoxicate thyself with hemp! A leather bag and ashes of cloves! Help us O Rāmchandar, if any injury come to our cows and calves.]

Mantrā—[*mantr*]—a beggar's wallet (*jholā*).

Manuā—a variety of cotton like the American (*narmmā*).

Manusēdū—[Skt. *manushya* = a man]—a husband. North Oudh (*khāvind*).

Māosā—[Skt. *mātulaka*] (*khālū*, *māmā*, *māmūn*, *mausā*)—a mother's sister's husband, a maternal uncle.

Mâosi—[*mâosi*] (*khâlâ, mâin, mâni, mâsi, mausi*)—a mother's sister, a maternal aunt. In the West districts the word is used indiscriminately to mean a step-mother, mother's sister and brother's or sister's mother-in-law.

Na ginné na gúthé:

Main dulhin ki mausi.

[No one takes any account of her, and she goes about saying "I am the bride's aunt" (who is a great personage at a wedding).]

Mâr—[? *rt. of mârâ* = to strike]—the deep black cotton soil of Bundelkhand. "The best *mâr* is a rich black soil differing from all others in the depth of its colour, and in its peculiar granulated appearance, and it is this latter feature and the limestone nodules which the soil contains which clearly distinguish even the lighter varieties from *kâhar*. *Mâr* is friable and easily worked under favourable conditions. It is extraordinarily retentive of moisture, and this characteristic is most important, as it contributes largely to its value, and at the same time constitutes one of its greatest dangers. For, while owing to it the soil produces good crops with little rain, in seasons of plentiful rainfall it becomes water-logged and cannot be ploughed. In years of moderate or slightly defective rainfall therefore a large area of *mâr* constitutes an element of prosperity: while, when the seasons are reversed, and rain falls heavily and incessantly, the rain crops in the *mâr* are liable to be ruined, and the ploughing for the cold-weather crops is prevented. The recent assays indicate that the chief cause of the value of *mâr* is the large proportion of sand in its constitution" (this sand is the debris of rocks of the trap series)—Alan Cadell—Sett. Rep., Banda, p. 3.

Mâr—[? *Skt. maru, maruvâ* = a desert, waste] (*mârî*)—the sub-Himalayan forest tract in Rohilkhand, as distinguished from the *dés* or settled country. Similarly, the desert tract between the Indus and Rajputâna is known as *Marudés* or *Marusthal*.

Marâ—[*marnâ* = to die]—(1) weak, poor—of soil; (2) eye disease in cattle. East districts.

Mârâb—[*marnâ* = to strike]—to thresh out grain. East districts (*dâên*).

Mârâg—[*Skt. mârâga*]—a road, path (*râstâ*).

Marah—[cf. *maîrâ, mairâ*]—a watchman's **Marah**—field platform. East Rohilkhand and East districts (*machân*).

Marai—[*mañdhâ*]—a temporary shed: sometimes applied to the enclosure in which the Hindû marriage ceremony is performed (*mañdhâ*).

Mard—(1) a man, a husband (*khâvînd*); (2) **Mardâ**—the male of any plant such as hemp, etc. (*gânjâ*).

Mardânâ—[*mardâ*]—the men's quarters in a **Mardânâh**—house, as opposed to *zanânâh*.

Mardâni—[*mardâ*]—a man's waist cloth (*dhoti*).

Mârê—bread made of flour mixed with butter (*ghî*) and baked only on the griddle (*tavâ*). This Hindûs can eat on a journey with their clothes on, and a Brahman can eat it though it has been baked by a Baniya—cf. *paramthâ, phainâ, ulêtâ*. Central Duâb.

Marêthl—[? *malnâ* = to grind; *aiñthnâ* = to Marêthl—twist]—the hauling ropes of a harrow. Oudh (*guriyâ*).

Marghañ—[*marnâ* = to die; *ghât* = steps at a river] (*chihâi, chihânâ, chihârâ, chitâ, chitakhâ, chivânâ, ghât, harohar, masân, murdghañ, shamsân, smasân, tithân*)—a place where corpses are burnt.

Marhâ—**Marhai**—} see *marai, mañdhâ*.

Marhaiyâ—

Marhalâ—[Arabic *marhalah* = a road or **Marhalah**—*rihal* = to stop]—(1) a hut for road watchmen; (2) (cf. *marah*) a field watchman's platform (*machân*).

Marhi—} see *marai, mañdhâ*.

Marhiyâ—

Marhiyâ—the bottom planks of a boat (*nâo*).

Mârî—see *mâr*.

Marî—[*marnâ* = to die]—rinderpest in cattle (*chêchak*).

Marî Bhavâni—[*marî*]—the local goddess of death (*dihvâr*).

Mariyâ—[? *Skt. maryâ* = a boundary]—the bottom planks of a boat (*nâo*).

Markahâ—[*marnâ* = to strike; *kâra* = doer]

Markahnâ—[*choṭar, markhanâ*]—an ox or

Markhâh—other animal given to butting: *sûni sâr sê markahnâ bail achhâ* = it is better to have a vicious ox than an empty stall.

Markham—[*malnâ* = to pound; *khambhâ*

Markhamb—} = a post]—the upright post

Markhambâ—fixed in the driving beam of a sugarcane mill. East districts (*koilhû*).

Markhanâ—see *markahnâ*.

Marmarâ—[*rt. mal* = to rub] (*malmalâ, sakhar*)—water slightly bitter (*pâni*).

Marnî—a heap of unthreshed wheat. Central Duâb.

Maro—[*mañdhâ*]—a hut: particularly the enclosure in which the Hindû marriage ceremony is performed (*mañdhâ*).

Maror—[*lit. twisting*]—bamboos tied round the wheel of the Persian wheel. Bundelkhand (*arhañ*).

Marorî—[*maror*]—petty cesses per field or per *bighâ* exacted by landlords from tenants. Central Duâb.

Martabân—see *martbân*.

Martaul—[Portuguese *martello*]—a hammer.

Martbân—[*amrita* = water of immortality; *bân* = holder] (*martabân*)—a jar with a wide mouth ornamented with lac used for holding condiments, etc.

Maruâ—} see *mañrûâ*.

Marul—

Marvâ—see *maro, mañdhâ*.

Marvâi—[*marnâ* = to strike]—the beating out of grain.

Marvânâ—[*marvâ*]—fees paid to a landlord on the occasion of a wedding (*shâdiyânâ*).

Marvat—[*Skt. mrita* = dead; *patta* = document]—(1) an allowance of rent-free land given to the heirs of soldiers killed in battle. Oudh, East districts: cf. *birt*; (2) lines made of turmeric, alum, and rice (*rolî*) and tooth-powder (*missî*), put on the girl's face before marriage—see *lagan*.

Mās—[Skt. *māsa* = the moon]—a month: the *Chāndramās* is from one *amāvas* (qv.) to another; from one *saṅkrānt* (qv.) to another is the *śaur māsa*: from one asterism to another is the *nakṣatra māsa*.

Masahrī— } [Skt. *maṣa*, *maṣaka* = a gnat]—

Masāhrī— } mosquito curtains.

Masak—see *maskh*.

Masālā— } [corr. of Arabic *maṣāleḥ* = things

Masālah— } for the good of a person]—(1) spices, drugs; (2) mortar.

Masālānā—to grind up materials for cooking: a cook's word—cf. *dhasal*.

Masān—[Skt. *śmashāna*]—(1) a place where bodies are burnt (marghat); (2) the ghost who haunts burial-grounds (for a notice of it see Atkinson's *Himalayan Gazetteer*, II, 820). It considered particularly liable to injure children who are not protected with a proper amulet, etc. *Masān kī bimārī* is a well recognised wasting disease which attacks children.

Masērī—[*māsh* = pulse]—sugarcane sown after a crop of pulse. Sitapur.

Masgaṇḍā—(1) the upper part of the sugarcane plant, especially one the top of which has not been injured by caterpillars. East districts (āg).

Māsh—[Skt. *māsha* = a bean]—a kind of pulse: usually applied to *urad*, sometimes to *mung*.

Māshā—[*māsh*] (*maṣkā*)—a weight: the usual counting is—8 grains rice = 1 *rattī*: 8 *rattī* = 1 *māshā*: 12 *māshā* = 1 *tolā*.

Mashak—(*maṣhk*, *maṣhkiyā*, *maṣhkizā*, *maṣhki-zah*)—the water-carrier's (*bahishtī*) leather bag: a bag for holding oil, etc.

Māshī—[*māshā*]—a measure of land. Kumaun—see *nālī*.

Mashk—

Mashkiyā—

Mashkizā— } see *mashak*.

Mashkizah—

Māsi—[Skt. *mātulaka*]—a maternal aunt—see *māosi*.

Masikā—see *māshā*.

Māsinā—[Skt. *māsha* = a bean]—various pulses sown with the millets in the autumn harvest. West districts: in some places specially applied to linseed.

Masitā—[*māsh* = pulse]—a light but consistent variety of yellow loam (*piliyā*) Mathura.

Maskā—[Skt. *mṛakṣhaṇa* = any thing rubbed in oil]—(1) butter. Rohilkhand (*makkhan*); (2) a churn. West districts and Rohilkhand (*mathnā*).

Mastūl—[Portuguese *masto*]—the mast of a boat (*nāo*).

Masūr— } [Skt. *masura*]—a kind of pulse

Masūrī— } (*ervum* or *cicer lens*). It is unlucky to eat it on the *duḍdashī* or twelfth day of the lunar fortnight. It is very small. *Yih munh aur masūr kī dāl* = such a mouth and eating *masūr* pulse!

Masvārā—[Skt. *māsa* = month; *vāra* = day]—the ceremony of purification for a woman after delivery.

Māt—

Mātā— } [*maṭṭī* = earth]—a vat, large vessel.

Mātā—[Skt. *mātri*]—(1) a mother (*mā*); (2) the small-pox goddess—see *sītālā*; (3) small-pox in human beings; rinderpest in cattle. In the early eruptive stage it is known as *māḍā*; later on in the diarrhoeic stage *andar kī mātā*.

Maṭaiyā—[Skt. *maṭha* = a mendicant's hut]—a small hut. Upper Duāb (*rāoṭī*).

Mātampursī—[Pers. *mātam* = grief; *pursidan* = to ask] (*āngnā*, *pajokho*, *phirnā*, *sānpā*, *sharāpat*)—visits of condolence after a death.

Maṭar— } [Skt. *vartulā*]—the field pea (*Pisum*

Maṭarā— } *sativum*) usually called *gol maṭar*, to distinguish it from *kaṣārī* (qv.), the grain of which is flat on both sides: the English field pea (*Pisum arvense*) is known as *deśī maṭar*, *chhoṭā maṭar*, *kalon*, *kulai*, *batānā*; the *kirāo* to the East is a small variety; and when sown with barley the crop is *jaunkirai*. When the plant first shows above the ground it is in the Duāb *akhuḍ*, *ankhuḍ*. When the pod appears the phrase *choiyā ho rahā* is used: when the pod is fully formed it is *phalī*. The unripe pod is *ghēṭī*. To the East the young pods are *kēnuchi*, *kēnuchhī*. When the plant is high enough to give cover to crows it is known as *kavvā dhukān* in the East districts. The young shoots used for pottage are *phonk* or *sāg*. The fully formed pod is to the West *koṭā*, *kosā*, and to the East *chhimi*.

Maṭarālā chana—[*maṭar*]—gram grown with peas: as opposed to *fard* = gram grown by itself. Upper Duāb.

Maṭarbor—[*maṭar*, *bor* = feet bells]—bells on the feet worn by women, so called from their shape.

Maṭerā—see *maṭiyār*.

Maṭh—[Skt. *maṭha*]—a place where Hindū ascetics live.

Māthā—see *maṭṭhā*.

Mathā phērnā—[Skt. *mantha* = churning]—to churn milk (*mathnā*).

Māthā—[Skt. *mastaka*]—the forehead: the prow of a boat (*nāo*).

Mathanā—

Mathānā—

Mathani— } [Skt. *mantha* = churning]—the

Mathānī— } stirrer in a churn (*rai*).

Mathaniyā—

Mathaurā—[*māthā*]—a mat worn over the head and shoulders to keep rain off the face (*chhatrī*).

Maṭhēhī—[Skt. *moṭh* = to turn]—a small spade or mattock. Oudh.

Mathnā—[Skt. *math* = to turn] (*bilonā*, *chhām karnā*, *mahnā*, *mathā pēlnā*, *mathā pērnā*)—to churn milk.

Mathni—[*mathnā*]—a vessel in which milk is churned.

Maṭhor—[*māṭ*]—a large jar used in distilling, etc. (ābkārī).

Maṭhri—[*mīṭhā* = sweet; Skt. *mishṭa*] (*suhḍī*)—a kind of cake made of wheat flour and sugar, shaped like a biscuit and prepared with salt or sugar.

Maṭiyālī— } [*maṭṭī*] (*maṭerā*)—a bluish or black-

Maṭiyār— } ish clay soil. "The chief quali-

Maṭiyārā— } ties of *maṭiyār* are: (1) the

extreme minuteness and powerful adhesiveness of its particles giving it compactness and tenacity; (2) its strong chemical affinity to and great capacity for the absorption of, water, enabling it to hold more than twice its own weight of moisture; (3) the slowness with which it absorbs, the tenacity with which it retains, and its tardiness in imparting moisture, inasmuch as when dew has fallen it is evaporated before it can affect even the surface, and in seasons of drought, as far as the soil itself is concerned, plants derive less moisture than if they were growing in pure sand; (4) its power of retarding the decomposition of animal and vegetable matter" (Gazetteer, N.-W. P., IV, 484).

Maṭkā—[*maṭṭī* = earth] (*māṇṭ, māṭ, māṭkī, maṭukā, miṭkā*)—a large earthen vessel used for holding water, flour, grain, etc. For similar vessels see *nāp*.

Maṭkainā—[*maṭkā*]—a drinking vessel shaped like the *ābkhōrā* (qv.). East districts.

Maṭki—see *maṭkā*.

Maṭkuiyān—[*maṭṭī* = earth; *kuiyān* = a small well]—a small clay well without any masonry lining (*kachchā*).

Maṭmaṅgarā—[*maṭṭī* = earth; *māṅg* = the division in the hair]—a ceremony before marriage, in which women meet and anoint their heads and bodies with oil. Having done this they go with music to a fixed place in the village for a little earth. This they bring home and make into little rings which they place in various parts of the house. East districts.

Maṭor—[*maṭṭī* = earth]—the pot for receiving the juice at the sugarcane mill. Oudh and Rohilkhand (*kolhū*).

Maṭhā—[Skt. *mathita* = what is stirred about; rt. *math*] (*chhāh, bakrāsh, chhāchh, chhāch, mahi, māṭhā, sīt*)—butter-milk.

Maṭṭi—[Skt. *mṛta* = dead; *mṛitaka* = a dead man] (*miṭṭī*)—earth, soil.

Maṭṭiyā—[*maṭṭi*]—a clay well without a masonry lining (*kachchā*).

Maṭṭulā—[*maṭṭi*]—a field watchman's platform (*machān*).

Maṭukā—see *maṭkā*.

Maṭuki—see *maṭki*.

Maṭulā—[*maṭṭi*]—the woman's seat at the flour mill (*chakkī*).

Maṭvārā—[*maṭṭi*]—of water—sweet with a touch of brackishness. Central Duāb (*pānī*).

Maug—[?] Skt. *maughya* = beauty]—a **Maug**—} woman, wife. East districts (*jo-rū*).

Mauji baṇdhan—see *muñjī* baṇdhan.

Mauli—[Skt. *mauli* = head]—a red thread tied round the wrist of the bridegroom at the *satphēri* (qv.) ceremony.

Maun—[Skt. *moṇa*]—(1) a large vessel for **Maunā**—} grain, oil, etc. Central Duāb (*nāp*). To the East it is used for holding date juice; (2) a small basket made of *kāns* grass and bound with *mūnj*, used for holding grain while sowing.

Mauṅgar—[Skt. *mudgara*]—the washerman's mallet (*dhobī*).

Maun—[*maun*]—a small basket used for **Mauniyā**—} keeping grain like the *chaṅgēl* (qv.).



Mauni.

Mauṅrā—see *maurā*.

Mauṅrī—see *maurī*.

Maur—[Skt. *mukuta, mauri*]—the head-dress worn by the Hindū bridegroom—cf. *sēhrā*.

Maur—[Skt. *mukula*]—the flower of the mungo. **Maurā**—[*mauṅrā*]—a little boy (*chhokrā*).

Maurī—[*maur*]—the Hindū bride's head-dress.

Mauṅrī—[*mauṅrī*]—a little girl (*chhokri*).

Maurūṣī—[Arabic *maurūṣ* = hereditary] (*khāṣ kar, khāyākar*)—a tenant with occupancy rights.

Mausā—a maternal uncle—see *māosā*.

Mausērā bhāi—[*mausā*] (*khālērā bhāi*)—a mother's sister's son : *chor chor mausērā bhāi* = a thief is a thief's cousin.

Mausī—a maternal aunt—see *māosā*.

Mausim—(*kāl*)—a season. The pedantic classification of the seasons is shown in the following table :—

Signs of the zodiac.	Hindū months.	Seasons.
<i>Mēkhā, Brikhā, Mithunā, Karkā, Sindhā, Kanyā, Tuld, Bishchikā</i>	<i>Chait-Boidākh, Jēth-Asāh, Sācan-Bhādon, Kūdr-Kārttik</i>	<i>Basant</i> (spring). <i>Grishmā</i> (summer). <i>Varshā</i> (rains). <i>Sharad, Sharat</i> (autumn).
<i>Dhanā, Makara, Kumbhā, Mīnā</i>	<i>Aghar-Pās, Māgh-Phālgun</i>	<i>Hēmant</i> } cold season. <i>Shishir</i> }

The seasons commonly recognized are—

The rains—*Barsāh, barkhā, bhadvārā, chaur-māsā*.

The cold weather—*Jārā, siyālā, sīt-kāl*.

The hot weather—*Dhūpkāl, kharsā, nidādh, garmī*.

Ākā, gēhūn, nīm, til, pipar, gūlar, kapās, Sambat jabhi jāniyo nīrphal phalē farās.

[It is a good season for the swallowwort, wheat, the *nīm* tree, sesamum, the sacred fig tree and cotton, when the *farāsh* tree does not fruit. Central Duāb.]

Mauṭh—[Skt. *makushtha*]—a kind of pulse **Mauṭhī**—} (*Phaseolus aconitifolius*) (*moṭh*).

Māvā—(1) diamond dust used in polishing stones, etc.; (2) starch; (3) thickened milk (*khoā*).

Mavēshi—[Skt. *mahisha* = powerful, a buffalo] (*chaupā, chaupāyā, chavvāchāṅgar, dhan, dhinalā, dhor, gorā, harkā, jīngṛā, pokhā*)—horned cattle. "No horned cattle or anything

appertaining to them, such as butter or leather, must be bought or sold on Saturday, Sunday, or Tuesday: and if one dies on any of these days it is buried instead of being given to the menials" (Ibbetson, Panjāb Ethnography, 119).

Mavēshī khānah—(*phāṭak, kānjihauz*)—a cattle pound.

Mayā—see *mai*.

Mâyā—[Skt. *māya* = delusive appearance]—capital (puñjī).

Māyo—see *mai*.

Mazdūr—(*majūr, majūrdār, miṅtī*)—a labourer; for various kinds of labourers see *anhai, barsāliya, halvāhā, pārvālā, roṭihā chākar, tīn bighāiyā*. A day on which a labourer is out of employment is *baithok*. *Jorā chiknī, miyān mazdūr* = a sleek wife and her husband working for his bread.

Mazdūri—[*mazdūr*] (*majūri*)—wages: for various kinds of wages see *bannī barāvan, bināī, chabēnī, darmāhā, korānjā, kauriānā, rozinā, salānā, tanāl*.

Man kī saṁsai chhoṛkē, nihchai bhajlē Rām.

Manukh majūri dēt haiṁ; kyūn rakhēngē Rām.

[Give up your mental doubts and ever serve God. Even men pay their servants' wages. Why should God withhold them?]

Mazkūri—[Arabic *mazkūr* = aforesaid]—(1) lands that cannot be divided among the sharers and are left in common. Bundelkhand; (2) a revenue messenger.

Mazra'ā—[Arabic *mazra* = a tilled field] (*nagla, nagrā, taldā*)—a hamlet.

Mēdh—rinderpest in cattle. Meerut (*chēchak*).

Mēdhī—[Skt. *mēthi* = a pillar]—the stake to which the oxen are tied in treading out grain (*dāēn*).

Mēdinī—} [Skt. *medinī* = the earth]—a village
Mēdnī—} festival in the West districts—see *dammadār*.

Mēgh—

Mēghā—

Mēghrā—} [Skt. *mēgha*]—clouds, rain.

Mēh—

*Bhūlā phirē gaṁvār
Kārtik māngē mēghrā.*

[It is an idiot of a boor who goes about crying for rain in Kārtik—when it is not wanted and positively injurious.]

Mēhrārū—[Skt. *mahīlā*]—a wife, woman. East districts (*jorū*).

Mēj—see *mēz*.

Mēkh—} [Skt. *mēsha*] (*mēsh*)—the constellation

Mēkhā—} of Aries: also called in the Hills *bishūpadī, bikhpadī, bikhotī* or *bikkh*, because on the day of the conjunction (*saṅkrāntī*) a heated iron rod is applied to the navels of children to drive out the poison (*bikkh*) caused by windy colic.

Mēkh—a peg.

*Shalūī mēn na rakhiyē mēkh,
Lashkar mēn na rakhiyē shēkh.*

[Don't keep pegs in a tent-bag nor a shēkh in your camp.]

Mēlhnī—(*malhnī*)—a boat with a broad bluff bow (*nāo*).

Mēmanā—} [? Skt. *mīm* = to bleat]—a kid or
Mēmānā—} lamb—see *bakrā, bhēr*.

Mēnd—} [Skt. *maryāda*]—(1) (*barērā, dānṛā, Mēndā*)—

Mēndā—} *daul, daur, dauphā, bāndhī, dūn-ruhā, dūnrahī, gēnṛā, mēnṛ, mēnṛā, mēnṛī*) the boundary of a field: *mēnd kā anāj, mēnd kā nāj* = payment in kind to field labourers at sowing time. West districts (*bhantā*); (2) the field watchman's platform. West districts (*ma-chān*).

Mēndh—see *mēdhī*.

Mēndhā—[Skt. *mēndha, mēdhra* = membrum virile]—(1) a ram (*bhēr*).

Mēndhā haṭāū na jāniyē aur kēhar saku-chant;

Jo bairī haskar milē, chaukas rahiye kant.

[Don't trust a ram even when he goes back or a lion who hesitates: when your enemy meets you with a smile, look sharp my beloved!]

(2) a curl of hair (*bhauṁrī*) on a horse's head: if there be one over one ear or two over each it is a very bad sign: such an animal is likely to strike its owner like a ram.

Mēndhā—[*mēnd*]—plants like colza, etc., sown on the borders of fields.

Mēndhā sīnghā—[*mēndhā* = a ram; *sīng* = a horn]—an ox with horns projecting in front like a ram. Central Duāb (*jhuṅṅ*).

Mēndhī—see *mēdhī*.

Mēndhiyā—[*mēnd* or? Skt. *maṇḍapa*]—a hut. Upper Duāb (*jhoṅprā*).

Mēndvāt—[*mēnd*] (*narhāī*)—perquisites of a cowherd: 2 pice per head of cattle grazed collected by cowherds on second dark half of Śāvan (*Śāvan badī dūy*) for keeping cows off field boundaries.

Mēngnī—the dung of camels, goats, etc. (*lēnṛī*). *Bakrī nē dādūh diyā mēngniyon bharā* = the goat gave milk full of dung.

Mēnh—[Skt. *mēthi*]—the stake to which oxen are tied in treading out grain (*dāēn*).

Mēnhdī—[Skt. *mēndhikā*]—(1) a variety of myrtle (*Lawsonia inermis*) used by women for staining the hands and feet; (2) among Muhammadans, the third or great day of the marriage ceremonies following the *sāchaq* (qv.).

Mēnhiyān—} see *mēnh*.

Mēnihān—}

Mēnṛ—see *mēnd*.

Mēnṛā—see *mēndā*.

Mēnṛhī—see *mēnh*.

Mēnṛī—see *mēnd*.

Mēnṛ kā anāj—see *mēnd kā anāj*.

Mēnṛvāī—see *mēndvāī*.

Mērarā—[*mēnd*]—the pieces of bent wood round the neck of the irrigation water bag. East districts (*charas*).

Mēraunī—[*mēnd*]—payment in kind to field labourers (*bhūntā*).

Mērṛh—[*mēndh*] (*pachhōran, pachkhūran, pachhūā, thāppā*)—refuse grain left on the threshing floor after the bulk of the produce is removed.

Mēruā—[Skt. *mēru*]—the part of the harrow to which the hauling ropes are fixed. Duāb (*hēngā*).

Mēsh—[Skt. *mēsha*]—a sheep.

- Mēsh**—
Mēsha—
Mēshā—
Mēshi—
Mēthi—[Skt. *mēthikā*, *mēthini*]—the herb fenugreek (*Trigonella fœnugræcum*). The irrigation beds in a fenugreek field are unusually small: hence the phrase *mēthi kī kiyārī* = a very small patch of land.
- Mēz**—[Portuguese *mesa*] (*měj*)—a table: in an indigo factory the filter on which the dye is poured after being run out of the boiler.
- Mī'ādī hundī**—[Arabic *mī'ad* = interval of time]—a bill of exchange payable at a future date (*hundī*).
- Mihdār**—[*miḥnat* = labour; *dār* = holding]—a labourer paid in cash—as distinguished from *bhājīdār* (qv.). Rohilkhand.
- Mihnatānā**—
Mihnatānah—
miḥnat, *inchan*, *shukrānā*, *sillā* a landlord's percentage on village collections; (2) a remuneration for a special service as to a pleader for winning a case, etc.
- Mihntī**—[*miḥnat* = labour]—a labourer (*maz-dūr*).
- Mihtar**—[compar. of Pers. *meh*, *mih* = great]—the sweeper or scavenger caste. The word properly means "superior," and is here apparently used in a contemptuously or humorously honorific sense. The caste is elsewhere called *khākrob* [*khāk* = dust; *rob*, *rustan* = to sweep]. *Bhāṅgī* [Skt. *bhāṅga*; either in the sense of narcotic hemp (from their drunken habits), or, as suggested by Nesfield, meaning "interruption," as a Hindū must give up whatever work he is doing if touched by a sweeper], or *chūhrā*, which, according to Platts, is probably derived from *chūrā* = fragments; *jāḥrānā* = to sweep, or according to Nesfield from *chūhā* = a rat, mouse, as the caste were originally like the *Musahar*, vermin eaters. He is also known as *halālkhōr* or fowl eater. The sweeper will accept alms on the day of an eclipse, when the demon of darkness is abroad; and is supposed to have some secret understanding with *Sitalā*, the small-pox goddess, of whom he is in many cases the recognised priest.
- Mihtarāl**—[*mihtar*]—the perquisites of the village sweeper.
- Mijhonā**—[? Skt. *madhya* = between]—the peg in the centre of the horizontal beam of the *bākhar* (qv.) plough. Bundelkhand.
- Mijhri**—a small variety of millet (*Panicum miliare*). Mirzapur (kutkī).
- Milāi**—
Milan—
milānā = to meet]—(1) (*milāp*) the embracing of the men forming the marriage procession before they depart; (2) (*jāt-milāi*) ceremonies, etc., to procure readmission into caste after excommunication; (3) presents given by the bride's relations to those of the bridegroom when they come to meet the marriage procession.
- Milāoni**—[*milāi*]—(1) (*milāuni*) a custom among Muhammadans of giving presents to guests attending a marriage; (2) adulteration. *Milāuni kā ghī* or *milāuni kā tēl* = adulterated butter or oil.
- Milāp**—see *milāi*.

Milāoni—see *milāoni*.

Milk—[Arabic *milk* = property]—a sort of rent-free tenure (*jāḡir*). "*Milk* is like a sub-property, but has been long separate from the rest of the village, and is very often held by owners who have nothing to do with the owners of the estate, and do not even trace back their property to any grant from them" (Moradābād Sett. Rep., p. 25, note).

Milnā—lit. to meet: to milk a cow (*dohnā*).

Milni—see *milāi*.

Milona—[*milnā*]—(1) (*verb act*) to milk a cow (*dohnā*); (2) (*s. m.*) a variety of sandy loam. Duāb, Rohilkhand, and Oudh.

Mimiyāl—
Mimiyāl—
mimiyānā = to bleat; Skt. *mīm*]—
a sheep or goat. Kahār's slang (*bakri*, *bhēr*).

Mīn—
Mīna—
[Skt. *mīnā*; rt. *mī* = to lessen]—the sign Pisces, or the entrance (*saṅkrānt*) of the sun into that constellation in the zodiac: known in the Hills as *halduvā* (qv.).

Kuiju Shanchar Mīn ko, kai Tul ko jo koē, Rājā bigrāh, prajā kshai, birlā jēv koē.

[If the planet Saturn be in the signs of Mīn or Tula, there will be fights among kings, the people will be ruined, and few will live.]

Mīrān—[Pers. *mīr*; corr. of *amīr* = leader]—one of the local gods, revered by Hindūs and Muhammadans. His chief shrine is at Amroha in the Moradābād District, hence he is known as *Amrohevdlā Shēkh Sādhā*. Persons affected with epilepsy and similar diseases are popularly supposed to be under his influence.

Mirch—
Mirchā—
[Skt. *maricha*]—red pepper (*Capsi-*
cum frutescens): *gol mirch* is
black pepper.

Mirgī—[Skt. *marg* = death]—staggers or epilepsy in cattle (*tapkā*).

Mirjai—see *mirzai*.

Mirkham—
Mirkhamb—
[*malnā* = to crush; *khambhā* =
post]—the upright post fixed
on the horizontal driving beam of the sugarcane mill. East districts (*kolhū*).

Mirkī—disease of the mouth in cattle. Oudh (*lāl*).

Mirzai—
Mirzāl—
[*mirzā* = a prince, a Muhammadan
title of honour] (*mirjai*)—a jacket
reaching to the waist: worn stuffed with cotton
in cold weather.

Misā bhus—
Misā bhūsā—
see *missā*.

Misan—
Misan—
[*misnā* = to be pulverised]—the best
class of manured loamy soil: the
plain unmanured loam is *rauslī*. Upper Duāb.

Mismār—[Arabic *mismār* = destroyed]—of crops
—trodden down by animals (*paimāl*).

Misrī—[*Misr* = Egypt]—loaf sugar or sugar-candy. The name indicates the original source of supply. Marco Polo (see "Hobson-Jobson" sv. sugar) mentions the introduction from Egypt of the further art of refining it—cf *chīnī*.

Misroṭī—[*missī roṭī*]—bread made of wheat or other flour baked on cow-dung cakes: towards Agra *misriyā roṭī* usually means such bread when made of pulse flour.

Missā bhus—
Missā bhūsā—
[*masinā*, *māsh*]—the chaff of
pulses such as *mūng*, *moṭh*,
etc. It is considered valuable as food for sheep,
camels, etc.

Missi—[Pers. *mis* = copper]—(1) an astringent powder used for blackening the teeth. For a prescription for preparing it see Herklot, *Qānūn-i-Isām*, Gloss. sv.

Tan par nahīn lattā

Missi chahiye albatlā.

[Not a rag to cover her and she wants tooth-powder if you please.]

(2) a temporary connection of a dancing girl with her paramour, the only ceremony being that she blackens her teeth for the occasion.

Mistar—[Eng. *master*, *mister*]—(1) a rule; (2) a plasterer's maul stick (*rāj*); (3) the machine for cutting indigo cakes (nīl kī koṭhī).

Mistarī—[*mistar*]—a skilled workman, an overseer.

Mithā—[Skt. *mishṭha*]—sweet; (2) as a noun—sugar; (3) of animals—dull, slow.

Mithā bhāt—[*bhāt* = boiled rice]—rice cooked in sugar and water—cf. *bakhlr*.

Mithāl—[*miṭṭā*] (*shirīnā*, *shirni*, *sirni*)—sweets. *Bāzār kī mithāl, jis ne pāi khāi* = market sweets, whoever finds eats.

Mithaurī—[*mithā*]—sun-dried cakes made of *urad* or gram flour (*bārī*).

Mithrī—see *maṭhrī*.

Mithun—[Skt. *mith* = to meet: *lit.* =

Mithuna—] paired]—the constellation of the Gemini or the entrance (*saṅkrānt*) of the sun into that constellation.

Miṭṭiā—[*miṭṭi*, *maṭṭi* = earth]—an earthen pot: *sukh soṛe kumhār jo chor na lē jāe miṭṭiā* = the potter sleeps in peace if the thief will only spare his pot.

Miṭkā—[*miṭṭi* = earth]—an earthen pot used for holding water, grain, flour, etc.—see *maṭkā*.

Miṭṭi—earth—see *maṭṭi*: *miṭṭi kā phul* = a saline incrustation on the surface of the ground used for washing, glass-making, etc.

Miyāl—[? Skt. *madhya* = between] (*miyār*)—the cross beam of a well. West districts.

Miyān sāhib—[Skt. *mitra* = a friend]—one of

Miyān sāhib—] the local gods (*dihvār*).

Miyān tah—[Pers. *miyān* = between; Skt.

Miyān tahī—] *madhya*]—the lining of clothes (*astar*).

Miyānā—[Skt. *madhya*]—(1) middle-sized; (2) the intermediate belt of fields in a village. East districts (*mañjhā*).

Miyār—[*miyāl*] (*ballā*, *bharsahā*, *ghinoṇchī*, *māñjhī*, *miyāl*, *paṭāo*)—the cross beam of a well. West districts.

Moch—[Skt. *much*]—(1) a strain in a horse,

Mochā—] etc. (*ghorā*); (2) (*mujraiyā*, *sulāiyā*) of crops—laid by wind.

Mochī—[Skt. *mochika*]—a shoemaker. He uses the iron pounder for joining the edges of leather which have been smeared with paste, *kobā*, *muslā*; the knife for scraping the leather *rānpī*, *rāmpī*, *khurpī*; the board on which it is cut *paṭrī*, the large awl *sutālī*, *sutārī*; the sewing awl hooked at the end *kaṭarnī*; the medium sized awl *majhulā*, *mañjholā*, *majholī*, *mañjholī*; the grease horn *singautī*; the last *kālbūt*, *kālbud*, *farmā*, *pharmā*; the chisel for paring the edges of the sole *khurpī*; the wooden chisel for smoothing the surface of the leather *biyongā*, *beugā*, *beūngā*.

Mochā Jānā—[*moch*]—to get a sprain: in **Mochnā**—] some places, to be attacked with rinderpest—of cattle. Rohilkhand (*chē-chak*).

Mochnā—[*moch*]—a pair of tweezers, such as is used by barbers (*nāf*).

Moḍhā—[*mūḍṇā* = to shave]—sugarcane grown from the roots of the crops grown in the previous year. Upper Duāb (*pērf*).

Moghā—[Skt. *mūsha*—cf. *mokhā*]—a hole pierced in the wall of a house to give air—cf. *jharokhā*.

Mogrā—[Skt. *mudgara*]—the washerman's mallet—see *dhobl*.

Mohan—[cf. *muhānā*; Skt. *mukha*]—(1) the cavity in the block of the sugarcane mill. Upper Duāb (*kolhū*); (2) the upright beam or pestle in the sugarcane mill. East districts (*kolhū*).

Mohān—[Skt. *mukha*]—the mouth of a fire-place, etc. (*chūhā*).

Mohanbhog—[Skt. *mohana* = fascinating; *bhoga* = food]—a kind of sweetmeat made of sugar, butter, and fine flour.

Mohanī ēkādāshī—[Skt. *mohana* = fascinating]—the 11th dark half of Baisākh, kept as a festival in Kumaun by those who, having suffered much in this life, desire a better position at their next birth.

Mohanmālā—[Skt. *mohana* = fascinating; *mālā* = a necklace]—a string of gold or silver beads on silk thread.

Mohannāl—a corr. of *muhhnāl* (qv.).

Mohār—[Skt. *mukha*]—a doorway (*darvāzah*).

Mohrā—[*mohār*]—(1) the cavity in the block

Mohrī—] of the sugar cane mill. West Oudh

(*kolhū*); (2) the pointed end of the ox cart under the yoke (*bahlī*); (3) the hole by which grain is removed from a granary (*bakhār*); (4) a head-stall for an animal; (5) a pipe through which water comes from a canal. Upper Duāb (*qul-lābah*).

Mohrīdār—[*mohrā*]—of drawers—loose at the ankles (*pāējāmā*).

Mokhā—[Skt. *mūsha*]—an air-hole or sky-light in the wall of a house (*jharokhā*).

Moṇḍhā—see *moḍhā*.

Moṇḍhā—[Skt. *mūrdhana*] (*moṇḍhā*)—(1) as tool made of bamboo or stalks of reeds; (2) the driver's seat in an ox cart (*adhāriyā*, *bahlī*).

Moṇḍā—[*moṇā* = to twist]—(1) the place where the oxen turn in working a well. Upper Duāb; (2) an ox whose horns grow backward.

Moṇḍhā—see *moṇḍhā*.

Morā—[more properly *mauṇḍā*, *mauṇḍā*]—a little boy (*chhokrā*).

Morī—[more properly *mauṇḍī*, *mauṇḍī*]—a little girl (*chhokrī*).

Morī—[Skt. *mukha* = mouth]—(1) a drain (*nālā*). *Morī kī inṭ chāubāre chāṛhē* = the drain brick wants to go to the upper chamber—of a person who is presumptuous. *Jo chorī kartā, morī bhī rakhtā hai* = the thief keeps a way of escape open.

Sāvan Bhādoṇ bahut chālē, Māgh Pūs thōrī;

Birbul kahē Akbar sē—tū būjh kahānī morī.

[I run much in July and August and but little in December and January: says Birbal to Akbar answer my riddle "— a pun on *morī* = drain and *morī* = mine.]

(2) a side door or window. Upper Duāb (khiṛkī);
(3) a pipe through which canal water is passed into a field (qullābah).

Mornī—[Skt. *mayūra*]*—lit.* a pea-hen: the pendant of an earring shaped in what is commonly known as the shawl pattern.

Moṣvār—[*moṣnā* = to twist]—(1) the iron ring round the cavity of the sugarcane mill. East districts (kolhū); (2) (*muṇḍérā*) the coping of a wall.

Moṭ—[acc. to Platts Skt. *mūrti*, *mūrtti* = a solid body] (*jholī*)*—lit.* a bundle: the leather bag used in irrigation (charas).

Moṭā—[*moṭ*] (*ghérā*)—dense, thick, hard: the hard stratum of soil met with in well sinking.

Moṭh—[Skt. *mushṭhaka* = black mustard] (*mauṭh*, *moṭhī*)—a kind of pulse (*Phaseolus aconitifolius*). The stalks are *gharaṭ*, *jaṇgrā*, *jhēngrā*, *jhorā*.

Mothā—[Skt. *musta*] (*baignā*)—a coarse grass (*Cyperus rotundus*) which grows in uncultivated land and injures autumn crops.

Motharā—[? Skt. *must* = to gather]—bone spavin in a horse (ghorā).

Moṭhī—see *moṭh*.

Moṭī—[Skt. *mukta*]—a pearl (nag).

Moṭī—[*moṭā*]—(1) black cotton soil. Bundelkhand (*mār*); (2) of soils, rich, strong—cf. *balgar*, *gambhīr*, *gārī*: *moṭī dhartī* or *kaṛī maṭṭī* = hard stiff clay soil.

Motimālā—[*moṭī* = a pearl; *mālā* = necklace]—a pearl necklace.

Mrigcharm—[Skt. *mṛiga* = deer; *charmma* = Mrigchhālā]—skin; *chhallī* = skin—the deer skin carried by religious ascetics.

Mrigāshīr—[Skt. *mṛiga* = deer; *śīrsha* = Mrigshīrah]—head—the fifth lunar asterism (*nakshatra*).
Mrigshīrah—
Mrigshīras—
Mrigshīra—
Mrigshīrsh—
Mrigāshīr bāyu na bājiyo,
Rohin tapai na Jēth:
Gorī binē kānkari
Khari khētrē hēth.

[No wind in Mrigāshīr, no heat in Jyēṣṭha or Rohini—then, Gauri, you may stand and pick pebbles in the fields.]

Another version is—

Mirgshīr bāi na badliān;
Rohin tapē na Jēth;
Ādrājo bārsē nahīn,
To samē kinēt.

[No wind nor clouds in Mrigshīra; no heat in Rohini and Jyēṣṭha, then should it not rain in Ādrā, the season is ruined.]

Tapai Mrigshīrā joē,
Tab barkhā pūran jag hoē.

[If there be heat in Mrigshīra, there will be rain all over the land.]

Mu'āf—[Arabic *mū'āf* = remitted] (*aqānā*)—a rent or revenue free tenure.

Muāl—[Skt. *mukha* = mouth]—a cattle muzzle. Kumān (*chhīnkā*).

Muār—[*mūdā* = dead]—withered—of crops, chiefly of rice. East districts (*jhirī*).

Mūbāf—[Pers. *mū* = hair; *bāftan* = to weave]
Mubāf—} —a hair net worn by women—cf. *phulāvā*.

Mūchkā—[Skt. *mukha* = mouth]—a cattle muzzle (*chhīnkā*).

Mūchnā—[Skt. *mūch* = to loose]—a pair of tweezers.

Mugābā—a box or vessel for keeping looking-glasses, combs, etc.

Mugar—

Mugarī—
Mugdar—
Mugdarā—
Mugdarī—} [Skt. *mudgara*]—a mallet such as is used by carpenters, washermen, tent pitchers, etc.

Mugrā—

Muḥabbat—[*lit.* affection]—the eave board of a house. East districts (*oṭṭī*).

Muhār—[Skt. *mukha* = mouth]—the iron
Muhārā—} ring fixed inside the cavity of the
Muhārī—} sugarcane mill. Central Duāb (*kolhū*).

Muhāsā—the cold season (*mausim*).

Muhērī—[Skt. *mukha* = mouth]—an ornamented cattle muzzle (*chhīnkā*).

Muḥṭā—[Arabic *ḥāṭṭah* = surrounding, enclosure]
Muḥṭāh—} closure (*maḥṭā*)—generally used in the forms *muḥṭā chāhī* or *muḥṭā nahri* to mean land within the reach of irrigation from a well or canal, but not actually irrigated. Upper Duāb.

Muhr—a seal.

Muhrā—[*muhr*] (*mohrā*)—a wooden or glass burnisher used by a cotton printer (*chhīpī*).

Mujammā—see *muzammā*.

Mujrā—carried to account: an allowance or deduction of rent or revenue.

Mujraiṃyā—[*mujrā*]—crops laid by the wind or rain: probably so called because a deduction is made for the loss. North Rohilkhand (*mochā*).

Mukaṭ—[Skt. *mukuta*]—(1) a crown, a head-dress; (2) an ox with one crooked horn. Upper Duāb.

Mukhā—[Skt. *mukha* = mouth]—a cattle muzzle (*chhīnkā*).

Mukhāgan—[Skt. *mukha* = mouth; *agni* = fire]—fire put into the mouth of a corpse at the time of cremation.

Mukhērā—[*mukhā*]—a muzzle or blinkers
Mukhērī—
Mukhērīyā—} for cattle (*aṇḍhiyā*, *chhīnkā*).

Mukhiyā—[Skt. *mukha* = head] (*mukhyā*)—a head arbitrator: a leader: the chief man in a caste or village; in Bundelkhand the head of a village who engages for the revenue on the part of the other sharers, like the *lambardār* (qv.).

Mukhiyānā—[*mukhiyā*]—blinkers for cattle.

Mukhiyānī—} Duāb and Rohilkhand (*aṇḍhiyā*).

Mukhvā—[Skt. *mukha* = mouth]—the stoke-hole of the sugar factory furnace. East districts (*kolhār*).

Mukhyā—see *mukhiyā*.

Muklāvā—the bringing home of the bride to her husband's house for the first time. Duāb and Rohilkhand (*gaunā*).

Mukrī—[? corr. of *muqarrarī*]—assessment of rent in a lump sum. Central Duāb: cf. *bil-muqtā*).

Mukul—[*makká*]*—*Indian-corn, maize. Kumaun (*makká*).

Mūl— } [Skt. *mūla* = a root]—(1) principal **Mūla**— } invested (*puñj*): *mūl sé biyāj piyārā* = people think more of the interest than the principal; (2) (*mūr, mūra*) the 19th lunar asterism (*nakshatra*), Scorpio. The asterism is considered very unlucky, being presided over by *Nirriti*, the goddess of evil. A child born in this asterism is known as *mūlā, mūliyā*, or to the Fast *murahā*. Towards Delhi this name is specially applied to Jāts converted to Muhammadanism. Properly speaking, a child born in this asterism should be abandoned or a special ritual (for which see Atkinson, *Himalayan Gaz.*, II, 914 f.) gone through. Such a child the father is not allowed to see for some time, during which he should not hear its cry, shave or change his clothes. There are a number of different periods of penalty according to the particular hour of the asterism at which the child is born. The severest time of all is that which forbids a father ever to see his child—see *jātkarm*.

Mūl binā māvas gai, Rohini bin akhtij
Shravana Salono hai nahin—kāhē bakhēro bīj.

[If the 15th day of Pūs does not fall in the asterism of Mūl, nor the *Akhtij* (qv.) in Rohini, nor *Salono* (qv.) day in *Shravana*—what is the use of sowing? signs of a bad year.]

Bhādon māsaī ūjri lakho Mūl Ravivār,
To yon bhākhai Bhaddālī sakhi bhālī nir-dhār.

[If the Mūl asterism fall on Sunday in the light half of Bhādon, Bhaddālī says, there will certainly be a good harvest.]

Mūl galyo, Rohini galī, Ārdra bāji bā,
Hālī bēcho baldhiyā, khēti lābh nasā.

[If there be cloudy weather in the asterisms of *Mūl* and *Rohini* and wind in *Ārdra*, then, ploughman, sell your oxen. It will destroy the profits of cultivation.]

Mulaṅs—[Skt. *mūlya* = value; *āns* = share]—a purchased share in an estate.

Mūlī—[Skt. *mūlaka*, from *mūla* = root] (*mūrā, mūrī*)—the radish (*Raphanus sativus*).

Mūrā, maṭhā, tāl kā pānī,
Yih dēkho jūr kī mihamānī.

[Eat radishes, drink butter-milk and tank water—these are the way to get fever to stay with you.]

Kuār karēlā, Sāvan mūrā, Chait māṅ gur khā:

Paisā dārē gānth kā, rog bisāhan jā.

[Eat bitter melons in Kuār, radishes in Sāvan, and coarse sugar in Chait—this is the way to spend your money and buy an illness for yourself.]

Mullo pāto—the upper stone of the flour mill. Kumaun (*chakkī*).

Mūnch—the goldsmith's crucible (*sunār*).

Mūnd— } [Skt. *mudra*]—the ring fastening the **Mūndā**— } blade of a spade, etc., to the handle.

Mūndā—[*mūndā* = to shave, Skt. *mūṇḍa*]—(1) shoes short in front or made in the European fashion—cf. *salēnī shāhī*; (2) (*mūṇḍā*) of an ox—having stunted horns.

Mūndā—[*mūndā*]—(1) the intermediate belt of fields in a village. Upper Duāb (*mañjhā*); (2)

land cropped in the previous year with sugarcane. West districts.

Sārhi mēn sārhi bōi, bāri mēn bāri,
Mūndē mēn dhān bōi—thūkūn tēri dārhi.

[Sowing a spring crop after a spring crop, cotton after cotton, rice after sugarcane—I would spit on your beard (the worst farming).]

Mūndan—[*mūṇḍa*] (*chaul, chaul karm, kān-bāl, kānbār*)—the first ceremonious shaving of a child's head, which in the case of the three first classes should (Manu II. 35) be performed in the first or third year after birth. For the ritual, see Atkinson, *Himalayan Gaz.*, II, 902. Among Muhammadans it is accompanied by the sacrifice or '*aqiqē kī rasm*, for which see Herklot's *Qānūn-i-Islām*, p. 20.

Mūndari— } [Skt. *mudra*]—(1) a finger ring

Mūndariyā— } usually worn on the little finger of the right hand. It generally has a stone set in it, and thus differs from the plain ring—*chhallā*. To the West it is often applied to a ring of glass or other substances (not metal) worn by beggars in the ears or on the fingers; (2) an iron ring in which the axle of the flour mill works, or by which the blade of a mattock is fixed in the handle—see *mūnd*.

Mūndāsā—[Skt. *mūṇḍa* = a shaven head]—a piece of cloth wound loosely round the head as a turban; see *pagrī*.

Mūndēr— } [Skt. *mūṇḍa* = the head]—(1)

Mūndērā— } (*morvarī*) the coping of a wall; (2) an inner room in a house (*dahlīz*); (3) the ridge round the Hindu's cooking place (*chauk*).

Mūndī—[*mūṇḍā*]—the end of the bellows pipe which goes into the fire (*lohār*).

Mūndī—see *mūndā*.

Mūndrī—see *mūndarī*.

Mūndū—the spokes of the wheel in the Persian wheel. Upper Duāb (*arhat*).

Mūndvārī—[Skt. *mūṇḍa* = the head] (*sirhānā*)—the top of a bed as opposed to *paitānā*—the end (*chārpāl*).

Mūng—[Skt. *mudga* = a kidney bean]—the pulse (*Phaseolus mungo*). "It is one of the four pulses which resemble one another very closely in appearance and habit of growth—the other three being *urad* (*māsh*), *lobiyā* (*rausā*), and *moṭh* (qqv.). *Mūng* is the most valuable of the four, and as a rule its consumption is confined to the higher class of natives (and being easy of digestion is given to invalids—*urad* is most commonly used as *dāl*). It can be easily distinguished from *moṭh* or *lobiyā*, but its resemblance to *urad* is so close, that both are considered by some botanists varieties of the same species. The most popular distinction between the two plants in the field lies in *mūng* having dark green, and *urad* yellowish green leaves; but the principal difference is in the shape of the grain—that of *urad* being much longer and larger than *mūng*." (Field and Garden Crops, N.-W. P., I. 37.) Fallon quotes—
Jo koī khāē nibhākē mūng,
Bādī baṭhē, aur āvē ūng.

[Whoever eats *mūng* pulse daily becomes flatulent and dowsy.]

Chhāti par mūng daltī hai—said of a person in trouble—*mūng* is being husked on his chest.

The plants are in Bundelkhand *baulā*. The pods are *koṣa*, *koṣā*; the stalks used for fodder *jhorā*, *jhēgrā*, *jangrā*.

Mūnga—[*mūng*]-coral (nag).

Mūngar— } [Skt. *mudgara*]-a mallet such as

Mūngari— } is used by a washerman (dhobi).

Mūngari—maize or Indian-corn. Hill districts (makka).

Mūngaurl— } [*mūng*]-cakes made of the flour

Mūngchhl— } of the *mūng* pulse.

Mūngdarl—see mūngari.

Mūngl—bamboos running along a cart and forming the bottom of the siding. Duāb (gār).

Mūngrā— } [*mūngar*]- (1) a mallet—see mūn-

Mūngrl— } gar; (2) a flat wooden board with a short handle, used for threshing grain. Hill districts.

Mūnh—[Skt. *mukha*]-the mouth; the opening of a furnace, etc.

Mūnh chhlākā—[*chhlākā*]-a cattle muzzle (c'hhlākā).

Mūnh dikhaunl— } [*mūnh*; *dikhānā* = to show]

Mūnh dikhāvanl— } -presents given to the bride by the bridegroom's relations on seeing her face for the first time. Duāb.

Mūnhnāl—[*mūnh* = mouth; *nāl* = pipe]-the metal mouth-piece of a tobacco pipe (huq-qā).

Mūnh pakkā—[*mūnh* = mouth; *pakkā* = inflamed]-mouth disease in cattle; usually coincident with foot-rot (khur pakkā).

Mūnh slākā—see mūnh chhlākā.

Mūnhārl—[*mūnh* = mouth]-a hobble for cattle fastened to the head.

Mūnj—[Skt. *mūnja*]-a grass used as a fibre, etc. For the various parts of the plant and their uses see sarpaṭ.

Mūnj bakhautā aur gaṇvār

Jyūn jyūn kūto, tyūn tyūn svār.

[*Mūnj*, dhāk fibre, and a boor can only be got into order by being thrashed.]

Mūnjl baṇdhan—[*mūnj*, *baṇdhā* = to tie] (*maujl baṇdhan*)-the ceremony of putting a string of *mūnj* fibre on a boy before he is given the sacred string (*janēo*). For seven or eight days before the marriage they rub the boy with *abṭan* and bathe him twice a day. If he is a Rajput or Brahman he is invested with the cord. All his hair is shaved off, and after bathing him they tie a string of *mūnj* fibre on him, put a small piece of cloth on his loins, fasten wooden sandals (*khayāvan*) on his feet, and tie a small stick (*lāṭhī*) over his right shoulder. The officiating priest then worships all the gods, and spreading a handkerchief (*aṅgo-chhā*) over his own and the boy's head, whispers the sacred Vaidic verse, the Gāyatri, to him. After this the boy asks the women of the house seven times for food. They give some food and money each time, which the family priest takes. The boy is then warned not to jump into fire or deep water or climb trees, or do anything without the advice of his spiritual preceptor (*guru*). Then he is told to go and study, and the men of the family make a feint of preventing him. On that day all the brethren are fed.

Mūnjvā—the bar of a pair of scales. West districts (tarāzū).

Mūnrī—[*mūndā*] (*mūnriyā*)-(1) the end of the pestle in a sugarcane mill (kolhā); (2) the end of the pipe of the bellows (lohār); (3) the drum or axle of the spinning wheel. East districts (charkhā).

Mūnriliyā— } [*mūndā*] (*mūnriyā*)-a beardless

Mūnrilvā— } wheat usually white, but not markedly so as the *dūdī* (qv.) (gēhūn, murl)

Mūnriyā—see mūnrī, mūnriliyā.

Mūnrvārī—see mūndvārī.

Mūnṭh—[Skt. *mushṭi*] (*mūṭh*)-(1) the handle of an implement, etc.; (2) in the Eastern districts the word is applied to the rite of throwing a handful of grain into the field at the beginning of the month of Āsāṭh or Kārtik. The north-east corner of the field is selected, and is hence called *mūnṭhēvā kon*. On the day of the *mūnṭh* no one gives anything from his house except a present of food to the family priest (*parohit*), and no one who has grain to lend gives it out till after his *mūnṭh*. Generally *mūnṭh*, *mūṭh mārṇā* = to cast a spell on a person. To avoid this the following is the most potent counter-spell—

Kālā Kaluvā chauṇsaṭ bīr!

Mērā Kaluvā bhāgā tīr!

Jahān ko bhējūn tahān ko jāē!

Pās achhī ko chhuvaṇ na jāē!

Apnā mārā āp dikkhāē!

Chalat vānā mārūn!

Uṭāṭ mūnṭh mārūn!

Mārūn. mārūn!

Kaluvā tērī ās!

Chār chaumukhā diyā na jāē!

Mā, ān vāhī kī chhātī!

Itnā kām mērā na karē, to tujhē apnī mātā kā dūdh pigāṭ harām hai.

[O black Kaluva and the sixty-four heroes! My Kaluvā runs like an arrow! Go wherever I send you! Go not and touch my excellent one! Show yourself what you have killed yourself! I shoot an arrow as I go! As I return I strike the spell! Kaluvā, my trust is on thee! Go not ye four four-faced lamps! On his breast will I strike! If thou doest not this much for me cursed be the milk of thy mother which thou hast drunk!]

Mūnṭh—[*mūnṭh*]-the butt end of a stick (hūlā).

Mūnṭhēvā kon—see mūnṭh.

Muqaddam—[Arabic *qadam* = in front] (*basit, mahtā, mahtiyā, mahto, pardhān, pradhān*)-In the West districts and Rohilkhand the leading cultivator in a village who acts as the representative of the landlord and is vested with certain privileges. In Gorakhpur it means an hereditary lessee or managing headman between the cultivators and landlord. It is also applied among certain criminal and vagrant tribes to the headman of a gang.

Muqaddaml—[*muqaddam*]- (1) the rights and privileges of a village headman; (2) in Gorakhpur a tenure in which the holder was a sort of lessee or managing headman between the landlord and his tenants.

Mūr— } see mūl.

Mūrā—a radish—see mūll.

Murādi—[*murād* = a wish]—properly a small coin offered up at a shrine for the attainment of a desire: hence used to denote a number of annas, e.g., *murādi das ānā* = 10 annas.

Murāsā—see *muñḍāsā*.

Mūrat—[Skt. *mūrti* = any solid body; rt. *murchh* = to be fixed] (*murti*, *pratimā*, *puṭī*, *ṭhākūr*)—the idol in a Hindu temple—see *pūjā*.

Murdāri—[Pers. *murdah* = dead]—(1) dead, worthless: *murdār khēt*, *murdārī khēt* = worthless land; (2) hides of cattle which have died a natural death: contrasted with *ḥalāl* (qv.).

Murd ghaṭ—[Pers. *murdah* = dead and *ghaṭ*]—a pedantic corruption of *marghaṭ*: a cremation place.

Murēthā—[acc. to *Platts mainā* = to crush; *aiñ-ṭhnā* = to twist]—a piece of cloth tied in a twist round the head as a turban—see *muñḍāsā*, *pagri*.

Murghā—a fowl, a cock. *Jahān murghā nahīn hotā hai, vahān savērā nahīn hotā?* = said of a man who gives himself airs. Does the sun never rise where there is no cock?

Murghī—a fowl, a chicken—a small fowl is *ṭiloriyā*, *chēngā*, *chēngāḥ*, *chūzah*, *chūjā*. Cooks recognise three sizes of fowls—the *kabābī* or large roasting fowl, the *nīm*, middle-sized, the *kharāḥ*, small, such as is used for curry: *murghī āndvāsi* = a hen on the point of laying: *āndāl*, *āndēl* = a laying fowl: *ghar kī murghī dāl barābar* = a fowl you breed yourself is only as good as pulse—i. e., what we have is lightly thought of; *murghī kē khūāb mēn dāna dāna* = a fowl dreams only of grain.

Mūrḥ—(1) a furrow or line for sowing certain crops such as sugarcane, betel, etc.; (2) the divisions in a cane field. Upper Duāb; (3) parched maize. East districts (*chabēnā*); (4) ropes made of arhar stalks. East districts.

Murḥar—an inner room North Oudh (*dahlīz*).

Murkaṭ—[*muñḍā*, *kātnā* = to cut]—cutting

Murkaṭ—the ears of a crop without the stalks. Rohilkhand (*baghvāt*).

Murkaṭā—[*murkaṭ*]—curdled milk with the cream removed. Rohilkhand and Duāb (*kaṭul dahl*).

Murki—[*muraknā* = to twist]—(1) a stone set in wire as an ear-ring or nose-ring: smaller than the *dālī* (qv.); (2) unripe wheat or barley cut for roasting. Rohilkhand (*arvan*).

Murmurē—[Skt. *murmura* = a crackling fire made of chaff; onomatopoeic]—maize or rice damped, parched and mixed up with sugar—cf. *khīl*.

Murri—the roll of the waist cloth over the waist string (*dhobī*).

Murtahin—[*rahn*]—a mortgagee—see *rahn*.

Murti—[*mūrat*]—(1) the idol in a Hindu temple (*mūrat*); (2) an image impressed on a piece of gold or silver and given as a present to a Brahman.

Murvā—[*morṇā* = to twist]—an ox with stunted horns (*muñḍā*).

Mūsad—} a large wooden spoon or scraper used

Musadd—} by sugar refiners to pulverise the crystals.

Mūsāl—[Skt. *musala*]—a pestle or

Musalā—} crusher. *Chhatrī bhagat*,

Musalo—} *na mūsāl dhanvī* = you

Mūsar—} can no more make a Rājput

a vegetarian than you can use a pestle

as a bow; *dahī mēn kā mūsāl* = a rice

pounder of curds! (an impossibility)

nañgī ḥalāl kī mūsāl drē = is it

better to stand naked or go behind the

rice pounder (making the best of a bad

business). *Jaisoi mūsar okhrī mēn*

jaisoi kon mēn = a pestle is only a

pestle whether 'tis in the mortar or in

the corner (a lout is a lout anywhere);

mūsāl chand is the stock name for a

ne'er-do-well, who earns only just

enough to live on—

Korē na khēṭī, paṭē na phāṇḍ :

Sab sē ḥalāl Mūsāl chand.*

[If you don't cultivate you won't get into

a snare. Jack rice-pounder is the best

off after all]—

* Var lect *musadd* (qv.).

Mūsāl dhār—} [*mūsāl*; *dhār* = drop]

Mūsāl dhārā—} heavy rain, raining

cats and dogs, each drop like a pestle.

Musariḥā—[*mūsāl*]—an ox with a black

and white tail. North Oudh.

Musdī—[*mūsad*]—a mould for making

sweet-meats (*ḥalvā*).

Musēkā—[corr. of *muñh chhīnkā*, qv.]

(*musikā*)—a cattle muzzle (*chhīnkā*).

Musēriyā—[*mūsad*]—the mould for mak-

ing glass bangles (*chūṛīhār*).

Mushakḥaṣidār—[Arabic *mushakḥaṣ* =

ascertained]—a class of sub-proprietors

on fixed rents in Azamgarh.

Mushāṭah—a comb of hair: a female

match-maker among Muhammadans

(*agvā*).

Mushṭā—[Skt. *mushta* = the closed fist]—the

book-binder's iron mallet (*jildsāz*).

Muskhorī—[*mūs* = mouse; Pers. *khūrdan* = to

eat]—damage to crops by mice or rats. West

districts. To avoid this, when the wheat is

beginning to form, they worship a mud mouse

with cakes and sweetmeats.

Muslā—see *mūsāl*.

Muslādhār—} see *mūsaldhār*.

Mutā'ah—the temporary connection of a dancing

girl with her paramour—see *missi*: an irregular

form of marriage among Muhammadans;

opposed to *nikāh* (qv.).

Mutabannā—} [Arabic *ibn* = a son] (*laipā*—

lak, *pālāk bēṭā*, *rās nashīn*)—

an adopted child. *Mutabannā karnā* = to

adopt a child (*godlēnā*).

Mūṭh—see *muṭṭh*.

Muṭṭhā—[Skt. *mushti* = the closed fist]—(1)

the man who feeds the sugarcane mill. Rohil-

khand (*muṭṭhiyā*); (2) a handful, a small

bundle of anything, usually applied to the

perquisites of labourers at harvest (*añjal*).

Muṭṭhar—[*muṭṭhā*]—the stick at the mouth of the

Irrigation well jar. East districts. See *dhēnkī*.

Muṭṭhī—} [*muṭṭhā*]—(1) a handful—see

Muṭṭhiyā—} *muṭṭhā*; (2) the handle of the

Musal.

fodder-cutter, etc. East districts (gaṇḍās); (3) in Oudh, the popular equivalent for half an English foot. It is measured by closing the four fingers and extending the thumb. A *muṭṭhī* is the distance from the knuckle of the little finger to the extremity of the thumb; (4) in Garghāl it is the unit of the grain weights. The table runs as follows—

1 *muṭṭhī* = 1½ oz.; 6 *muṭṭhī* = 1 *adhūrhī*: 2 *adhūrhī* = 1 *mānd*: 4 *mānd* = 1 *pāthā*: 8 *pāthā* = 1 *kol*: 2 *kol* = 1 *don* or *pirā*: 20 *don* = 1 *kharī*: 20 *kharī* = 1 *bisvā*, which is the equivalent of 400 bushels or 11 tons 8 cwt. 2 qrs. 8 lb; (5) (*ghanivāh*, *lagvāh*, *muṭṭhā*, *pēriyā*, *pēriyā*, *pirahā*, *painriyā*) the man who feeds the sugar cane mill. Rohilkhand; (6) the cogs on the wheel of the Persian wheel. Upper Duāb (arhaṭ).

Muṭṭhī—[*muṭṭhā*]—a bundle: the bags used in pressing sugar (*khaṇḍā*).

Muzammā—[*muḥammad*]—a thin leather rope

Muzammah—[] tied round a horse's hocks.

N

Nābdān—[Pers. *nāb* = channel; *dān* = holding]—a house drain (*nālā*).

Nabīrā—[Skt. *naptṛī*]—a son's son, a grand-son (*potā*).

Nābūd—[Pers. *nā* = not; *būd* = was] (*chhor*, *chhūt*, *chhutaṭī*)—deficient produce: an allowance made to a tenant on account of a failure of crops.

Nachnī—[*nāchnā* = to dance; Skt. *nṛitya* = dancing]—the upper levers of a loom (*kargah*).

Nād—[Skt. *nanda*]—a large earthen pot for grain, water, etc. (*nānd*).

Nādā—see *nādhā*.

Nādāl—see *nādī* all.

Nādh—a house—Sunār's slang (*ghar*).

Nādhā—[Skt. *naddha* = bound]—(1) a rope

Nadhā—[] or thong used with the plough, sugarcane mill, etc. (*hal*, *kolhū*); (2) the place where the water is allowed to fall when lifted out of a tank for irrigation purposes (*bodar*).

Nādhnā—[*nādhā*] (*nāndhnā*)—to yoke animals in a plough; to plough (*jotnā*).

Nadī—[Skt. *nad* = to roar]—a stream, river.

Nadī kinārē ghar karo, lē lē karhūd khāē:

Āvat dēkho byoharo, sarak nadī mēn jāē.

[Building your house on a river bank is as bad as living on borrowed money. You skulk away when you see your banker, and on the other hand your house is swept into the river.]

Nādī all—[lit. invoking 'Alī] (*nādālī*)—a charm inscribed with a verse of the Qurān worn on the neck as an amulet.

Nādīhand—[Pers. *nā* = not; *dīhand* = giving]—a bad payer.

Nadiyā—[*nād*]—a dish for curds. East districts.

Nādiyā—[Skt. *nandi* = the happy one: the bull

of Shiva]—an ox marked in a particular way and carried about by religious mendicants (*anandī*).

Nag—[Skt. *naga*]—a precious stone. The nine famous stones are the diamond *almās*, *hīrā*; the emerald *pannā*, *zumurrad*; the ruby *yāqūt*; the sapphire *nīlam*; the topaz *pukhrāj*; cat's-eye *lahsaniyā*; a pale, sherry-coloured stone like a ruby *gomēdak*; coral *mūngā*; pearl *motī*. Besides these are the *lālī* an inferior ruby, the *firozā* turquoise.

Nāg—[Skt. *nāga*]—the snake gods. *Jaisē*

Nāga—[*Nāgnāth vaisē sānpnāth* = *Nāgnāth* is the same as the lord snake. For details as to their worship see Atkinson, *Himalayan Gaz.*, II., 835.

Nāgal—[? Skt. *lāngala* = a plough]—(1) the

Nāgar—[] inner edge of the cart wheel. Rohilkhand (*gārī*); (2) the bevilled edge of a cart-wheel. Lower Duāb (*gārī*); (3) the hooks on the yoke to which the ropes are attached (*gārī*).

Nagar—[*nāgal*]—a heavy plough with a perpendicular frame. North Oudh (*nagrā*).

Nāgarē kī advān—the crossed strings at the end of a bed (*charpāl*).

Nagaur—[] the system of working a well by a

Nāgaur—[] single pair of oxen as opposed to *kūlī* (qv.), when two pairs are worked alternately. Of course stronger cattle are required, and the word is probably derived from the next. Central Duāb.

Nāgaūrī—[] a valuable strong breed of oxen

Nāgaūrī—[] ported from *Nāgaur* in the Jodhpur State.

Nāgbēil—[*nāg* = the snake gods; *bēil* = a chain]—a ceremony to the east of the Province at the time of sowing betel (*pān*). The cultivator in the month of Chait or Baisākh asks the Pandit to fix an auspicious time (*mahūrat*). He then plants a root of betel, lights a lamp fed with clarified butter over it, and sprinkles *urad* pulse near the lamp—cf. *jēonār pūjā*.

Naghāul—[] a small granary. Rohilkhand

Naghaur—[*dhūndkī*].

Nāginasāz—[*nag*]—a cutter of precious stones (*hakkāki*).

Nāglā—see *nāgal*.

Nāglā—[Skt. *nagara* = a city] (*nagrā*)—a hamlet (*mazra'a*).

Nāg pañchamī—[*nāg* = snake gods; *pañchamī* = fifth]—the feast in honour of the snake gods held on 5th light half of Śāvan (*Sāvan sudī pañchamī*). The feast is known in the hills as *Rikhi* or *Birurā pañchamī*, and in the Lower Duāb and Oudh *guriyā*. On this day women worship snakes in order to bring blessings on their children. It is observed as a rest day for cattle (cf. *amāvās*, *makar kī sānkṛant*, *Pañcheiyān*).

Nagrā—see *nāglā*.

Nagrā—see *nagar*.

Nāh—[]

Nah—[Skt. *nābhi* = the navel]—the navel of

Nahā—[] a wheel.

Nāhā—[]

Nāhal—(*nāh*)—notches on the beam of a plough.

Duāb (*hal*).

- Nahân—[*nâh*—(1) the nave of a wheel; (2) the space before a house. Upper Duâb (chauk).
 Nahân—[Skt. *snâna*—ceremonious bathing in a sacred stream, etc.: a bathing festival.
 Nahan—[Skt. *naddha* = bound]—the main well rope. Rohilkhand (bart).
 Nahânâ—[*nâhân*—to bathe: *nañgi nahâkê kyâ nichorê* = when a naked woman bathes what clothes has she to wring?
 Nahani— } see naharni.
 Nahanni— }
 Nahârî—[Skt. *na* = not; *âhâra* = food]—(1) the morning meal. East districts (kalêo); (2) a mess of sugar and flour given to horses; (3) a snaffle for a horse.
 Naharnî—[acc. to Platts Skt. *nakhara* = shaped like a claw] (*nahanni*)—(1) the barber's instrument for cutting nails: *nayâ nâi bâns kî naharnî* = an inexperienced barber has a nail-cutter made of bamboo; (2) the lancet used for scarifying the poppy capsules. East districts (afiyûn); (3) the ornamental border round a door. East districts.
 Naharuâ—[see naharnî] (*kilkêyâ*)—a sort of guinea-worm which attacks the feet and legs of cattle.
 Nahchhû— } [Skt. *nakha* = a nail]—the cere-
 Nahkhur— } monial cutting of the nails of children at their marriage.
 Nahlâ—[Skt. *nakha* = a nail]—a small trowel for polishing plaster (*râj*).
 Nahlâ— } [*nahlânâ* = to cause to bathe]—low-
 Nahlâr— } lands liable to flooding.
 Nahnâ—[Skt. *naddha* = bound]—the thongs fixing the yoke to the beam of the plough (hal).
 Nahr—a canal. The distributaries are *râjbahâ*, *bambâ*: the smaller channels *gûl*; the sluices *morî*, *qullâbah*; for lift and flush irrigation see *dâl* and *tor*. *Basâo shahr kâ, khêt nahr kâ*. [It is well to live in a city and farm near a canal.]
 Nâi—[Skt. *nâpita*, prob. from *snâpitrî* = one who bathes] (*hajjâm, ustâ*)—the barber. His implements are—his implement bag *kisbat*; his leather strop *chamaufî*; tweezers *mochnâ*; razor *chhurrâ*, *chhûrâ*, *astûrâ*; nail parer *naharnî*, *nahanni*; whetstone *sîl*, *sillâ*; scissors *gainchî*; brass water pot *kaforî*; looking glass *darpan*.
 Naichâ— } [Pers. *nay* = a pipe]—a pipe stem:
 Naichah— } the "worm" in a liquor still.
 Naichâband— } [*naichâ*, *band* = fastening]—
 Naichahband— } a pipe-stem maker. There are two kinds of pipe-stems—the *safak* used with the smaller pipe *bîdar farshî*, and the *pêchvân*, a long heavy coil used with the larger pipe or *gurgurî*. The tools used are the awl, *barmâ*; the tweezers *mochnâ*, *muchnâ*; the boring rod *gaz*, *tor*; the small boring rod *saras*, *sargâ*, *sûjâ*.
 Naichak—[Skt. *nêma* = foundation; *chakra* = ring]—the wooden support for the masonry cylinder of a well (*jâkhan*).
 Naichî—[*nichê*; Skt. *nîcha* = low] (*bhaun*, *bhîrî*, *gaun*, *gohan*, *nichkî*, *paîrî*, *pânvahar*, *pauvar*, *pîrhî*)—the sloping pathway for the oxen at a well. West districts.
 Naihar—[acc. to Platts Skt. *jâtî gîh* = connection's house] (*maikâ*, *pausâl*, *pîhar*)—the house of the wife's parents.
 Nâik—[Skt. *nâyaka* = a leader]—a leader; the chief man in a band of Banjâras: the male owner of a brothel.
 Nâikâ—[*nâik*—the female mistress of a brothel: guardian of a dancing girl.
 Nâin—[*nâi*—the wife of the barber: used as a go-between in arranging marriages, etc. *Nâin sab kê pâñv dhovê, apnê dhotî lajâs* = the barber's wife washes every one's feet, but is ashamed to wash her own.
 Nainâ—[Skt. *naddha* = bound]—a rope for hobbling a cow during milking. West districts.
 Nainî—[Skt. *navanî*, *navanîta* = fresh butter]—(1) thin butter (*makkhan*); (2) the first reservoir for raising water. Duâb.
 Nainsukh—[*nain* = eye; *sukh* = pleasure]—fine muslin.
 Nainû—[*nainî*]—thin butter (*makkhan*).
 Nainû—[*nain* = eye]—a sort of flowered muslin.
 Nainuâ—[*nainû*]—a sort of pumpkin (*Cucumis acutangulus*) (*tarôl*).
 Naipâlî—[Skt. *nayapâla* = protector of policy]—Nepalese: a term applied to the coarse thick lumps of copper used as pice—see *mañsûrî*: the *Naipâlî thâlî* is an ornamented brass platter used in the Eastern districts.
 Nâj—[*anj*]—grain.
 Najan—[*nâj*] (*châmâ*)—the celestial barley (*Hordeum Himalayense*) of the Hills.
 Najârâ— } [*nagar*, *nagrâ*]—(1) the heavy
 Najâro— } plough with a perpendicular body or frame. Rohilkhand; (2) the cup into which the seed grain is poured in the drill plough (hal).
 Najoharî—small well. Sunâr's slang (*kûân*).
 Najûrâ—large well. Sunâr's slang (*indârâ*).
 Nakâ—rice sown in the Hills in May and cut in September (*dhân*, *haftyû*).
 Nakêl—[*nâk* = nose]—the peg or string put in the nose of a camel.
 Nakh—[Skt. *nasta* = nose]—one of the ingredients in making scented snuff (*nâs*).
 Nakhâs—a cattle market.
 Nâkhunâ—[*nâkhun* = a nail]—a narrow gouge or chisel.
 Nakkar—[*nâk* = nose]—the outside corner of a wall. East districts (*nok*).
 Nakkî—the strings of a pair of scales (*tarâzû*).
 Nakhatr— } [Skt. *rt. naksâ* = to ascend:
 Nakshatra— } others, according to Sir Monier Williams, derive it from *naksha* = guarding the night, or *nakhshatra* = not decaying]—a constellation, an asterism in the moon's path, a lunar mansion.
 The following is a list of asterisms with the signs of the zodiac in which they are included:—

Signs of the zodiac.		Lunar asterisms.
Mêkha	Aries . .	<i>Ashwinî, Bhârî, ½ Kritikâ,</i>
Brikha	Taurus . .	<i>½ Kritikâ, Rohinî, ½ Mrgashirâ.</i>

Signs of the zodiac.		Lunar asterisms.
Mithuna .	Gemini	½ Mrigashira, Ârdrâ, ½ Punarbasu.
Karka .	Cancer	½ Punarbasu, Chiraiya or Pukhya, Ashlêshâ.
Sinha .	Leo	Maghâ, Pûrvâ Phâlgunî, ½ Uttara Phâlgunî.
Kanyâ .	Virgo	½ Uttara Phâlgunî, Hast, ½ Chitrâ.
Tula .	Libra	½ Chitrâ, Sedtî, ½ Bishâkhd.
Brishchika .	Scorpio	½ Bishâkhd, Anurâdhâ, Jyêsthâ.
Dhana .	Sagittarius	Mûl, Purvâ Khârdh, ½ Uttara Khârdh.
Makara .	Capricornus	½ Uttara Khârdh, Shraavanâ, ½ Dhanishkhd.
Kumbha .	Aquarius	½ Dhanishkhd, Shatbhikhd, ½ Purvâ Bhâdrâpada.
Mina .	Pisces	Purvâ Bhâdrâpada, Uttara Bhâdrâpada, Rêvati.

Most cultivators know only roughly that *Âsârâ* = *Ârdrâ* and *Punarbasu*; *Sâvan* = *Pukhya* and *Ashlêshâ*; *Bhâdron* = *Maghâ* and *Pûrvâ*; *Kûdr* = *Uttara* and *Hast*; *Kârtik* = *Chitrâ* and *Sedtî*. The approximate dates of the more important asterisms from an agricultural point of view are as follows—*Rohini* 22nd May to 4th June; *Mrigashira* 5th June to 18th June; *Ârdrâ* 19th June to 2nd July; *Punarbasu* 3rd July to 16th July; *Pukya* 17th July to 30th July; *Ashlêshâ* 31st July to 13th August; *Maghâ* 14th August to 27th August; *Pûrvâ* 28th August to 9th September; *Uttara* 10th September to 23rd September; *Hast* 24th September to 7th October; *Chitrâ* 8th October to 20th October; *Sedtî* 21st October to 2nd November.

*Chandah bis saheliyan sattâ agahyan,
Jo na dhijovê Krittika saglê sautaliyan.*

[If the 27 wives of the moon (the asterisms) have only cloudy weather and no rain comes in the asterism of *Krittika* everything will dry up.]

Nakshatra mäs—see mäs.

Nakt bîr—[Skt. *naktavira* = night hero]—one of the local gods or ghosts (*dihvâr*).

Nakuâ—[Skt. *nasta* = nose]—(1) the eye of a
Nakvâ—needle; (2) the small eye or shoot in
Nakuf— a grain of pulse.
Nakvi—

Nal—[Skt. *nala* = a reed]—a pipe.

Nâl—[Arabic *na'l*]—a horse shoe.

Nâl—[Skt. *nâla*]—(1) the needle inside the shuttle on which the thread is wound (*kargah*); (2) the perquisite paid by the winner at a gambling

match to the owner of the house where the gambling goes on.

Nâlâ—[Skt. *nâla*]—(1) (*monhri, mori, nâbân, parnâlâ*) a house drain or spout. When small and flat it is *paundr, paundri*: *nardavân* or *panqoh* is a small drain in the East districts; (2) (*nalî, nârâ, nârî*) a watercourse, a brook: *ghol, ghold* to the East is a deep channel cut by water. For field drains see *barhâ, êkvâl*.

Nârâ kahê nadin son, ham tum êk samân:
Hamhi tumse adhik haiñ: adhik hamâro nâm;

Adhik hamâro nâm: tâhi tab barkhâ âi.
Barsê nîr jhârâjhar; manai utâr na pâi.
Kahi Girdhar kavirê—sunohô bhâi gârâ.
Samai parê kî bêt, nadi kâ sikhvê nârâ.

[The brook says to the river: "You and I are alike, but I am greater than you and my name is greater. When the rains come and burst in heavy showers, no one can cross me." Says Girdhar, prince of poets: "Brother dear! it is a time of trouble when the river has to take advice from the brook."]

(3) a red string used by women for tying their hair (*kalâvâ*).

Nâlâf—[*nalând*]—weeding (*nîrâf*).

Nâlband—[Arabic *na'l* = nail; *band* = fastening]—farrier.

Nâlbandî—[*nâlband*]—(1) fees for shoeing horses; (2) tribute.

Nâlî—[*nâlî*]—(1) a drain (*kaṭâu, kholâ, nâlâ*); (2) the needle inside the weaver's shuttle (*kargah*); (3) (*choṅgâ, ḡharakâ*) a drenching horn for giving medicine to animals; (4) the pipe of the drill plough (*hal*); (5) a measure for grain in the Hills; also, a liquid measure—see *pâlî*; (6) a measure of area in the Hills, computed to contain the area that requires 2 *sêr* (4½ lb) of seed grain. The table runs—1 *nâlî* = 240 sq yards or 7 poles, 28½ yards; 5 *nâlî* = 1 *mâshî* = 1,200 sq. yards or 39 poles 20½ yards; 2 *mâshî* = 1 *bhadkî* = 2,400 sq. yards or 1 rood 39 poles 10½ yards; 2 *bhadkî* = 1 *bisî* = 4,800 sq. yards or 3 roods 38 poles 20½ yards.

Nâlki—a sort of open litter or palanquin used by people of rank (*pâlki*).

Nalkî—[*nal*] (*nalud*)—a small drain or pipe.

Nalkol—a bull. Agra (*bijâr*).

Naluvâ—see *nalki*.

Naluvâ—[Skt. *nala* = a reed]—the stalks of the *mañruâ* millet. Kumaon (*mañruâ*).

Nâm—[Skt. *nâma*]—(1) a name. When a person's children have died it is a common custom to give succeeding children a contemptuous title which (like dressing a boy in girl's clothes) is considered a means of protecting it from the evil eye. Examples of such names are—*Mârâ* = low, mean; *Kûrâ* = dung-hill; *Chhitrâ* = an old shoe; *Chhajâ, Ghasitû* = dragged about in a sieve or basket; *Nathû* = having a nose-ring (a charm used after the death of children); *Chhutîâ* = mean; *Bhûkhâ* = hungry; *Bhûkâ* = a beggar; *Bulâqî* = a nose-ring (cf. *Nathû*). *Chhêdâ* = nose or ear pierced. The people have also numerous sayings describing the unsuitability of names to the status or character of those possessing them. Such are—*apnê munh sê Miyân Mitthû* = he calls him-

self "darling boy" *Assī baras kī 'umr aur nām Miyān Ma'asūm* = 80 years old and called Mr. Chicken. *Baghul mēn sonā nām Gharīb Dās* = He goes about with a club under his arm and calls himself "Poor Slave": *Bēṭā Chamār kī aur nām rakhā Jagjītan* = a son of a Chamār and called "Conqueror of the world" !! *Janam kī dukhā, nām Chain sukh* = in trouble from his birth and called "Peace Prosperity": *Chal na sakūn mērā Kūdun nām* = I can't walk a step and am called "Jumper." *Daṛēn lomṛī sē nām Dilēr Khān* = afraid of a fox and called "Mr. Valiant": *Sadā dukhī Bakhtāvar nām* = always in trouble and called "the fortunate one." *Gharīb kī jorā 'Umda Khānum* = a poor man's wife called "Grand Lady": *Makkhī kadhī māṛī nahīn Dilāvar nām* = he never killed a fly and is called "Intrepid": *Raṅg tavā sā Mahtāb nām* = the colour of a griddle and named "the moon": *munh koḷā sā kālā nām rakhā Gulāb* = his face as black as a coal and called "the Rose": *ānkh kī āndhā nām Nainsukh* = blind and called "light-enjoying": *Ānkhon kī āndhā nām Shekh Roshan* = quite blind and named "Mr. Bright." *Payhē na likhē nām Muhammad Fāzil* = he cannot read or write and is called "Mr. Scholar": *Mān nārāngī bāp koḷā, bēṭā Roshan ud dāula* = his mother sold oranges and his father charcoal, and he is called "light of the State"; (2) the debit side of an account book (bah); (3) the list of Brahmans at a wedding who are to get presents — see *ṣarrāfah nānuah*.

Nāmā—[Skt. *namata* = woollen stuff] (*anḡā, gābhā, ruār*)—old cotton in a quilt (*razāl*).

Namak—salt (*lon*).

Namdā— } [Skt. *namata* = woollen stuff: *Namdah* } Pers. *namad*]—felt.

Namda sāz— } [*namdā, sākhtan* = to make] *Namdah sāz*— } —a felt maker. He uses a

housewife *tilādānī* or *kēhārī*; a sewing awl *sutālī, sutārī*; a carding bow *kamthā*.

Nām dharāt—[*nām, dharnā* = to fix]—fees paid to a Brahman for naming a new-born child. It also means evil reputation.

Nām karn—[Skt. *nāma kavana*]—the ceremony of giving a name to a child; usually performed between 10th and 12th day after birth—cf. *chhatī*; and for the complete ritual see Atkinson, *Himalayan Gazetteer*, II, 890.

Nānā—see maternal grandfather.

Nanā—see nand.

Nānbā— } [Pers. *nān* = bread]—a baker; he

Nānbāi— } uses an oven *tanūr, tandūr*; a spit *sīkh, sikh*; a small spit *sikhchā*; a cushion by which he forces the cakes on the sides of the oven *rafādā*; an iron hook for taking out the cake when it is baked *jorī*; a boiling pot *deghchī*; saucers *rakābī, kaṭorā*; a cup *piyālā*; a wooden spoon *doi, dārhu*; a pan for kneading dough *lagan*; a large wooden stirrer *kafchā, paniyon*; an instrument for making ornamental marks on pastry *kochnā*; each batch of bread is *tāo*; the barm *khāmīr*; the ball of roasted meat *goldā*; the pieces of meat roasted on the spit *sikh kī kabāb*; a kind of cutlet *prasandā*.

Nānd—[Skt. *nandā*] (*nāl, nāndā*)—a large circular earthen vessel used for holding water, distilling, feeding cattle, etc.

Nand—[Skt. *nanandī*] (*nanad*)—a husband's younger sister; the elder is *dīdī*; her son is *nandūt*.

Nāndā—see nānd.

Nandashtāmī—[*nanda; ashtāmī* = eighth]—the festival in honour of Nanda, the adopted father of Krishna: held on 8th bright half of Bhādoṇ (*Bhādoṇ sudi ashtāmī*).

Nandēo— } [*nand*] (*nandoṛ*)—a brother-in-law: *Nandēu*— } the husband of the younger sister of the husband.

Nāndhī—[*nāndhna*]—the leather thongs which attach the yoke to the beam of the plough (*hal*).

Nāndhnā—[Skt. *naddha* = bound] (*nādhna, jotnā*)—to plough. For the ceremonies before ploughing see *kudkhyo, halkhyo*.

Asār nāndhē, hāthi bāndhē;
Sāvan nāndhē, ghorā bāndhē;
Bhādoṇ nāndhē, kūnbā bāndhē.

[Plough in *Asār* and you will own elephants: plough in *Sāvan* and own a horse; plough in *Bhādoṇ* and you will get your family made slaves.]

Tērāh Kārtik, tīn Asār.

[Plough thirteen times in Kārtik, thrice in *Asār*.]

Jiskā band Asār, uskā bārā mās.

[He whose sowings are complete in *Asār* is all right for the rest of the year.]

Nandī— } [*anandī*]—an ox not used for agri- *Nandiyā*— } culture, but taken about by religious mendicants—see *nādiyā*.

Nandōṛ—see nandēo.

Nāndolā— } [*nānd*] (*nāndolā*)—an earthen vessel *Nānduā*— } used for feeding cattle, holding mortar, etc.

Nandūt—see nand.

Nāndvā—see nāndolā.

Naṅgā—[Skt. *nugna*, rt. *naj* = to be ashamed]—naked; of a clay well—without a masonry or wooden lining. *Duāb*.

Naṅgotī— a corr. of *laṅgotī* (qv.).

Nanhā nāj—see nannahā nāj.

Nanh birāl—see nannh birāl.

Nanhiyā—see nannhiyā.

Nanhiyāl—[*nānd*; Skt. *shāla* = house] (*naniaur, naniaurā, nanihāl, nanihār, naniyāl, nansāl, nansār*)—(1) the house of the maternal grandfather; (2) the kindred of the wife considered to be the kindred of the husband's children. They are the mother's father *nānā*; the mother's mother *nānī*; the mother's brother *māmū*; the mother's brother's wife *māin*; the mother's sister *māusi*; the mother's sister's husband *māusā*.

Nānī—[*nānd*]—a maternal grandmother.

Naniaur— } *Naniaurā*— } see nanhiyāl. *Nanihāl*— } *Nanihār*— }

Nanihārī—table moulded bricks (*ṛāṭ*). *Naniyāl*— } *Naniyāorā*— } see nanhiyāl. *Naniyār*— } *Naniyaur*— } *Naniyaurā*— }



Nānkār—[Pers. *nān* = bread; *kār* = business]—a drawback or allowance on the revenue demand given to the occupant or landlord as maintenance; patches of rent-free land given to sub-proprietors.

Nānnā— } small, petty : the grain of maize
Nānnahā— } or other poor and cheap grains
Nānnhā— } of the autumn harvest used as
Nānnhā nāj— } food by the lower classes.
Nānnhbīrā—[*nānnhā* = small; *bīrā* = tree]—herbs or petty early autumn crops. No one bothers much about them, but if they succeed they are of some value—

*Khētī karē gājā bājā,
Jaunē lāgē jaunē rājā.*

[You plant them roaring and singing carelessly, but he that they succeed with is a king.]

Nānsāl— } see nanhiyāl.
Nānsār— }

Nānt— } see nātā.
Nāntā— }

Nāntā—see nātā.

Nāntnī—[Skt. *naptī*]—a granddaughter (dhēo-tl).

Nānvānsī—one, one hundred and sixty thousand part of a *bighā* (qv.).

Nānvīkahā—oil : Sunār's slang (tēl).

Nāo—[Skt. *nau*] (*kaśhī, kishī*)—a boat. For the various kinds of boats, see *addhā*, *bajrā*, *chauthaiyā*, *dasmariyā*, *dēngī*, *dīngī*, *doṅgi*, *duṅgiyā*, *ēktā*, *ghaṭahā*, *ghaṭvār*, *kalān*, *malhni*, *mēlhni*, *palvār*, *paṭel*, *paṭelā*, *sarnagīn*, *ulānk*: and for rafts *bērā*, *gharnai*, *ṭaiyā*. The parts of a boat are as follows—(1) the thwarts *gūrhā*, in Rohilkhand *kuṇḍī*; (2) the ribs—to the East *bātā*, in Rohilkhand *bhāntā*, *bhaiyā*; (3) the length of the boat *daur*; (4) the outer planking *hār*; (5) the flooring inside the boat *sohar*; (6) the planks at the bottom running athwart *marīyā*, *marhiyā*; (7) the planks at the bottom running from end to end *lēvā*; (8) the platform on which the rower sits—to the East *polṭā*; in Rohilkhand *choīn*; (9) the deck plank in the middle *paṭ*, *paṭṭī*; (10) the rudder *karvāl*, *karvār*, *patvār*; (11) the rudder post *gol*; (12) the handle of the rudder *kamūdā*, *sailā*; (13) the post which supports the thwarts *kuṇvārā*; (14) the caulking *rasvat*; (15) the wooden vessel for baling out the water *sētā*, *sēta*, *kaṭhauṭā*, *kaṭhrī*, in Rohilkhand *sēlā*, *kaṭhoā*; (16) the oar *dānd*, *dānr*; (17) the paddle *karuār*; (18) the propelling pole *laggi*, *ballī*; (19) the mast *mastūl*: to the East *gonrakh*, *gunarkhā*; (20) the splice on the mast *darśīdhā*; (21) the socket for the mast *khavāī*, *sut-hauniyā*; (22) the sternpost, *galhā*, *sikkā*; (23) the prow—*māthā*; (24) the hauling rope—to the East *gūn*, *gun*, in Rohilkhand *gaurag*; (25) the piece of bamboo for holding the hauling rope on the shoulder *bīruā*, *bēruā*; (26) the cable *lahāsi*; (27) the mooring post *dāndā*, *dāntī*; (28) the anchor *langar*: if of iron *loh-langar*; (29) the pulley *ghirni*; (30) the bulwarks *māng*, *bār*; (31) the sail *pāl*, *bādhān*; the man who tows the boat is to the East *gūniyā*; the boatman *mānjhi*, *mallāh*, *nāoki*; the man who paddles *khēvat*, *khivaiyā*. Among miscellaneous terms are—to stop a leak *gānsab*

in the East districts; stopping a boat at full speed *thamud*, rowing down stream *bahdī*; rowing up stream *ujjal*; the rocking of the boat preparatory to sinking *hulaiyā*.

Nāo—irrigated land. Agra (ābpāshī).

Nāoki—[*nāo*]—a boatman (nāo).

Nāp—[Skt. *māpāna* = a balance]—(1) measure, measurement; (2) *chhoṅr*, *gol*, *golī*, *gorā*, *kachhālā*, *kachhālī*, *kaṭhiyā*, *maṭkī*, *maun*, *thāl*—a large grain vessel. Duāb.

Nāpaid— } [*nā* = not; *paidā* = produced]—(1)
Nāpaidī— } failure of crops; (2) an allowance to tenants on account of deficient produce (bād).

Naqdī—[*naqd* = cash] (*kharā*)—rents paid in cash : contrasted with *baṭāl* (qv.).

Naqshī—[Arabic *naqsh* = an impression]—a class of tenure in Kheri (Oudh), where the rents are paid always in cash, not for the whole year, but for each harvest. The landlord can claim no rent if the crops have been destroyed by floods, etc. The tenant, if he choose, can leave the land fallow, and pay no rent, and a certain part (known as *chhūf*) of it or if one-tenth (known as *dobisvī*) is free from rent.

Nār—[Skt. *nālā* = a reed]—(1) the spike of the hoe, etc., which goes into the handle; (2) a well rope (bart); (3) a string: the navel string: the string of the bride's petticoat (*izārband*); (4) the weaver's shuttle: *tahrī* is the carpet-maker's shuttle; (5) (*dhan*, *hēr*, *gahēnr*, *lahndā*) a herd of cattle sent out to graze or driven round for sale by Banjāras, etc.; (6) stubble left in a field after the crop is cut. East districts.

Nār— } a large masonry well—see indārā.
Nārā— }

Nār— } [Skt. *nala*]—a brook, water-course
Nārā— } (*nālā*).

Nār— } [? Skt. *nāḍī* or *naddha*]—a string or
Nārā— } thong.

Narai— } [Skt. *nala* = a reed]—(1) rushes or
Narai— } grass for thatching (*pūlā*); (2) stalks of the *maṇṇū* millet, etc. East districts.

Narāl—[*narānā*]—weeding; wages for weeding (*nirāl*).

Narak chaudas— } [Skt. *naraka* = hell]—the
Naraka chaudas— } day before the *Divālī*—a general bathing day for Hindus.

Narānā—[*nalānā*, *nirānā*]—to weed a field.

Narāt—[*narānā*]—the ploughing up of the millets when they are about a foot high. Rohilkhand. See *gūrab*.

Nardavān—[corr. of Pers. *nardbān*, *nardubān* = steps]—a small house drain. East districts (*nālā*).

Narell—[Skt. *nala* = a reed]—stalks of plants such as millets, etc., used for fodder. East districts (*daṇṭhā*).

Nareill—[*nār*, *nār*]—a thong for fastening the yoke to the beam of the plough (*hal*).

Narell—[*nāriyāl*]—the shell of the coconut used as a cup.

Narhā—[*nār*]—a cowherd. Rohilkhand (*guāl*).
Narhāñ—[*narhā*]—fees paid to a cowherd. Rohilkhand (*mēndvāl*).

Narhēl— } notches on the beam of the plough
Narhēll— } by which the adjustment is altered (hal).

Nârî—[nâr]—the rope fastening the yoke to the body of the ox cart (bahîl).

Nârî—[nârl]—a brook, water-course.

Nârî—[nârd]—(1) a string or thong; (2) the astrological circle of the bride and bridegroom inspected before marriage—see janam patrl.

Nârî—(1) tanned sheep-skin used in shoe-making, etc., usually of a red colour; (2) red coloured—of cattle (lâl).

Nariyâ—[Skt. nâḍika]—half cylindrical tiles (khaprâ).

Nariyal— } [Skt. nârikēla, nârikēra]—(1) the coconut: the outer bark is *bakkal*: the fibres below this *jaṭā*: the shell *nariyal*, *nâriyal*, *narēli*: when broken into halves and used for keeping small articles it is *toksî*: the kernel *khoprâ*, *giri*: the oil *nâriyal kâ tēl*. Those that are intended for the manufacture of pipes are known as *gūngā* or dumb. The coconut is a sign of betrothal among the Ahîr, Brahman, Gaurvâ, Jât, Kâyath, Râjput, Tagâ and Mallâh castes in the Western districts. It is better not to eat it on the 8th (*ashtamî*) of the lunar fortnight; (2) the coconut bowl of a pipe: the general name for the common hubble-bubble where the mouth is applied to the coconut bowl itself.

Narjâ— } [Skt. nârâchî, nârâchikâ] (narzâ)—a small sized pair of scales such as are used by grocers. The similar small scales used by goldsmiths are *kântâ*.

Narkat—[Skt. naḍa, nala = a reed; kâṭnâ = to cut]—a kind of reed used for making mats, etc.

Narkatâl—[nal = navel string; kâṭnâ = to cut]—the midwife's fee for cutting the child's navel string.

Narmat—see narmînat.

Narmmâ—[narm = soft] (*manud*)—a kind of cotton like the American variety.

Narmmat—[narm = soft; matî = earth] (*narmat*)—a soft variety of clay soil.

Nârô—see nâr, nârâ.

Naroh—[nâlâ]—the drain for the juice in a sugarcane mill. Azamgarh (kolhû).

Narsinghâ— } [Skt. narasiṅha]—(1) the incarnation of Vishnu as the man-lion; (2) the vessel used in a Hindu temple for drawing water (kamaṇḍal); (3) *narsinhâ chaturdasi*—the 14th light half of Baisâkh = a festival observed in Vaishnavâ temples.

Narsinhâ— } nation of Vishnu as the man-lion.

Nârû—[Skt. nala = a reed]—sowing by drill (bonâ).

Naruâ—[nârû]—(1) a drain (nâl); (2) a vessel into which the goldsmith pours molten metal (sunâr); (3) land cropped in the past season with wheat or barley. Rohilkhand (jaunâl); (4) lands left fallow after the spring crop is cut. Central Duâb.

Naryû—[nârû]—lands left fallow after the spring crop is cut. Central Duâb.

Narzâ—see narjâ.

Nâs—[Skt. nasya] (*hulâs, magrosan, magrosan, maghrosan, sūngṇî*)—common snuff.

Nasainî— } [Skt. nîṣkṛēṇî]—(1) (*nîsēṇî*) a ladder: *Gaṅgâ Tribēṇî, mukt kî nisēṇî* = Ganges and Tribēṇî are the ladder of salvation; (2) pieces of wood joining the upper and lower shafts in a pony cart (ekkâ).

Nasairî— } an animal.

Nasaurî—the block in which the axle pin of a cart is fixed (gârî).

Nashâstâ— } see nishâstâ.

Nâstâ— } the morning meal among Muham-Nâstah— } madans—cf. kalêo.

Nashtar—[corr. of Pers. *nishtar*]—a lancet: that used for scarifying the opium capsules. "It consists of four narrow bars of iron bound together by strong cotton thread. The bars are at one end deeply notched and the sides of the notch are ground to sharp edges, and the external angles brought to sharp points, till the instrument presents four pair of curved pointing diverging blades somewhat similar in shape to the lancet blades of a cupping scarificator. In employing it only one set of points is brought into use at one time and the capsule is scarified vertically from its base to its summit." (Statistical Account of Bengal, XI, 149) (afiyûn).

Nasî— } [Skt. nâsikâ = the nose]—(1) the body of the plough. West Oudh and Rohilkhand (hal); (2) the sole of the plough. Duâb (hal); (3) the front part of the ploughshare (hal). The Rohilkhand proverb runs—*nau nasî êk kasî* = nine ploughings are equal to one digging.

Nasî pûj— } [nasî]—the worship of the plough at the end of the sowing season (har pûjâ). In Rohilkhand it means a ceremony performed at the time of sowing sugarcane. During the ceremony the field owner feeds all persons who assist him in the sowing. It is practically the same as the *ikhrâj* (qv.).

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Nat—chaff of the *manrûd* millet grown with pulses. Kumaun (kân).

Nâtâ—[Skt. nashṭa = spoiled] (*nânṭâ, naṭiyâ, naṭnâ*)—a dwarf ox: a young ox as contrasted with *bardâ*, a full grown animal.

Nâtâ—[acc. to Platts, Skt. *napât, naptri* = offspring, descendant or *jâti* = a relation; rt. *jâd* = to know] (*nânṭâ*)—relative, relationship.

Nâtâdârî—[nâtâ]—relationship (rishtâdârî).

Natâi—[*naṭaiyâ*]—a winding reel. Bundelkhand (aṭēran).

Natâit— } [nâtâ]—a relation, connection (rish-natâit— } tadâr).

Natâiyâ—see natâi.

Nath—[Skt. *nasta* = the nose] (*bainî, bulâq, nathiyâ, nathnî, nathuâ, nathuniyân*)—a woman's nose-ring. The *nath* is fixed in one side of the nose and the *bulâq* in the central cartilage. *Miyân nâk kâṭnî ko phirēn, bîbî kahēn mujhē nath garhâ do* = the incensed husband is running about going to cut off his wife's nose and she is saying mould me a nose-ring. *Munh panihan lâik, nath kî arvi* = she has a face that deserves a shoe-beating and sticks out for a nose-ring.

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Nathnī— } see nath.
 Nathuā— }
 Nathuniyān— }
 Nathū kahār—[see nām]—one of the local gods or ghosts (dihvār).
 Nātl—[Skt. *napāt*, *naptri*]—a daughter's son (navāsā).
 Nātin—[*nāti*]—a daughter's daughter (dhēotl).
 Naṭiyā—see nāṭā.
 Natkur—[*nāti*]—a daughter's son. East districts (navāsā).
 Natnā—a coarse bamboo sieve used for straining sugarcane juice or catching fish. West districts (chilvan).
 Natnī— } see nātin.
 Nātnī— }
 Naṭū— } see nāṭā.
 Naṭvā— }
 Nauābād—[*nau* = new; *ābād* = settled] (*nayā-bād*)—a village newly settled.
 Nauānā—[*nau* = nine; *ānā* = anna] (*baṭāṣi naudsiyā*, *hariyānā*, *nausāt*)—division of crops between landlord and tenant in the proportion of seven-sixteenths to the landlord and nine-sixteenths to the tenant (baṭāl).
 Naubarār—[*nau* = new; *barār* = bringing up]—land lately thrown up by alluvial action.
 Naudasī—[? *nau* = nine; *das* = ten]—advances to tenants for marriage expenses. East Oudh (taqāvl).
 Naudhā—[Skt. *nava* = new; *dha* = to place]—(1) indigo sown at the beginning of the rains (nīl); (2) a young grove of fruit trees (*nau-raṅgi*).
 Naugirā— } [Skt. *nava* = nine; *graha* = planet]
 Naugirī— } —a woman's ornament for the arm containing nine gems—cf. nauratan.
 Naugol—[*nau* = new; *gol* = a pair of oxen]—ploughing with a plough of which the block is new and full-sized: parts of Oudh (avāē).
 Nauhaṇr—[*nau* = new; *haṇḍā* = an earthen pot]—(1) a new earthen pot or dish. East districts; (2) the ceremonies in honour of deceased relations held in the month of Kuār (August-September): so called because all the earthen vessels in the house are broken and replaced. East districts (pitra paksha).
 Nauhar— } [*nau* = new; *hal* = plough]—a
 Nauharā— } plough of which the block is new and unworn, as compared with *khūṇḍārdhā* (qv.)—see avāē.
 Naukēthī—clothes. Sunār's slang (kaprā).
 Naulā—(*neolā*, *nevalā*)—a bag, purse (thailā).
 Naulaf— } [*nau* = new; *laff* = folding]—sugar-
 Naulaff— } cane grown from fresh seed. West districts.
 Naulāl—[*naḍnā*]—(1) weeding; (2) wages for weeding (nirāl).
 Naulēv— } [*nau* = new; *lēvā* = plaster]—the
 Naulēvā— } alluvial deposits left by rivers. Bundelkhand.
 Naulī—(*nevalī*, *neolī*)—a long narrow purse tied round the waist like the *himyānī* (qv.) (thailā).
 Naulo—a covered well. Hill districts. See indār.
 Naun—see navān.
 Naunagā—[*nau* = nine; *nag* = gem]—a woman's arm ornament containing nine gems:

worn on the forearm by Muhammadan women in the East districts—cf. nauratan.
 Naunār— } [Skt. *lavāṇa* = salt] (*nonār*, *nonēr*)
 Naunēr— } —a place where saltpetre or salt is made (agarshorā).
 Naunikār—[Skt. *nava* = new; *kāra* = doer]—an ox unbroken to work. Oudh (adhārī).
 Naurāṅgi—[Skt. *nāranga* = an orange tree] (*kērvārī*, *naudhā*)—a young grove of fruit trees. East districts.
 Naurāṅgi shāh—[see *naurāṅgi* or ? *nāgaranga* = snake-coloured]—one of the local gods or ghosts revered by Muhammadans (dihvār).
 Nauratan—[*nau* = nine; *ratn* = gem]—a woman's arm ornament studded with nine gems, which are usually—*hīrā*, *almās* = diamond; *pannā*, *zamurrād* = emerald; *yāqūt* = ruby; *nīlam* = sapphire; *pukhrāj* = topaz; *lahsaniyā* = cat's eye; *gomēdak* = a pale sherry-coloured stone like a ruby; *mūngā* = coral; *motī* = pearl.
 Naurātār— } [Skt. *nava* = nine; *rātri* = night]
 Naurātra— } —(1) the fast, nominally of nine
 Naurātrī— } days, from the 1st light half of Kuār to the 9th; on the 10th is the *Dasahrā*: Durgā is chiefly worshipped; on the 8th the fast is concluded with a feast chiefly consisting of new rice and goat's flesh (*balḍāu*). During the fast wizards are supposed to have special powers. For the ceremonies in the Hills see Atkinson, *Himalayan Gazetteer*, II, 854; (2) the fast of the same kind in the month of Chait. The 9th day of the festival is the *Rām-naumi*.
 Naurūp—[*nau* = new; *rūp*, *ropnā* = to plant]—the first cutting of indigo. Allahābād (nīl).
 Nausāt— } [*nau* = nine; *sāt* = seven]—divi-
 Nausattī— } sion of produce between landlord and tenant in the proportion of seven-sixteenths to the former and nine-sixteenths to the latter (*nauānā*, *baṭāl*).
 Naushā— } [*nau* = new; *shāh* = king]—the
 Naushāh— } bridegroom (*dūlhā*).
 Naushī—[*naushā*]—the bride (*dulhin*).
 Nāut—the yoke fastening the yoke to the beam in the Persian wheel. Bundelkhand (arhat).
 Nautā—[Skt. *nimantraṇa* = inviting]—(1) (*neotā*) an invitation to a feast or any ceremonial; (2) the special marriage invitation sent by the boy's father to the girl's father. *Āndhē nyotē do janē āvēn* = when you invite a blind man expect two guests, the man himself and his leader; (3) presents given by the members of the brotherhood to the parents of the married pair at a wedding which are supposed to be returned when a similar occasion occurs; (4) a wizard (*jādūgar*).
 Nautār—[*nautā*]—a place to which one goes on an invitation. *Bap marē to roēn nahīn*, *neotār gayē to soē nahīn* = a queer fellow he is: he did not weep when his father died, nor sleep sound when he went on a visit (when a person is supposed to have no anxiety).
 Nautirahl—(*kakaiyā*, *lakhaurī*)—small country bricks (īṭ).
 Nautor—[*nau* = new; *torṇā* = to break] (*khīl*, *nayātor*)—newly cultivated waste land.
 Navā—see navān.

Navādasī—[Skt. *nava* = nine; *dasha* = ten]—a deduction of 10 per cent. made at division of crop between landlord and tenant to make up for deficiency of produce.

Navān—[Skt. *navānna*, *nava* = new; *anna* = grain] (*arvan*, *naun*, *navā*, *nēvān*)—some of the first cut grain, taken home and eaten with certain ceremonies. The *navān pūjā* is thus conducted in the East districts. When the grain is ripe they watch the omens and going to the field pluck five or six ears, generally *sāvēdān* for the autumn and barley for the spring harvest. They parch this and mix it with coarse sugar, butter and curds. They throw a little of this in the fire in the name of the local god (*gāñv dēotā*) and ancestors (*pitr*). They eat the rest. On that day they eat *urad* pulse, rice and vegetables, but not *arhar* pulse.

Navar—the wooden framework at the mouth of a well. Gorakhpur (jañglā).

Navāsā—[Skt. *naptī*, *naptī*] (*nātī*)—a daughter's son.

Navāsī—[*navāsā*]—a daughter's daughter (*dhē-otī*).

Navaulā—[Skt. *nava* = nine]—the ceremonial bathing of a woman on the 9th day after delivery. Hill districts.

Nayābād—see *naubābād*.

Nāyak—see *nāik*.

Nayātor—see *nautor*.

Nazar—a present (*naẓr*).

Nazar—sight: the evil eye: *nazar laqānā*, *dīthidīb* = to fix the evil eye on a person.

Nazarānā—[*nazar*]—a fee or present given

Nazarānah—} by tenants or other inferiors (*bhēñt*).

Nazr—see *nazar*.

Nazrānā—}

Nazrānah—} see *nazarānā*.

Nazūl—lit. descent: an escheat: escheated or confiscated property in houses, gardens, etc.

Néfah—the fold through which the waist band of a woman's petticoat passes (*lahāgā*).

Nég—[acc. to Platts Skt. *niyama* = fixed rule, necessity]—(1) custom, right, privilege; (2) fees paid to village menials such as the blacksmith (see *kharhak*), the midwife, etc., to servants at a marriage betrothal, etc. (see *hathāl*). The midwife's fee is *khaprē kā nég*—the *khaprē* being the piece of pottery in which the child is washed and the navel string, etc., carried away. *Tērā maro chāhē jīyo, mērā khaprē kā nég dēdo* = whether your child lives or dies give me my midwifery fee; (3) cesses levied on the tenant's share of the produce in division of crops (*sērah*).

Nēg—[*nēg*] (*haqādr*)—village servants such as the barber who assist at marriages and are entitled to certain allowances especially used of the messengers who bring the signs of betrothal from the girl's house to that of the boy (*ṭikā*).

Nēg jog—[*nēg*, *jog*, Skt. *yogya*]—presents given to servants, etc., at a marriage (*hathāl*).

Nēh—[Skt. *nābhi*, *nabhi* = the navel of a wheel]—a block on which sugarcane

Nēhī—} or fodder is cut. West districts (*nisu-hā*).

Nēj—[Skt. *rajju*]—a rope used at a well

Nējū—[*lēj*, *bart*, *ubhan*].

Nēkdārī—[*nēk* = well or *1 nēg* (qv.)]—fees to a village watchman (*goraitt*).

Nēluā—[Skt. *nala* = a tube]—inflammation of the throat in cattle (*paliyā*).

Nēnān—[Skt. *niddāna*]—a rope for tethering the hind legs of a cow while being milked. Upper Duāb (*nijānā*).

Nēnuā—[Skt. *nyana* = the pupil of the eye]

Nēnuān—[*gaikā*, *ghiyā*, *tori*, *tarō*]—a kind of pumpkin (*Cucumis acutangulus*).

Nēochhāvār—[Skt. *niyama* = rule, custom; *kshaya* = house, family]—presents passed three times round the head of the married couple and then given to dependants, such as the family barber and his wife (*wārpēr*).

Nēolā—} see *naulā*, *naul*.

Nēoll—}

Nēotā—see *nautā*.

Nēotār—see *nautār*.

Nēruā—[Skt. *nala* = a pipe]—(1) a woman's neck ornament made of pieces of barley stalks; (2) the drain for the juice in the block of a sugar-cane mill. East districts.

Nēshā—grey coloured—of cattle (*sokhan*).

Nēt—[Skt. *nētra*; rt. *nē* = to lead] (*gūrhīyā*,

Nētā—} *kārhiyā*, *khichnā*, *khichnī*, *khichnī*,

Nēti—} *taurā*)—the rope by which the churn is worked.

Nēvalā—} see *naulā*, *naul*.

Nēvall—}

Nēvān—see *navān*.

Nēvār—a large kind of radish. East districts (*mūll*).

Nēvār—see *nivār*.

Nēvar—[Skt. *nūpura*]—(1) the ankle, pastern

Nēvarā—} joint of a horse; (2) speedy cut or

Nēvarī—} brushing in a horse; (3) a woman's anklet.

Nēvat—} see *nautā*, *nēotā*.

Nēvatā—}

Nēvatiyā—[*nautā*]—a wizard (*jādūgar*).

Nēvatyā—}

Nibārā—[*nibārānā* = to be spent]—a large jug used in a sugar refinery (*khañḍsāl*).

Nibariyā—[*nīm*, Skt. *nimba* = the tree *Melia azadirachta*]—a grove of *nīm* trees.

Nibaulī—see *nibauri*.

Nibaunt—[Skt. *nēma* = period—cf. *nimauntī* (*halaitī*, *harmānī*, *jōrā*, *kolhācan*, *lēhnā*, *pacharāi*, *pāthi*, *phiri*, *sālī*, *tihāi*)—fees paid at harvest time to the village carpenter for repairing agricultural implements during the year.

Nibaulī—[Skt. *nimba*, *nimbaka*] (*nimolī*)—the fruit of the *nīm* tree (*Melia azadirachta*).

Nibaurī—} *rachta*) from which a medicinal

Niborī—} oil is extracted.

Nichāt—waste or deserted—of a village. East districts (*ujār*).

Nichkāri—[*nijkāri*, *zabti*]—land always assessed at cash rates—cf. *birrābarār*. Rohilkhand.

Nichva—[*niché* = below]—the legs of a bed. Lower Duāb (*chārpāl*).

Nidādh—[? corr. of Skt. *nidāgha kāla*; rt. *dañ* = to burn]—the part of the hot weather just before the rains (*mausim*).

Nidāt—[cf. *nirāṇā*, *nalāṇā*]—weeding : wages for weeding. Bundelkhand (*nirāṇ*).

Nigāl—[Skt. *nigāla* = the throat of a horse]—the stem of the tobacco or opium pipe used by Muhammadans, while the *bambū* is used by Hindus (*huqqa*).

Nigarā—} *lit.* heavy; (1) sugarcane juice undiluted with water; opposed to *paniaū* (qv.); (2) the refuse of a liquor distillery. East districts.

Nih—[Skt. *nabhi*, *nābhi* = the nave of a wheel]—a block on which fodder is cut (*nī-suhā*).

Nihāl—[*nih*]—a blacksmith's anvil (*ahran*, *lohār*).

Nihālcāh—} [*dim.* of Pers. *nihāl* = a cushion]
Nihālcāh—} (*ganṣitār*)—a cloth put under infants. West districts.

Nihālī—[*nihālcāh*]—bedding (*bistar*, *razāl*).

Nihālī—[cf. *nihāi*]—a blacksmith's anvil (*ahran*, *lohār*).

Nihānā—} [Skt. *nidāna*] (*nainā*, *nēnān*)—a rope
Nihān—} for tethering the hind legs of a cow while being milked. West districts.

Nihānī—[acc. to Platts Skt. *nakhara* = a claw]—a chisel with a curved point for cutting grooves (*barhai*).

Nihchak—[Skt. *nēma*; *chakra* = foundation ring]—the wooden cylinder on which a well is built. West districts (*jākhan*).

Nihchl—[? *niché* = below]—the sloping pathway at a well (*nāichl*).

Nihṭā—[*nih*]—the brazier's wooden anvil (*thā-thērā*).

Nikāh—among Muhammadans "the celebration of the marriage contract, as distinguished from the festive rejoicings which usually accompany it; the latter being called *shādī* in Persian and 'urs in Arabic. . . . Some Qāzīs merely recite the *Fātiḥah* (the 1st chapter of the Qurān), and the *Darūd* or blessing. But usually after the dower (*mahr*) is settled the bridegroom repeats after the Qāzī the *istighfār* or confession, the four chapters of the Qurān commencing with the word *Qul*, the *kalima* or creed and the *Sift-ul-inām*, a profession of belief in the angels, scriptures, prophets, the resurrection, and in fate or absolute decree of good and evil. The bridegroom and the bride's attorney (*vakīl*) then exchange vows and consent, and the service ends with the final benediction from the Qāzī." (Hughes—Notes, 179-180). This is the orthodox Muhammadan view, but among the lower classes *shādī* corresponds to the Hindu *byāḥ* and *nikāḥ* to *karāo* among Hindus. In the remarriage of a widow or in marrying a woman of another tribe (at least among converted Hindus) the only ceremony is the *nikāḥ*, which in such a case some call by the name of *karāo*—(see Panjāb Customary Law, II. 127). The paper drawn up at the time containing a record of the ceremony is the *nikāhnāmah*.

Nikāl—[*nikānā*]—(1) weeding (*nirāi*); (2) wages for weeding (*ban*).

Nikānā—[acc. to Platts rt. of *nikālnā* = to bring out]—(1) to weed; (2) to plough millets when they are about a foot high. West districts. See *gūrab*.

Nikār paithār—} [*nikālnā* = to come out;
Nikās—} *paithnā* = to enter]
(*niksār*, *niksāri*)—a road for egress.

Nikāsi—[Skt. *nishkāsha* = egress]—income, receipts of a village. Sometimes the same as the *jama'bandī* (qv.).

Nikharā—[Skt. *nikshara* = imperishable]—*lit.* cleaned, pure; it is generally taken to be *pakkā khānā*, i.e., food prepared in butter, such as *laḍḍā*, *kachauri*, *jalēbī*. The distinction between it and *sakharā* (qv.) is that *nikharā* food can be eaten outside the cooking place (*chaukā*), which is not the case with *sakharā*: *nikharā jau* = barley unmixed with other grains.

Nikhār—} [*nikharā*]—(1) one of the pans used
Nikhārā—} in the sugar-boiling house. Rohilkand (*kolhvar*); (2) the process of refining sugar.

Nikharab—[*nikharā*]—of alluvial lands—to become dry and fit for cultivation. East districts.

Nikhurāh—[*na* = not; Pers. *khurdan* = to eat]—an animal that eats little. East districts (*kamchārū*).

Nikīāib—[*nikānā*]—to clean the seeds from cotton. East districts (*oṭnā*).

Niksār—} [Skt. *nishkāsha* = egress]—(1) a
Niksārā—} road for egress. East districts
Niksāri—} (*nikārpaithār*); (2) small-pox or

rinderpest usually called *Dēbī jī kā niksār*; (3) the departure of the marriage procession; (4) fees levied in market when goods are removed after purchase.

Nil—[Skt. *nīla*] (*līl*)—indigo (*Indigofera tinctoria*); wild indigo is *dudhī* (qv.). For the various sowings see *Asārḥū*, *Chaiti*, *Jamaūvā*, *Kārtikī*, *Khūṇṭī*, *Naudhā*, *Pērī*, *Phālgunī*. The advances for sowing are *badnī*, *dādṇī*; the bond taken *sattā*; indigo grown and sold by cultivators at current rates *khush khārīd*: the special cultivation by planters *sir*, *zardāt*: the divisions of the estate *zila*: native made indigo *gād*; the beating of the indigo after fermentation *mahāi*; the beaters *biloigā*, *bilvāigā*; the scum on the vats *kaf*, *kafāi*; the sediment *talī*, *kanai*, *kandai*, *mail*, *mailā*: the refuse after maceration *jhūṭhī*, *sīṭh*, *sīṭhī*, to the East; to the West *luddā*; the green plant *lāk*, *lān*, *lānk*. Also see under *nīl kothī*.

Pokhariyān gai sūkhi haiṇ, nimaṭ gae sab jhīl,

Tatēn khētī nāsht gai, prakat bhae haiṇ nīl,

Prakat bhae haiṇ nīl, bhāgi tab chālē kisān,

Rovat barhīn baiṭhē, dēsh kahīn hamko jānā;

Kahī Girdhar kavirāḥ, kanth kahūn chalo savārē;

Yahān na rahivō chahi, nīl mūñh karihai kārē.

[The tanks have dried up: the marshes are dry: cultivation has gone to the dogs: only indigo is thriving. Everything is lost in this business. The cultivators abscond: the carpenters sit weeping as they must go to another land. Says Girdhar, prince of poets: "Husband, we

must go elsewhere in the morning. We can't stay here. Indigo is making our faces black!"

*Junharî kahat kisân sê—kâhê bovat mohî :
Têrî thaîhri khoî kai, khor khoûngî tohî :
Khor khoûngî tohî, bard têrê bikedûn :
Kârtik pîchhâ dêûn! Mâgh mên bhâv
barhâûn :*

*Kahên Gîrdhar kavirâê—nîl mên jhagrâ
chhûti;*

Dakhin dêkhâ nâhin : Firangî thaîrê lûtê.

[Juâr says to the cultivator: Why sow me? I will ruin your substance: get your oxen sold: give you grain after Kârtik: raise the prices in Mâgh." Says Girdhar, prince of poets: "By indigo you will get out of this scrape! 'Tis no Mahratta Government you see: It is the European who is standing robbing you!" (All this of course is bitter irony. Juâr is the pride of the Duâb cultivator, and is a blessing to him who can hold on till prices rise, and does not need to sell it at harvest time to pay his rent. But if he cannot pay his rent, he must take an advance from the European planter and sow indigo to his ultimate ruin. The poet alludes to the regularity with which our demands are collected and compares it unfavourably with the forbearance of the native Government we succeeded.)]

*Junharî kahat kisân sê—mohi boya
nirvâya,*

*Garvâ dîjo bigahnâ, bhuttâ latkê âyâ :
Bhuttâ latkê âyâ, pambhattâ khûb kha-
vâûn :*

*Ban dîjo mohi mânhi, bhêj têrâ chuk-
vâûn :*

*Kahi Gîrdhar kavirâê—nîl kî sabhi
chhûti,*

*Kutañh narak lējâyâ, phêri lagvâvê
jûti.*

[Juâr says to the cultivator—Sow me, weed me, plough me deep, and then my cobs will hang down with their weight, and I will give you lots of rice water. Sow cotton after me and I will pay your rent. Says Girdhar, prince of poets—"Indigo is all a fraud. It will take your family to hell and get you shoe-beaten in the bargain!" (See note on the last quotation.)]

Before cutting indigo worship (*pûjâ*) is performed by taking a male goat, with butter, coarse sugar (*gur*), incense (*dhûp*) to a corner of the field. The goat (whose head must not look towards the south) is then worshipped with the other things and killed with a chopper (*garvâsi*) if the owner eats flesh: if he is a vegetarian (*bhagat*) it is cut in the ear and let go, when it becomes the property of a *Faqîr*: or a tree in the corner of the field is worshipped with incense and a few sweetmeats which are afterwards distributed to friends.

Nîl dikhaî dênâ—lit. to show the blue: a phrase used of young cereals appearing above ground from the bluish green colour of the first sprouts. Duâb (sûl nazar ânê lagnâ).

Nîl kâ kârkhanâh—an indigo factory (*nîl kî kothî*).

Nîlâ—[nîl]—blue coloured—of animals: *nîlâ sabzah* = iron grey in horses.

Nîlam—[*nîl*]—a sapphire (nag).

Nîl kî kothî—[nîl kâ kârkhanâ]—an indigo factory. The principal appliances used are—(a) the water vat—*jal hauz, kunâ, kunâ, kha-zânâ, talâo*; (b) soaking vats—*hauz bojhai*; (c) the coagulating vats—*hauz mahât*; (d) the vats generally—*mât, chahbachhâ, chaubachhâ*, and in Rohilkhand *nîl mathnâ*; (e) the wooden rake used for agitating the fermented liquor—*pharûhî*; (f) the beams for pressing the soaking plant—in the Duâb *dâb, dâbi, dabautâ*—in Rohilkhand *majûsâ, khariyâ*. They are fixed on the walls of the vat by pins *kîl, kîli*; smaller beams used for the same purpose *karî*, and in Rohilkhand *dâh*; (g) the strainer—*chhannâ*: the straining vat *kunâ, mâl kunâ*; (h) the waste vat—*mail kunâ*; (i) the cakes of prepared indigo—*gattâ, battî*. In the Duâb the square cakes are *chakdî*; (j) the drying house—"line"—in which the bambu shelves are *châlâ*; (k) the cake-cutting machine—to the East *mistar*, to the West *farmâ, gord*; (l) the chain used for measuring the bundles of "plant"—to the East *sikhar, sikharî*; (m) the boiler—*karâh*; (n) the screw for pressing the cakes—*pénch*; (o) the filtering table—*méz, méj*.

Nîl mathnâ—[see *mathnâ*]—an indigo vat. Rohilkhand.

Nîm—[Skt. *nimbha, nimbaka*]—the tree *Azadirachta indica*.

Nimkaurî—[*nîm, kaurî*]—dried husks of the *nîm* fruit from which oil has been extracted: a valuable manure.

Nîmâ âstin—[Pers. *nîm* = half; *âstin* = a sleeve] (*nîmâstin, bandî*)—a coat the sleeves of which reach only the elbows—cf. *angâ*.

Nimar—[*lit.* undying; *ni, marnâ* = to die] (*nîpan*)—land which has lost its fertility.

Nîmâstin—see *nîmâ âstin*.

Nîmaunâ—(*nîmonâ*)—green peas or young gram browned in butter and eaten.

Nîmaunî—[Skt. *néma* = period]—the first day of sugarcane cutting—see *ikhrâj*.

Nîmchak—[Skt. *nîmchakra* = foundation ring]—the wooden cylinder on which a well is built. West district (*Jâkhan*).

Nîmgard—} [Pers. *nîm* = half; *gard* = round]

Nîmgîrid—} —a half-round file.

Nîmoli—[*nîm*]—the fruit of the *nîm* (qv.) tree.

Nîmonâ—see *nîmaunâ*.

Nîn—[? Skt. *nyâda* = eating]—millets, etc., cut up for cattle fodder. Central Duâb (*chârâ*).

Nîpân—[*ni* = not; *pânî* = water]—land which has lost its fertility owing to want of water. Rohilkhand (*nîmar*).

Nîrâf—[*nalânâ*]—(1) (*gûrab, kirkhinirâb, nalâi, naulâi, niddâi, nîkâi, nirvâi, sohni*) weeding. To the East *tâmnâ* is to clean weeds from a field, and the operation *tamâi*: the weeds, etc., picked up are in the Upper Duâb *godhar*, in Rohilkhand *jhaunrî*, and to the East *ghûr*. Weeding by hand is *chutkî sê*: weeds collected are to the West *alâo* and to the East *kaurâ*. Weeding should be done once, twice, thrice, or five times. It is unlucky to do it four times.

*Bârah bighâ ban karo, bârah bighâ judâ:
Âyâ vaqtî narâi ko, rêng chalê surâr :*

Rēng chalē susār : mol lē rākhi dorā :

Āp ko linē pāg, bahū ko linē jorā :

Kahē Girdhar kavirā—khēt ko chug gae mcrā :

Āpnī bik gai pāg, bahū kā bik gayā jorā.

[He sowed 12 *bighas* of cotton and 12 *bighas* of *juār*. When weeding time comes he strolls off to his father-in-law's house, buys an armet and turban for himself and a dress for his wife. Says Girdhar, prince of poets—"The result is that the peacocks have eaten down his field, and his turban and his wife's dress are sold to pay the rent."]

(2) (*ban, chikharvāi, naulāi*) wages for weeding. Nirānā—(*narānā*)—to weed a field. The industrious habits of the Kurmi women are commemorated in the lines:—

Bhalī jāt Kurmin kī, khurpī hāth.

Apno khēt nirāvē pī kē sāth.

[A good "lot" is the Kurmi woman who takes the spud and weeds the field with her husband.]

Nirbī—[*nir* = negative; *bij* = seed]—failure of seed to germinate: *nir bij karnā* = to exterminate (*bijmār*).

Nirjālā—[*nir* = negative; *jālā* = water]—the 11th of Jēth when drinking-water is forbidden to those professing to be devout (*ēkādashi*).

Nirō—[see *niyār*]—cattle fodder. Agra.

Nirvāl—[*nirāl*]—weeding: wages for weeding.

Nirvānā—[*nirānā*]—to have a field weeded (*gūrab*).

Nisbat—[*lit.* relationship; Arabic *nasab*]—the marriage proposal: a betrothal among Muhammadans.

Nisfi—[*nisf* = half]—half shares in division of crops (*ādhl*).

Nishānī—[*nishān* = a mark]—signs of betrothal sent by the girl's father to the boy's house—a term used by Muhammadans—cf. *ṭikā*.

Nishāstā— } see *nashāstā*.

Nishāstah— }

Nishkraman—[Skt. *nishkrāmana*]—the taking of an infant out of the house for the first time in the fourth month.

Nisuhā—[? Skt. *nābhi, nābhī* = the nave of a wheel] (*archainā, ahūthan, auṭ, auṭan, auṭān, baddī, khāndan, nēh, nēh, oṭ, oṭā, oṭan, oṭnā, roid, ṭhihā, ṭhiki*)—the block on which fodder, sugarcane, etc., is cut. East districts.

Niṭhohar—[? Skt. *nishṭhura* = rough]—famine (*akāl*).

Nivān—low or level of land.

Jiskā ānchā baithān, jiskā khēt nivān :

Ūnkā vāirī kyā karē, jinkē mīl dīvān.

[He that lives on a height and farms in a hollow is as safe from an enemy as if he had the prime minister for his friend.]

Nivār—[Skt. *nēmachakra*] (*nēvār*)—the wooden cylinder used to support a masonry well. West districts (*jākhan*).

Nivār— } [Skt. *nivāraṇa* = surrounding]—tape,

Nivār— } webbing, such as that used for beds,

etc.

Nivārī—[*nivār*]—straw for bedding (*bichālī*).

Niyār—[Skt. *nyāda* = eating]—cattle fodder, such as the stems of millets, etc., cut up for fodder. West districts (*chārā*).

Niyāriyā—[*niyārā* = separate]—a gold-washer. He uses a wooden pan—*kaṭhrā, kaṭhaut, kaṭhautā, kaṭhautī*—for washing the ashes (*rākhi*) collected in jewellers' workshops. The outturn is melted in a crucible—*ghariyā*. The filings, etc., melted down are known as *raṭā* and are treated with *aqua fortis* (*tēzāb*). The gold-washer in the Hills is *dhundr*. The ingot finally produced is *ḍālī*.

Noēniyā—a sowing basket. North Oudh (*ḍaliyā*).

Nohrā—(*aivārā, arār, bagar, bathān, darkhāl, gaundā, gaundī, gauṛī, goṇṛā, khirak, khoṇṛā*)—a pen or enclosure for cattle, etc., West districts.

Nok— } the corner of a wall, etc.

Nokā— }

Non—[Skt. *lavāṇa*] (*lon, rāmras*)—salt.

Ānkhan triphalā, dāntan non,

Pētē rākhi chautho kon,

Kos bhavē par jaṅgal jāē;

Tis par baid kahā lē khāē.

[The best thing for the eyes is a medicine made of the three kinds of myrobolans: the best thing for the teeth is salt: fill your belly only three parts full: go a tulla kos in your morning walk, and you won't want the doctor.]

Bhūl naē rāg rāng, bhūl gaē chhakṛī,

Tin bātēn yād rahēn, non, tēl, lakṛī.

[The bachelor after he is married forgets his dance and song and amusements, and thinks of only three things—salt, oil, and wood—for his household.]

Nonā chamārī— } a famous hag or witch much

Nonā chamārīn— } feared by Chamārs especially in the eastern districts and invoked by jugglers, etc.

Nonā maṭṭī— } [non]—earth impregnated with

Nonā miṭṭī— } nitrates and phosphates taken

from old walls and used for manure and salt-

petre manufacture.

Nonār—[non] (*naunēr, lonār*)—a mound on which salt is made. East districts (*agar-shorā*).

Nonchā—[non]—land impregnated with salts (*rēh, ūsar*).

Nondī—[nonī]—the stirrer of a churn. Upper Duāb.

Nonī—[Skt. *navani, navanītaka*; rt. *nava* = fresh]—(1) thin butter (*makkhan*); (2) a churn. West districts and Rohilkhand (*math-nā*).

Nukarā—pulse flour (*piṭṭhī*) boiled down for making the *ladḍā* sweetmeat.

Nūkhī—bread. Katthak's slang (*roṭī*).

Nurnahān—a pice. Katthak's slang (*paīsā*).

Nūnāl—[*nūnnā*]—reaping, harvest time. Bundelkhand (*lāt*).

Nūnaiyā—[*nūnnā*]—a reaper. Bundelkhand (*lā-hārā*).

Nūnnā—[Skt. *lū* = to cut]—to reap. *Jo bovēgā so nūnnēgā* = He that sows reaps.

Nurkā—knots on the driving rope of a plough. West districts (*hal*).

Nutāl—[*nēotā*]—presents given to a man who brings an invitation to a feast, etc.—see *nautā, nēotā*.

Nyotiā—see *nēvat, névatiyā*.

O

- Obar— (1) a hut. East districts (jhoñprā);
 Obarā— (2) a closet or small room. East districts (koñhrī); (3) (*bañhano*, *jachā*;
 Obarī— *khāna*, *sauñr*, *sobhar*, *zachākhā*;
 Obrā— *na*) the room in which a woman is delivered. East districts; (4) a house for chaff. East districts (bhusaur).
 Ochhā kāndhī— } [*ochhā* = shallow; *kāndhā*
 Ochhar kāndhī— } = shoulder—an ox unbroken to work. East districts (adhārī).
 Od— } [Skt. *ārdra*]=moist: moisture in land
 Odā— } (hāl).
 Od— }
 Odā— } see *odh*.
 Odāun—[Skt. *adhas* = below; *bandh* = to fasten]—the strings at the end of a bed. West districts (chārpāl).
 Odh— } [P. Skt. *ārdra* = moist] (*od*, *odā*)—the
 Odhā— } catch basin or reservoir at a well.
 Ogghā—[Skt. *ūgha* = earned as a load]—a bundle of cut crops: the perquisite of the village accountant (*dāmī*).
 Odhī—a seedling. East districts (paud).
 Og—(1) the iron bands connecting the pieces outside the wheel with the body in a pony cart (*ekkā*); (2) the wedge fastening the beam of the plough to the body (*hāl*).
 Ogāhī—rent; contributions levied by landlords from tenants (*ughāī*).
 Ogal—(*paltā*)—the buck wheat in the Hills (*Fagopyrum esculentum*).
 Ogduās— } (*bhāubhinā*)—a festival principally
 Ogduvās— } observed by the Khattri caste, held on 12th dark half of Bhādon (*Bhādon badi duādashi*).
 Oghāī—see *ughāī*.
 Ohab—to winnow grain. East districts (usānā).
 Ohāin—heat in cows and other animals (*garmī*).
 Ohār—the turn of each working gang at a well. Azamgarh.
 Ohār—a cover for a cart or palanquin (*uhār*).
 Ohārī—[*ohār*]—the eaves of a house. East districts (*oltī*).
 Ohrāb—to parch grain. East districts (*bhunā*).
 Ojhā—[der. by Bate from *ojh* = entrails on the analogy of the Roman *aruspez*: but certainly from Skt. *upādhyāya* = a spiritual teacher]—a term applied to a class of the carpenter (*barhai*) caste: a wizard, an enchanter. "The *ojhā* is a person who is supposed to have especial jurisdiction over the imps and goblins (*bhūt*, *prēt*), in the existence and evil influence of which most Hindūs, particularly the uneducated, place implicit credence. When a Hindū falls sick it is customary to send for the *ojhā* Brahman, that he may exorcise the foul spirit. On arriving at the house, the *ojhā* seats himself on the ground, and places in front of him a small quantity of barley, the grains of which he counts. He then meditates. After a reasonable time he announces his decision to the effect that the *bhūt* or imp, which has seized and entered into the sick person, is a *bhūt* at-

tached to the family of a deceased father-in-law, or uncle, or anybody else whom his fancy may hit upon, or is a strange and unknown *bhūt* that has seized him at a certain place when travelling, or is some other still, which his powers of invention enable him to account for. Thereupon the *ojhā* orders some cloths to be brought, which, after reciting several feats in the way of charms or incantations, are folded in a cloth, and tied to the bedstead on which the invalid is lying. On this the latter is instructed to declare what *bhūt* is within him. This he does by stating—"I am the *bhūt* of my father-in-law or uncle, or of a certain house or tree or hill, according as he has been directed. Then the *ojhā* suggests that a sheep or goat or other animal should be sacrificed; that the burnt offering (*hom*) should be made; and that presents should be given to Brahmans. This terminates the ceremony of exorcism, and the intruding *bhūt* should then in decency withdraw, and the patient recover. Fortunately for the *ojhā*, his fee and perquisites do not depend on the latter contingency." (M. A. Sherring, Hindū Tribes and Castes, I. 37.) East districts (jādūgar).

Ojhāī—[*ojhā*]—the profession of a wizard. East districts

Ojhāī pūjā—[*ojhā*]—the ceremony of exorcising a ghost. East districts.

Ojhait—[*ojhā*]—a wizard. East districts (jādūgar).

Okhal—[Skt. *ulūkhala*]—(1) a mortar; (2) (*okhriālō*) a hole in the threshing = floor for husking grain. Kumaun.

Okhalo—[*okhal*]—the mortar used in husking grain. Kumaun (*ukhlī*).

Okhar—[*okhal*]—the beam to which the web is fastened in a blanket loom. Oudh (gaḍariyā).

Okhlī— } [*okhal*]—t h e
 Okhri— } mortar used in husking grain West districts (*ukhlī*). *Okhlī mēn sir diyā, to dhamaḱōn sē kyā qar* = putting your head in the mortar and afraid of the clutter of the pestle!

Olā—[Skt. *upalaka* = a stone]—(1) (*patthal*, *patthar*) large hailstones. The middle sized hail is *binaulā*, *binaurā*: the smallest sized *binaulī*, *binaurī*, *bajrī*. A spell for stopping hail is to bring a griddle plate (*tārd*) out of doors and rattle it with a stick; also to say a prayer to *Ismāīl Jogi* or the witch *Nondā Chamārīn* and ring a bell in a Shaivite temple (*Shivālā*); (2) balls of highly refined sugar



Okhlī.

used for making sherbet; (3) cold, damp—of soil.

Olti—[acc. to Platts Skt. *paṭala* = a roof] (*alauti, lautī, ohāri, oraunī, orautī, ori, ori-yānī, ulētī*)—the eave of a house: *oltī ká pānī balēndī nahīn jātd* = the water that flows from the eaves never gets up to the ridge pole. In the East districts the word is used in the sense of *sāyābān* or a verandah. The eave board is *muhabbat, mahaut, mahit*. The pieces of wood let into the walls to support the roof are generally *chhajjā*; and to the East *torā, ghoriyā*. The slope of the roof to the eaves is *tāran*.

Onchab—[cf. *aīnchnā* = to twist, squeeze] (*khīnchnā*)—to tighten the strings of a bed. East districts.

Onchan—[*onchab*]—the strings at the end of a bed. East districts (*chārpā*).

Oñchhab—to skim milk. East districts.

Onhaūā—a rough mode of tiling a house when only flat tiles are used. East districts.

Or—[Skt. *avāra* = this side]—a boundary (*hadd*).

Orā—[acc. to Platts Skt. *ūḍha* = an armful] (*orī, oriya*)—a basket made of chips of bamboo or palm-leaf fibre, used for sowing, supplying the sugarcane mill, etc. East districts (*ḍaliyā*).

Orānt— } [*or*]—the boundary of a village, etc.
Orānti— } East districts (*hadd*).

Oraunī—[*oltī*]—the eaves of a house. East districts (*oltī*).

Orhā—[*or*]—the boundary of a field, etc. Kumaun (*hadd*).

Orhari—a woman married under the less regular form prevalent among lower castes—see *dhari, karāo*.

Orhnā— } [Skt. *ornu*]—(1) to cover; (2) a sheet
Orhni— } worn by women and girls (*sārī*).

Ori—[*orā*] (*chhūtā, chhūtī, oriya*)—a small-sized basket, used for sowing, supplying the sugarcane mill, etc. East districts (*khānchī*).

Ori—[*oltī*]—the eaves of a house. West districts (*oltī*).

Oriyā—see *orī*.

Ornā—[*varnā*] = to pour from one vessel into another—the pipe in the drill plough. West districts (*hal*).

Os—[Skt. *avashyā* = hoar-frost] (*shabnam*)—dew: *os chhātē piyās nahīn jātd* = you can't quench your thirst by lapping up dew-drops.

Osā—heaped straw on the threshing-floor. Upper Duāb and Rohilkhand.

Osar—[Skt. *vatsa* = a calf or *upasaryā* = lit. to be approached: a cow fit for a bull]—a young female buffalo: the corresponding term for a cow is *kalor, bahri*.

Osārā—[? Skt. *apasārīta* = removed]—the verandah, vestibule, or outer room of a house (*usārā*).

Osrā— } [Skt. *avasara*]—time, turn, opportunity
Osrī— } ty: especially a cultivator's turn for getting canal water.

Oī— } (1) the block on which fodder, sugarcane,
Oīā— } etc., is chopped. West Oudh, Rohilkhand, and Duāb (*nisuhā*); (2) (*jotā*) a partition or side wall in a house (*dīvār*); (3) the seat for the woman at the flour mill (*baithani*); (4) a fence round young trees. East districts (*thānvlā*).

Oṭan—[*oṭ*] (*auṭan*)—a block on which fodder is cut. West districts (*nisuhā*).

Oṭānī—the spoon for taking the juice out of the sugar-boiler. Rohilkhand (*kolhvār*).

Oṭganī—[*oṭ*]—the hand rail by which the workmen hold when working the pedal (*dhēnkā*).

Oṭnā—(1) (*torhnd, bichhornd, nikidiā*)—to clean the seeds out of cotton; (2) the block on which fodder, etc., is chopped. West districts (*nisuhā*); (3) to bury a cake of cow-dung fuel in ashes to keep in the fire.

Oṭnī—a machine for separating the seeds from cotton.

P

Pabar phēnk dēnā—to sow seed broadcast. West districts (*bonā*).

Pabērā—rice sown broadcast. West districts (*pavērā*).

Pabērā bonā— } to sow broadcast. West dis-
Pabērī bonā— } tricts (*bonā*).

Pabērnā— }

Pach—[Skt. *pañcha* = five]—five different kinds of clothes, sweetmeats, ornaments, etc., given by a father to his daughter when she is delivered of a son.

Pachai—[Skt. *paksha* = side]—the inner pin of the yoke (*hal*).

Pachānglā— } [*pānch* = five; *añkur* = curv-
Pachāngur— } ed]—a rake generally with
Pachāngurā— } five prongs used for removing grass manure, etc., cleaning the threshing-floor, covering seed, etc. Rohilkhand (*dānt, kaṭh-phānvī*).

Pachār—[Skt. *paksha* = a side]—(1) the wedge fixing the beam of the plough into the body (*hal*); (2) the inner peg of the yoke (*hal*).

Pachār—[? conn. with *pachpach* = splashing]—a tract in the Etāwah district north of the Sēngar river, well watered naturally and artificially; a good loam soil interspersed with large tracts of *ūsar*; and frequently broken by large beds of clay the centres of which form marshes and tanks, from the drainage of which several small streams arise.

Pāchar—[Skt. *paksha* = side]—small pieces of wood put into the cavity of the sugarcane mill, to help in crushing the cane (*bhaun, kolhū*).

Pachārā—[Skt. *pañcha* = five]—in division of crops—one-fifth to the landlord and four-fifths to the tenant. Rohilkhand (*baṭāī*).

Pacharāl— } [*pāchar*]—fees given to a car-
Pacharāvan— } penter for repairing sugarcane mills—cf. *nibaunī*.

Pachārī—[Skt. *paksha* = side]—the wedge which fixes the beam into the body of the plough (*hal*).

Pachaulā—[Skt. *pañcha* = five]—the ceremony of bathing a woman on the fifth day after delivery. Hill districts.

Pachāvar— } [Skt. *pañcha* = five; *vāra* = time;
Pachbañ— } *bahānā* = to plough]—the fifth ploughing of a field—see *jotnā*.

Pachdo— } [*pānch* = five; *do* = two] (*bākand*),
Pachdū— } *pachdūli, pānchā-dūī*—in division of crops—two-fifths to the landlord and three-fifths to the tenant (*baṭāī*).

Pachdūt—[*pachdo*]—(1) see *pachdo*; (2) *pachdūlī* of cotton—when the cleaned cotton is two-fifths of the entire produce.

Pachdūlī—see *pachdo*, *pachdūt*.

Pachduvār—[Skt. *pañcha* = five, Skt. *dvāra* = a door]—a house with five doors or openings (*ghar*).

Pachguriyā—[*pāñch* = five ? *aṅkur* = curved]—a five-pronged rake used on the threshing-floor and for covering seed, etc. (*dānt*).

Pāchh—[Skt. *prachchho* = to scarify]—the incision made in the poppy capsule for extracting the opium (*afiyūn*).

Pachhanī—[*pīchhē* = behind] (*pachhnī*)—the second scum which rises when water is added to the boiling syrup in sugar refining. In Rohilkhand it is applied to the refined white sugar which is scraped off the filtering basket (*kāñchī*) as soon as the water weed (*sivār*) has bleached the sugar. When dried in the sun *pachhanī* becomes *kāñr*. The second scum is in Rohilkhand *chandoi* or *chandiyā*.

Pachhāntnā—[Skt. *pascha* = behind; *pachhārnā* = to throw down; beat]—to beat clothes on a stone or piece of timber to clean them (*pachhārnā*).

Pachhar—[Skt. *pascha* = behind]—the upper rim of the block of the sugarcane mill (*kolhū*).

Pachhār—[*pachhar*]—the back of a house

Pachhārā—[*pichhvārā*].

Pachhārab—[the eastern form of *pachhārnā*, *pachhārab*—*pachhārnā* (qv.).

Pachhāran—[Skt. *paschu* = behind]—refuse grain, &c., left on the threshing-floor. Rohilkhand (*mērḥ*).

Pachhārī—[*pachhār*]—(1) the back of a house (*pichhvārā*); (2) the cross bars behind the driver's seat in a cart. Bundelkhand (*gārī*).

Pachhārnā—[see *pachhāntnā*] (*chhāntnā*, *pachhārnā*—[*pachhāntnā*, *pachhārab*, *pachhārab*, *phīnchnā*, *upachhāb*]—to beat clothes on a stone or piece of timber while washing them.

Pachhēl—[*pachhēl*]—(1) the wedge which holds the share and sole in the body of the plough (*hal*); (2) a large spoon or ladle used by confectioners and sugar-makers (*ḥalvāl*, *khañḍāl*); (3) an ornament worn by women on the wrist—cf. *pachhuā*.

Pachhīt—[Skt. *paksha* = behind]—the back

Pachhītā—[wall of a house or enclosure. Rohilkhand (*ḍānrvār*).

Pachhlakarā—[*pīchhē* = behind; *lakrā* = a piece of wood]—the pole at the back of a cart. East districts

Pachhlakrā—[*gārī*].

Pachhlakrī—[*gārī*].

Pachhnā—[Skt. *prachchho* = to scarify]—to lance poppy heads (*afiyūn*).

Pachhni—[*pachh*]—(1) the shell or scraper used in collecting sugar; (2) see *pachhanī*.

Pachhoran—grain, etc., left on the threshing-floor when the bulk of the crop is removed: a perquisite of the lower castes. Rohilkhand (*mērḥ*).

Pachhornā—to winnow by throwing the grain and chaff against the wind (*usānā*).

Pachhrā—[Skt. *paksha* = a side]—the wedge which holds the share and sole in the body of the plough (*hal*).

Pachhran—[*pachhrā*]—the upper rim of the block of the sugarcane mill. Rohilkhand (*kolhū*).

Pachhuā—[*pīchhē*, Skt. *paksha* = behind]—(1) grain left on the threshing-floor after the bulk of the crop is removed. East districts (*mērḥ*);

(2) cesses levied by the land on the tenant's share of the produce. East districts (*sērahī*);

(3) grain collected by gleanings. East districts (*sillā*); (4) a woman's ornament for the wrist—cf. *pachhēl*.

Pachhūran—see *pachhoran*.

Pachhūrnā—see *pachhornā*.

Pachhvā—[Skt. *pachchima*]—(1) the west wind; (2) hoven or rinderpest in cattle, supposed to be produced by the west wind. Benares (*chēchak*).

Pachhvānsā—[*pīchhē* = behind ? *bāns* = bam-

Pachhvānsī—[*boō*]—a wedge or peg connecting the beam and body in a plough. Duāb and Rohilkhand (*hal*).

Pachhālīyān—[Skt. *pañcha* = five; *kalyāna* = prosperity]—a series of five lucky marks on a horse—see *ghorā*.

Pachkalyān—[*prosperity*]—a series of five lucky marks on a horse—see *ghorā*.

Pachkarma—[Skt. *pañcha* = five; *karma* = performance]—the circumambulation round the funeral pyre performed with a torch five times by the chief mourner.

Pachkhā—[Skt. *pañchasha*]—a conjunction of five unlucky stars: (*pañchak*) a period of five days in the year from the 22nd asterism *Shra-vaṇra* to the 27th *Rēvati*, during which it is unlucky to do any work: persons who die during this time are thrown into a river, not burnt—see *kriyākarm*.

Pachhlārī—[*pāñch* = five; *lār* = a string]—a woman's neck ornament with five strands.

Pachhmāsi—a corr of *pachhvānsā* (qv.).

Pachhmēl—[*pāñch* = five; *miṇā* = to mix]—five different sorts of sweetmeats sold unassorted: a mixture of any five things: hence indiscriminate: at sixes and sevens.

Pachpach—shaky mud (*bhās*).

Pachvār—[Skt. *pañcha* = five, *vāra* = time]—the fifth ploughing of a field (*pachbāhī*).

Paḍḍā—(*parvā*)—a male buffalo calf.

Padhān—[Skt. *pradhāna* = principal]—the leading tenant in a village: the head of a caste or body of arbitrators. In Morādābād it is applied to the descendants of deprived proprietors who were induced to stay on and use their influence on behalf of the new master by the concession of certain privileges, the chief of which was the payment of a considerably lower rate of rent than ordinary tenants: the word is sometimes, however, confounded with the *thanēt* who is really only a salaried agent of the proprietor like the *muqaddam* in the Duāb (Sett. Rep. 27) (*muqaddam*), (*pañchāyat*).

Padhānchārī—[*padhān*] (*haq padhānī*, *jēt-haundā*)—the remuneration of a village headman. Kumaun.

Padīyā—see *pariyā*.

Padrā—[see *parvā*].

Padrū—[see *parvā*].

Padrā—[see *pañḍr*].

Padrū—[see *pañḍr*].

Padyā—see *pariyā*.

Pâê—the foot; leg of a bed, etc.

Pâêchâ— } [pâê] (pâêchâ, pâêchah)—one
Pâêchah— } leg of a pair of drawers (pâê-
jâmâ).

Pâêchêdâr—[pâêchâ]—of drawers—loose at the ankles (pâêjâmâ).

Pâêjâmâ— } [Pers. pād = foot; jāmāh =

Pâêjāmāh— } clothes] (ghoṭannā, ghuṭannā, gōṭān, gōṭānā, sardē, surdē)—drawers. The slang name is *sutnā*, *sutaniyā*. The *jānghiyā* are short bathing drawers. The string is *nārā*, *nārā*, *nārī*, *nārī*, *isārband*. If the drawers are loose with pieces let in along the thigh, such as are worn chiefly by servants and dancing women, they are *kallidār*, *garārdār*, *khalkhaldār*, or *qūld*; if tight like trousers such as are ordinarily worn by men and women they are *chūrīdār*; if loose at the ankles *mohridār*, *pâêchêdār*; if tight at the ankles *taṅgmohrī*.

Pâêkâsh—see pâhikâsh.

Pâêkhânâ— }
Pâêkhânâh— } [pâê = foot; kâshânâh = house]
Paikhânâ— } —a privy, latrine.
Paikhânâh— }

Pâêl—[pâê = foot]—a woman's ornament for the feet.

Pâênchâ— } see pâêchâ.

Pâênchah— }
Pâênt—[pâê = foot]—(1) the end pieces of a bed (chârpāl); (2) a mason's scaffolding—see rāj.

Pâêzêb—[pâê = foot; zêb = adorning]—a woman's foot ornament hung with bells which are *bor*, *baur*.

Pag—[? Skt. pada or prāk = in front]—a foot; a footstep.

Pâg—[acc. to Platts Skt. prāk, prāch = in front; or parikara = a girth, a girdle]—a turban; *postī kī pāg* = the turban of the opium-eater, i.e., anything topsy turvy, 'disordered'.

Pâg—[Skt. pāka = cooking]—the syrup of crude sugar when boiled and ready to be poured off into the reservoir in which it is allowed to solidify—see rāb.

Pagā—see paghā.

Pagār—[pāgnā = to be soaked; pāg = syrup (qv.)]—mortar; mud mixed up for building or plastering—see rāj.

Pagaurā—[pāg = syrup (qv.), Skt. vāta = enclosure]—the earthen vessel for removing the juice from the boiler in a sugar factory. East districts (kolhvār).

Pagḍāṇḍī—[pāg = foot; ḍāṇḍ = rod] (*bāḍ*, *bāḍēs*, *bāḍī*, *bāḍiyā*, *bāḍo*, *chhaur*, *gharrā*, *ghururhūrī*, *gohar*, *gōṇḍā*, *khururhūrī sēr*)—a pathway.

Paghā— } [Skt. pragrah = holding] (*bañ*,
Paghaiyā— } *ghan*, *bandhanā*, *bandhani*, *chhāndan*, *galyon*, *garkholā*, *gartani*, *kanāi*, *pagā*, *paghi*, *paikorā*)—a rope generally used for tying up cattle.

Apē kūtē. Apē khāḍ;

Ghar mēhar nahīn āngan māt.

Jaisa ūsar mēn loṭē gadhā.

Agā nāth na pīchhē paghā.

[Himself he grinds his corn, alone he eats, in his house there is no wife, in his courtyard no mother. Like an ass who wallows in barren land he has neither nose-ring in front nor hob-

ble behind. Quoted by Mr. Grierson in his Maithili Glossary (said of a man disowned by his people or who has no friends).]

Another version is—

Agē nāth na pīchhē paghā:

Sab sē bhalā bēchārā gadhā.

[Best off of all is the wretched ass, who has no heel rope nor head rope.]

Pagharh— } [paghā]—a rope used for tying
Paghariyā— } oxen when treading out grain.

Duāb. See dāēh.

Paghi— } [paghā]—a small rope used for
Paghiyā— } tethering cattle.

Paghlāo—[paghā]—pieces of rope used in fastening together the parts of a cart. Upper Duāb (gārī).

Pagnāit—[paghā]—the end pieces of a bed. North Oudh (chârpāl).

Pagiya— } [dim. of pāg (qv.)] (pāg)—a turban.

Pagri— } The *sirband* or *dopattā* is a loose cloth worn over the head. The folds of the turban are *pēch*; the embroidered end *shamlā*, which is also sometimes applied to the turban worn by the bridegroom. A turban is *laṭṭā-dār* when the folds are sown up together. For other varieties of the turban see *amāma*, *chīrā*, *maṇḍil*, *muṇḍāsā*, *muṛāsā*, *muṛēṭhā*, *pēch*, *phēṭā*. *Aḥmad kī pagri*, *Mahmūd kē sir* = Jack's turban on Tom's head, i.e., robbing Peter to pay Paul: *maṭṭolē kī pagri* = the drunkard's turban; something topsy-turvy or disordered.

Pagpān—[pag = foot; pān = betel] (*pakpān*)—a woman's ornament for the feet.

Pāgur—[Skt. praghūrna = turning round]—(1) the act of rumination in animals; (2) the outer ox working in a sugarcane mill. Central Duāb (kolhū).

Pagurānā—[pāgur]—to ruminate or chew the cud of animals (jugālnā).

Pah— } (1) a pathway: a narrow passage
Pāh— } between high crops (pagḍāṇḍī); (2)
Pāhā— } the passages in a betel plantation.
Pāhā— }

Pāh— } cultivation in another village—see
Pāhā— } pāhī.
Pāhā— }

Pāhābandī— } the case in which the lands of the
Pāhābandī— } several proprietors in a village are not mixed up together: the opposite of *khēṭbaṭ* (qv.).

Pahal—[pāhāl = side]—a bed for potatoes. Farrukhābād.

Pahar—[Skt. prahara] (*pahir*)—a division of time: eight *pahar* = 24 hours: about 3 hours—see *gharī*.

Pahār—[? Skt. prāgra = summit]—(1) a mountain; (2) an elephant. Kabār's slang (*hāthī*).

Pahārā— } [pāhār]—(1) the highlands over a
Pahārī— } river valley: as contrasted with *khādar*. Central Duāb (*bāngar*); (2) a heavy club (*laṭh*); (3) an elephant: Kabār's slang (*hāthī*).

Paharua—[cf. *phāḍṛā*, Skt. *parashu* = an axe]—the pestle used in husking grain. East districts (*ukhlī*).

Pahas— } [? *phasnā* = to stick]—sand brought
Pahasā— } down by floods and mixed with stiff clay. Mathura.

Pahl—(*gairā, gairiyā, jhūā, kūndar, saikhā*)—a stack of produce: generally used of spring crops piled to dry in the threshing-floor before threshing. Duāb.

Pahl— } [Skt. *paksha* = side] (*pākasht*)
Pāhl— } —a holding in a village other
Pahl kāsht— } than that in which the cultivator (*pāhi kāshtkār*) lives: distinguished from *chhapparband* or *kāshtkār dēhi* (qv.) also compare *adhīyār*. Mr. Grierson in his *Maithili Glossary* says: "The terms *pā-kāsht* and *pāhikāsht* are quite distinct, the former derived from *pāē* = the foot, means an under-tenure and the latter from *pāhi* = foreign."

Bagar birānē jo rahē, mānē triyā ki sikh;
Yeh tinoñ rahi jāēngē pāhi jo bovē ikh.

[He that lives in the house of another, he that is led by his wife, and he who plants sugarcane in another village (where it is exposed to trespass), all three will come to grief.]

Jā ghar mantra ghulām kā, aur triyā ki sikh;

Vē ghar āhal jāēngē pāhi karē jo ikh.

[He that takes the advice of a slave or his wife, and he who plants sugarcane in another village, will all three be ruined.]

Khētī karē na pāhi ki, laingrī karē na joē,
Kāl kalān bhājan, parē, kañdhē dharnā hoē.

[Don't cultivate out of your village, nor marry a lame wife. If you ever have to run away you will have to carry both on your shoulders.]

Pahir—see *pahar*.

Pahit—cooked pulse. East districts (dāl).

Pahiya—[acc. to Platts Skt. *pathika* = going on a road, or, according to Pandit Kāshināth, *pāda* = foot]—(1) the wheel of a cart (*gārī*); (2) the centre plough behind which the sower walks when sugarcane is being planted. East districts—see *ikh*.

Pahlā—old cotton taken out of a quilt. Lower Duāb (nāmā).

Pahlāhār—[*pahlā*, Skt. *prathama* = first; *hār* = circle of land]—the unflooded portion of the sloping sandy bank of a river. Central Duāb.

Pahlaun—[*pahlā*] (*osar*)—a heifer bearing her first calf.

Pahlautā—[*pahlā*] (*pailauñthā, palautā*)—a first born son.

Pahnā—[? Skt. *apinah, pinah* = to tie on, fasten]—the cover of a granary.

Pahnaun—[*pahnā; pahinnā* = to wear]—present of clothes given to guests at Muhammadan weddings.

Pahnāvā— } [*pahinnā* = to wear]—costume;
Pahrāvā— } mode of dress.

Pahrēono—[*pahrā*, Skt. *prahara*]—field watching. Kumaun (*rakhvāl*).

Pahruā—[see *pahrēono*]—a field watchman.

Pahtā—a plank harrow. Oudh and Lower Duāb.

Pahuñchl—[*pauñchā, pahūñchā* = the wrist]—(1) a woman's ornament for the wrist. When made of gold or silver chains it is called *torā pahūñchi*; (2) iron rings fixed at the mouth of the leather well bucket (*charas*).

Pāl—[*pāē* = foot]—swollen legs in horses.

Pāl—[Skt. *pādika* = one-fourth]—(1) one-twelfth of an anna; (2) dues given by tenants under the landlord's orders for religious purposes. Kheri, Oudh.

Pāl—[Skt. *pālī* = a line]—the pieces of cane on which thread is stretched before weaving—see *kargah*.

Pāl—[*pālī*]—an insect which injures stored grain. East districts.

Pāl—a small box like the *pāndān* (qv.) for keeping ornaments.

Pāl—see *pāhi kāsht*.

Pālā—(*peid*)—indifferent fructification of the rice flower resulting in empty ears. Azamgarh.

Paidāish—[*paid* = produced]—birth, delivery. For some of the ceremonies in connection with young children see *alvānti, ānprāsan, barahl, barasgāth, baruā, chauh, chhaṭi, chillā, dashtan, dūdhdhulāl, godlēnā, kanchhēdan, mūñḍan, nām-karm, pāñchvāsā, pistān dhulāl, satmāsā*. "If a boy is born a net is hung over the doorway, a charm stuck on the wall, and a fire lighted on the threshold, which is kept up night and day to prevent evil spirits from passing. The swaddling clothes should be borrowed from another person's house. On the night of the 6th day the whole household sits up, and watches over the child; for on that day (*chhaṭi*) his destiny is determined, especially as to his immunity from small-pox. If he go hungry that day he will be stingy all his life: and so a miser is called *chhaṭi kā bhūkhā*, and a prosperous man *chhaṭi kā rājā*. None of these precautions are taken on the birth of a girl." (Ibbetson, *Panjab Ethnography*, 118)

Paighambari—[*paighambar* = a messenger, prophet; *paighām* = message] (*rasūlī*)—a curious round-grained variety of wheat and barley, supposed to have been imported from Arabia. It is like our pearl barley.

Paikhār— } a cotton picher. Central Duāb and
Paikhārā— } Bundelkhand.

Paikār— } [corr. of *pākkār, pāē* = foot]—(1)
Paikārā— } a dealer, trader, hawker, a cattle dealer; (2) a cotton picker. Upper Duāb and Rohilkhand.

Paikhānā—[*pāēkhānā*] (*sanāds*)—a privy, latrine, in which the compartments are *khuddā, gadamchah*.

Paikorā—[*pāē* = foot]—a rope used for tethering cattle. Upper Duāb (*paghā*).

Paikrā—[*pāē* = foot]—(1) a rope used for tethering a camel (*dāman*); (2) a woman's ornament for the feet.

Pailā—a large wicker basket used for measuring and storing grain, etc. (*khāñchā*).

Pailauñthā— } [*pahlā* = first]—a first born
Pailautā— } child (*pahlautā*).

Pail—[*pailā*]—a measure of weight used in Bundelkhand: 1 *pail* = 2 *kūrayyā* or 10 *sēr*; 20 *pail* = 1 *māni* (qv.).

Paimāl—[*pāēmāl; pāē* = foot; *malnā* = to grind, crush] (*dūñḍ, dūñḍā, mismār*)—of crops—trodden down by cattle.

Pain— } [Skt. *pravayana*] (*panēhṭi*)—a carter's
Painā— } or ploughman's whip: a smaller size is *paini, painiyā*. In Bundelkhand the whip is *parainā*, and in Kumaun *sēkra*. For other

whips see angâ, châbuk; and for the lash sântâ.

Pain— } [Skt. *pâli* = a line]—the pieces of
Painâ— } wood forming the wheel in the Per-
sian wheel. Bundelkhand (arhat).

Pain— } [Skt. *pranâdi*, *pranâla*]—a water
Painâ— } channel in a field made for irriga-
tion. East districts (barhâ).

Pain— } [? conn. with *pâni*]—(1) (*pâen*, *suhâgâ*)
Painâ— } the flux used by a brazier, etc., in
melting metals; (2) (*phalâ*) a bar of prepared
native iron. Kumaun.

Painch— } (1) a temporary loan. West districts
Painchâ— } (dastgardân); (2) reciprocal ex-
change of labour among agriculturists. East
districts (paith); (3) see pêchâ.

Painch— } [? *pâinch* = five]—(*jhuffhî*, *jârî*)—a
Painchâ— } small bundle of four or five sugar-
canes. Duâb.

Painchnâ—to winnow grain. East districts
(usânâ).

Paindâ— } [Skt. *pâli* = a row; *hanḍa* = a
Painḍi— } pot] (*dhêrâ*, *gharâunchi*, *ghartari*,
palainḍâ, *parēndâ*)—a stand for water vessels
—cf. latkan.

Painḍâ— } [acc. to Platts Skt. *prati pada*]—a
Painḍi— } path, a road. *Zâlim kâ painḍâ*
nirâlâ = the tyrant's path is a queer one.

Paini— } [*painâ*]—a small cattle whip.

Painjanâ— } [Skt. *pâda* = foot; *ranjanî* = de-
Painjanî— } lighting]—(1) jingling bells worn
as foot ornaments by women; (2) a curved
piece of wood in a cart, which passes outside the
wheels, and through a hole in which the axle
works (*gârî*, *bahlî*).

Painkar— } [*pâe* = foot; *karâ* = hard] (*dabkî*,
Painkar— } *paikrâ*)—a hobble tethering the
Painkrâ— } two fore legs of an animal; speci-
Painkrâ— } ally used by camelmen and wan-
dering cattle dealers like the Banjarâ caste, etc.

Pain kûân— } [? Pers. *pâin* = below]—a large
well surrounded by buildings and flights of
steps.

Painr— } [? Skt. *pinḍa* = a lump]—slips of
Painrâ— } sugarcane cut up ready for sowing.
Azamgarh (gênr).

Painr— } the main well rope attached to the ir-
Painrâ— } rigation water bag. West districts
(chhor).

Painr— } [? Skt. *pâda* = foot]—the place where
Painrâ— } the workmen stand in lifting water
(pairâ).

Painrhâ— } [? Skt. *pâda* = foot]—the circle in
which the oxen move in working the sugarcane
mill. Rohilkhand (kolhû).

Painriyâ— } [*pairr*]—the man who feeds the
Painriyâ— } sugarcane mill. Rohilkhand
(mutthiyâ).

Painrnâ—to fold cattle. Bundelkhand (oliâb).

Paintâ— } [*pâe*, *pâda* = foot]—the place where
the workmen stand while raising water. West
districts (pairâ).

Paintê— } [*pâe* = foot]—the end pieces of a bed
(chârpâ).

Painth— } [Skt. *panya-sihâna* = place for trade]
—(1) a market: usually a small periodical vil-
lage market; (2) market day: opposed to *anaish*

(pénth); (3) the duplicate of a bill of exchange
(hundl).

Pâinti—see pâintê.

Pâipujâ— } [*pâi*]—dues given for religious pur-
poses by tenants under the orders of the land-
lord. Kheri, Oudh (pujaurâ).

Pair— } [Skt. *pâda*]—(1) a foot; (2) the cut
Pairâ— } crop spread out on the threshing-floor.

West districts.

Pair gahâ jo rakhê pâs,
Bin barsâe na pâvê râs.

[If you keep your crop unwinnowed, the rain will
come before you get the cleaned grain.]

(2) the wheel of a cart. Lower Duâb (*gârî*); (3)
the circle in which the oxen move in working a
sugarcane mill: the slope for the oxen working
a well. The phrase *pair jotnâ* is used in the
Central Duâb for to work a well. Upper and
Central Duâb; (4) an enclosed space surrounded
by matting in which grain is collected (*thêk*); (5)
sowing broadcast. Bundelkhand (*bonâ*); (6)
rice straw—see *dhân*; (7) a landslip, an avalan-
che. Hill districts; (8) terrace walls in fields.
Kumaun (pugar); (9) a measure of length: a
pace (qadam).

Pairâ— } [? Skt. *pâda* = a foot]—(1) (*anudâ*,
chaurhâ, *painrâ*, *paintâ*, *paurâ*, *paurhâ*)
the place where the workmen stand while lift-
ing water; (2) the intervening spaces in a betel
conservatory—see *pân*; (3) wooden bathing
shoes (*paulâ*).

Pairbâtâl— } [*pair* = cut crops; *batâi* = division]
—division of crops between landlord and tenant
on the threshing-floor.

Pairh— } [? Skt. *pâda* = foot]—the slope for
Pairhâ— } the oxen at a well. West districts.

Pairhâ— } [*pairh*] (*bukihâ*, *hankvâ*, *hankvâh*,
hânkâh, *hânkâh*, *kiliyâ*)—the man who drives
the oxen at a well.

Pairhl—see *pairh*.

Pairi— } [*pair*]—(1) cut crops on the threshing-
floor (*pair*); a woman's anklet.

Pairi—see *pairh*.

Pairi karnâ—shepherd's slang: to shear sheep.

Pairpûjâ— } (*pânv pakhârâ*)—the washing of the
bridegroom's feet by the representatives of the
bride when the marriage arrangements are com-
plete (*biyâh*).

Pair uthâl— } [*pair* = cut crops; *uthâdâ* = to
remove]—a cess paid by tenant to the landlord
at division of crops. Rohilkhand.

Paisâ— } [Skt. *pâdika* = one-fourth]—(1) (*bêrlâ*,
dugâni, *numnahân*, *pitil*) a pice, one-
quarter anna. The square lumps of copper
used as pice are known as *dhîbudâ*, *dhêbudâ*,
kachchâ, *Maṇsûrî*, *Naipâli*. In Sunâr's
slang—*sariyâ* = one pice; *chitâ* = two pice;
puchharihâ = half a pice; *sauhan* = a quarter
pice.

Êk jānvar aisâ

Ôs ki dum mên paisâ.

[There is an animal that has a pice in his tail: a
peacock]—(2) a quarter of a toon.

Paisâr— } [*pairhnâ* = to enter]—a road for in-
gress.

Paitân— } [*pâe* = foot]—the end pieces of a
Paitânâ— } bed. Central Duâb and Bundel-
khand (*chârpâl*).

Paith—[*paithnā* = to enter]—(1) (*paich, ramaiti, sai*) reciprocal exchange of labour by agriculturists. East districts; (2) the duplicate of a bill of exchange (*hundī*).

Paithār—[*paith*]—a road for ingress.

Paithsāl—[*paith-shāla* = house]—a house

Paithsār—} staircase (*zīnah*).

Paivand—see *pēvand*.

Pāyā—[Skt. *pādika* = one-fourth]—a quarter of a *ser*.

Pāyā hal kā bonā, sab khēti kā sājh,

Tin chij ki kasar hai—hal, bail, anj.

[Sow a quarter of a *ser* of seed to each plough and take a partner in your entire holding: you will come to lose three things—plough, ox, and grain.]

Pajāvā—[Pers. *pukhtan* = to cook]—a brick-kiln (*pazāvā*).

Pajhar—[Skt. *praja* = progeny]—persons other than cultivators such as tradesmen and artisans resident in a village (*parjā*).

Pajokho—a visit of condolence after a death. Bundelkhand (*mātampursi*).

Pakaurā—[*paknū* = to be cooked]—round **Pakaurī**—} cakes of gram flour cooked in butter or oil.

Pākh—[*paksh*]—the lunar fortnight: *chār din ki chāndni aur phir andhērā pākh* = four nights of moonlight and then the dark fortnight.

Pākāh—[Skt. *paksha* = side]—(1) an end or gable wall; (2) the side of a hill. East districts.

Pakhāl—[Skt. *payasa* = water; *khalla* = leather]—(1) a large water skin bag carried by an ox: *chha chānval nau pakhāl pāni* = only six grains of rice and nine bags of water to cook it! (2) the leather sides of a pair of bellows.

Pakhar—} shallow mould found on the edges
Pakharā—} of ravines, filled with lumps of calcareous limestone. Farrukhābād (*kakrēt*).

Pakhārā—the second watering of a crop. Mathura.

Pakhēo—[*bāt, harēnā, thūlī*]—special food

Pakhēv—} given to cows when calving: the feeding up of cows so that they may give a quantity of milk. East districts.

Pākhl—[Skt. *paksha* = side]—an instrument used for making irrigation beds (*kiyārī*). Central Duāb (*jandrā*).

Pākhlī—[*pākhri*]—the mat put in the bottom of a cart. West districts (*gārī*).

Pākho—[Skt. *paksha* = side]—the roof of a house. Kumaun.

Pākhrī—see *pākhlī*.

Pakhrī—[? Skt. *paksha* = side]—the spokes of the spinning wheel. Rohilkhand (*charkhā*).

Pakkā—[Skt. *pakva*; rt. *pach* = to cook]—(1) well cooked: well baked—of bricks, etc.; (2) of a well-lined with masonry; (3) of a plough—heavy; (4) foot and mouth disease in cattle (*khurpakkā*).

Paklī—a net for straw, chaff, etc. West districts (*pānsī*).

Pakorā—}

Pakori—} see *pakaurā pakaurī*.

Pakpān—see *pagpān*.

Paksh—[Skt. *paksha*] (*pākh*)—a lunar fortnight: the light or moonlight fortnight is *sudī*, *sudī, shukla paksh, anjor paksh*; it extends from the *parvād* first day to the *pūnoī*, or full-moon: the dark fortnight is *kṛishna paksh, andhēriyā paksh, badī*. Worship of the gods (*dēvkārya*) is done in the light fortnight, and oblations to the dead *pinḍ kārya* in the dark fortnight.

Pakthā—[*pakkā*]—ripe—of crops. East districts.

Pakthās—} triets.

Pakvān—[*paknā* = to be cooked]—(1) various messes or puddings, etc., made of flour, vegetables, etc.; cooked in butter. *Bhākh mēn gālār hī pakvān* = When you are hungry wild figs are a dainty: *ūnchī dukān phikā pakvān* = a grand shop and tasteless edibles! (2) a metal cooking-pot like the *karāhī* (qv.).

Pal—[Skt. *pala*]—(1) a measure of time; a second; (2) a weight for weighing metals, products of the country, copper, brass, etc. = 6 *told*. Garhwāl.

Pāl—[Skt. *patāla*]—the sail of a boat (*nāo*).

Pāl—[Skt. *pāl, pāla* = protecting]—a clan or division of a tribe: a word used by Jāts, Minas, and Mēos of the western districts. Tod states that it originally meant a defile or valley suited for cultivation and defence. It is properly applied to the twelve largest *got* (qv.) and a thirteenth is called *pālākhṛā*—cf. *chhat, kūrī*.

Pāl—[Skt. *pālī* = a line]—(1) an embankment to keep in water for irrigation. East districts (*bāndh*); (2) the space formed by the collapse of the sides of an earthen well. East districts (*kūān*).

Pāl—[Skt. *pālāla* = straw]—(1) straw bedding; (2) a matting made of grass stems (*sirkī*) used to cover carts: this is possibly from *patāla*—see above; (3) unripe mangoes ripened artificially under straw.

Pālā—[Skt. *pala* = a measure for liquids]

Pālā—} (*pālī, pālī*)—a iadle.

Pālā—[Skt. *pālāla* = straw] the leaves of the *jharbēri* (qv.) plant given as food to milch cattle (*chārā*).

Pālā—[Skt. *prālēya*] (*tarī*)—frost. In Azamgarh frost-bitten crops are *palmaruā, thuruā, thar-marūā*. The phrase in the Duāb is *jārā nē mārā*.

Jai din Poh mēn pālā parē

Tai din Jēth luyēn chālēn.

[For as many days as frost comes in Pūs, hot winds will blow in Jēth.]

Pālāhā gīt—a song sung by the labourers at the sugarcane mill.

Palai—[*pallā* = border]—(1) the branches of a tree; (2) the belt of field furthest from the village site. East districts (*barhā*); (3) the upper part of the bamboo (*bāns*).

Palaīndā—[Skt. *pālī* = row; *haṇḍa* = pot]—a stand for water vessels (*paiṇḍā*).

Pālāk—[Skt. *pālanka*] (*pālki*)—spinach (*Spinacea oleracea*).

Palakā—[Skt. *palyanka*]—a bed (*chārpāl*).

Nāk ki naktī, bāchi kār,

Palakā bāiṭh māngācē pān:

Pān māngācē aai voh soē:

Kyūn Rājā jī anakh na hoē.

[My lord king, have not I cause to be displeased with my wife? She has had her nose cut off and her ears cropped. She sits on the bed and calls for betel, and then off she goes to sleep!] Pālāk bēṭā—[pālā = to protect]—an adopted son (mutabannā).

Pālākhra—see pāl.

Pālān—} a pad for a loaded ass (chhai).

Pālāṅ—[Skt. *palyanka*]—a bed (chārpāi).

Pālāṅposh—a bed cover or quilt.

Pālāṅgrī—[*pālāṅ*]—a small bed or couch.

Pālāni—[Skt. *pālā*]—a thatch: a small hut. East districts (jhoṅpā).

Pālariyā—[Skt. *pala*]—a wooden ladle. Lower Duāb and Oudh.

Palautā—[*palai*]—twigs or splinters of bamboo (bāns).

Palauṭhā—[*pahlā* = first]—a first born son (pahlauṭhā).

Palāvā gīt—see palāhā gīt.

Palēh—} [acc. to Platts Skt. *plava* = flooding;

Palēo—} rt. *plu* = to float] (*chhapānā*,

palēvā, *palēvaṭ*, *parēh*, *parēhā*, *parēo*, *parēvaṭ*)

—irrigation of land preparatory to sowing.

Duāb (ābpāsh).

Palēthan—[*palothan*] (*palothan*, *parthan*)—dry flour rubbed on cakes while they are being made.

Palēvā—} see palēh.

Palēvaṭ—} see palēh.

Palgi—[*pālāṅ*]—a small bed or couch. Rohilkhand (chārpāi).

Palhāṅḍā—see palāiṅḍā.

Pālī—[*pal*]—the unit of the liquid measure in Garhwāl: 1 *pālī* = $\frac{1}{2}$ *chhatāṅk*; 12 *pālī* = 1 *tāmī*; 4 *tāmī* = 1 *nālī*; 2 *nālī* = 3 *sēr*.

Pālī—the changing of the cattle at the sugarcane mill, well, etc. Upper Duāb (bārī bārī).

Palī—[*palā*]—a ladle: *Rahmān jorēn palī palī*;

Pālī—} *Luqmān luṭhāvēn kuppā* = *Rahmān*

collects by ladlefuls and *Luqmān* makes it fly by barrelsful at a time!

Pālīhar—land kept fallow during the rains for the following spring harvest. East districts (chaumās).

Pālīyā—} (*galsuā*, *nēluā*, *rāl*)—throat inflam-

Pālīyā—} mation with cough in cattle. Rohilkhand. In some places it is apparently applied

to rheumatism and rheumatic fever—see *ghāṭērevān*.

Pālīyā—a small basket. Upper Duāb.

Pālkā—a cloth, often embroidered, worn round the waist (dhoti).

Pālki—[Skt. *pariyanka*] (*huddā*)—a palanquin, of which the varieties are—the *chaukarī*, known to the East as *kharkhariyā*, which has four bearers; the *duallā*, which has only two; the *chandol*, which has two poles; the *miyānā*, of a middle size; the *dolā*, *dolī*, a small litter for women; the *pīnas*, an ornamental litter for people of rank and used in marriage processions; the *nalkī*, an open litter used by rich people.

Pālki—see pālāk.

Pālki—pieces of wood put under the legs of a bed to raise it off the ground (chārpāi).

Pālā—[Skt. *pala*]—(1) the outer ox treading out grain. Central Duāb (dāṇ); (2) a beam placed across the mouth of a well. West districts

(sardar); (3) the plates of a pair of scales: *kad ki tēlin*, *kad kā pallā*; *sir mēn mārā khal kā qalā* = what an oilman's wife and what a pair of scales she has! she hits me on the head with a lump of oil-cake! (4) (*kivṛ*, *kivṛā*, *kivṛī*) the leaf of a door—see *darvāzah*; (5) a weight equal to about 3 maunds. Rohilkhand; (6) the upper bar of the yoke. East districts (hal); (7) a large wicker basket (*khāñchā*); (8) a large cloth for tying up grain; (9) a winnowing fan. Farrukhābād.

Pallādār—[*pallā*]—a porter.

Pallādārī—[*pallāddār*]—porterage.

Palmaruā—[*pālā* = frost; *mārnā* = to strike]—crops injured by frost. Azamgarh (pālā).

Palnā—the lintel or plank over a doorway. Rohilkhand (sardal).

Palnā—} [*pālānā* = to cherish]—a child's cradle.

Pālā—} [*pālās*]—(1) the belt of fields farthest from the village site. East districts (barhā); (2) rice land, as contrasted with *pēr* (qv.). Azamgarh.

Paloch—sugarcane planted in land, which has been fallow during the previous autumn. Rohilkhand (ikh).

Palothan—[Skt. *pralēpana* = smearing; rt. *lip* = to smear]—dry flour rubbed on cakes as they are being made (palēthan).

Palrā—} see pālā.

Palrā—} see pālā.

Paltā—[*paltānā* = to turn over]—(1) the platform on which the rower sits in a boat. East districts (nāo); (2) a broad iron spoon (koñch); (3) a kind of bread or cake in which the dough is in three layers. Central Duāb (paramṭhā).

Palthano—the Hill form of *palothan* (qv.).

Paltī—the Bhotiyā term for the buck wheat of the Hills (*Fagopyrum esculentum*) (oga).

Paltō—} [*paltā*]—reciprocal assistance in culti-

Paltō—} vation. Kumaun (aṅgvārā).

Pāltū—[*pālnā* = to rear]—a trained or domesticated animal.

Palval—[Skt. *paṭola*]—a kind of gourd (parorā).

Palvār—[*pāl*] (*palēo*)—(1) a system of growing sugarcane in which a layer of weeds or grass is thrown over the cuttings when planted, to act as a hot bed. Duāb and Bundelkhand; (2) a boat of 15 or 20 tons burden: according to Wilson said to be originally considered of Dacca build.

Palvaṭ—[*pāl*] (*kūñchī*)—a small broom made of palm leaves. East districts (jhārū).

Pān—[Skt. *parṇa*; rt. *parṇ* = to be green]—the betel plant (*piper betel*). "A leaf of it is rolled round a few small pieces of the astringent areca nut, with a little caustic lime, a few heads of spice, for the purpose of being chewed, acting as a carminative and ant-acid tonic" (Wilson). At marriages it is tied up in packets of a triangular shape and covered with foil or gold or silver leaf. The best kind is *nāgarpān*.

Supbat achehhi baiṭhē khāiyē nāgar pān:

Burī supbat baiṭhē, katāiyē nāk aur kām.

[Sit in good company and eat Nāgar betel: sit in bad company and have your nose and ears out off.]

Binā vasilē chākari, binā dhāl kē irān:

Yē tinoṅ phikē lagēn, binā tamākū pān.

[Service without a patron, a young man without a shield, and betel without tobacco are all tasteless.]

For the betel conservatory see *barêj*; the mound on which it is built is *bhît*, *bhînt*, *bhîti*: the rows in a conservatory *âtâr*, *ântar*; in the Duâb *mañdhâ*; to the East *mâr*, *khat*: the intervening passages *pah*, *pairâ*: the walls *tañti*: the roof *mânro*: the seedlings *bêl*: a second crop from the same roots *pêri*: a packet of 50 leaves to the East *kaurî*: a bundle of 200 leaves *gholî*: 60 *gholî* make one *lêso*: the leaf rolled for chewing *bîrd*, *bîrî*, *gilaurî*: the catechu eaten with it *kath*, *kathâ*, *khair*: the areca nut (the fruit of the *areca catechu*) *supârî*, *chhâliydâ*, and among Muhammadans *çalî*, *kaseilî*. "On the *Dasahra* of Jêth the oldest member of the family goes to the middle of the mound (*bhît*), worships the godling (*dêotâ*) with a burnt offering of butter and molasses: and picks 200 leaves (*gholî*), which he distributes to his friends, from whom he receives presents." (F. N. Wright, Cawnpur Memo., p. 69.)

Pân—the upper storey of a house. Kumaun (aṭā).

Pan—alluvial deposits left by rivers (khâdar).

Panâ—[Skt. *panasa*]*—*tamarinds or mangoes soaked in water and the stones removed: used as a cooling drink in hot weather.

Panach—[acc. to Platts Skt. *pratyañch* = turned]*—*the bridge in the cotton carder's bow (*dhuniyâ*).

Panai—[*panhai*]*—*shoes. East districts (jûtâ).

Panâl—} [Skt. *prandâsi*]*—*a drain: the spout
Panârî—} for the juice in a sugarcane mill
(kolhû).

Panauṭ—} [Skt. *parṇa-vâṭa*] (*panbattâ*)*—*a
Panauṭ—} box for carrying betel—see *sandûq*.

Panbalâ—[*pâni* = water; *balnâ* = to turn]*—*the man who distributes the water for irrigation in the field. West districts (*hathvaiyâ*).

Panbattâ—see *panauṭ*.

Panbharâ—[*pâni* = water; *bharnâ* = to fill]*—*(1) a rope used for drawing water from a well;
(2) a water-carrier.

Panbhattâ—[*pâni* = water; *bhât* = boiled rice]*—*rice water, barley water.

Pañch—[Skt. *pañcha*]*—*a jury of five—see *pañchâyât*.

Pañchâ—[*pañch*]*—*a sort of rake, usually with five prongs, used for collecting grass manure, etc. (*kathphâñvri*).

Pañchâ dol—} [*pañch* = five; *do* = two]*—*in
Pañchâ dûl—} division of crops—two-fifths to the landlord and three-fifths to the tenant.
Oudh (pachdo).

Pañchâgnî—[Skt. *pañcha* = five; *agni* = fire]*—*(1) the five sticks thrown into the pyre by each relation when the corpse is nearly consumed (*pañch kathiyâ*); (2) five fires lighted in a circle, in the midst of which an ascetic sits.

Pañchak—[Skt. *pañchaka* = consisting of five]*—*an aggregate of five asterisms—*Dhanishṭha*, *Shatbhikha*, *Pârva Khârâ*, *Uttara Khârâ* and *Bévatî*: this is an unlucky time for doing any work: in particular roofing a house, making a thatch, burning of corpses (*prêdâh*) [persons who die in these days are usually thrown into

riders, not cremated], cutting firewood, putting tape on a bed, and journeying towards the south. It is said that burning a corpse in the *pañchak* involves five more deaths in the family; so when a corpse is removed in this time five men join together to perform the cremation, so as to divide the sin among them and thus lessen the chance of divine vengeance.

Mûl galiyâ pun Bhaddâlî bolê bisvâ bis,
Sâvan kî pañchak jharî; âs samê kî dis.

[If there be cloudy weather in the asterism of Mûl, says Bhaddâlî, "There will be rain in the unlucky days in Sâvan": see the hope of the season]*—*see *pachkhâ*.

Panchakki—[*pâni* = water; *châkki* = wheel] (*gharât*)*—*a water mill.

Panchalvaiyâ—[*pâni* = water; *chalânâ* = to move]*—*a man irrigating. East districts (*panihârâ*).

Pañchamî—[Skt. *pañcha* = five]*—*the fifth day of each half lunar month: the *Nâgpañchamî* (qv.) falls on *Sâvan sudi* 5 or the 5th light half of *Sâvan*—see *pañcheinyân*.

Pañchañgurâ—[*pañch* = five; *añkur* = curved]*—*a sort of rake, usually with five prongs, used for collecting grass manure, etc. (*kathphâñvri*).

Pañchapâtr—see *pañchpâtr*.

Pañchâyât—[Skt. *pañcha* = five] (*pañch*)*—*a body of arbitrators or the head executive committee of a caste assembled for the purpose of settling petty disputes among the people, particularly in matters affecting the usages of caste or occupations. Towards the East they are graded as follows—*oñvân*—of only one village: *javâr*—of the neighbourhood: *bâisi*—of 22 villages: *pañch mahâl*—of five parishes: *chaurâsi*—of 84 villages. The head man of the body is usually *sarpañch*, *pradhân*, *pardhân*, *mukhiyâ*, *mahto*, *muqaddam*. In the East districts *thâp* is a reference to arbitration. A body of four arbitrators is *chokrâ*, *chokrât*. The headman among Baniyas and other trading castes is *chaudhri*; among Telis and Chamârs *mihtar*; among the Gûjars of the Upper Duâb *pradhâa*, *pardhân*, *padhân*; among Banjâras *Nâik*. The respect paid for the decisions of this body is shown in the proverbs. *Pañch hai Paramêshar* or *Pañch mil Khuddâ*, *Khuddâ mil pañch* = the law of the Panch is as that of God Almighty. *Pañch kahên billî to billî hai sahî* = if the pañch say it is a cat, a cat it must be! *Pañch pañch mil kijê kâj*, *hârê jîtê na âvê lâj* = manage your business before five arbitrators; and whether you win or lose you cannot come to shame. (Pandit Kâshinâth taken it to mean if you undertake anything associate respectable men with you, and you cannot be blamed.)

Pañcheinyân—[*pañchamî*]*—*the name in the East districts for the festival of the *Nâg-pañchamî*, the 5th of the light half of *Sâvan*, observed by women in honour of the patron snake. On that day no work is done, especially with cattle, which receive salt and special food. This is also generally the rule on the *Amâvas* (qv.) *Makar kî Sañkrânt* (qv.) and *Gordhan* (qv.). Also see *ajotâ*.

Panchhannâ—[*pâni* = water; *chhannâ* = to strain]*—*a water-strainer.

Panjīrī—[*pan* = five; *sīrah* = cummin seed]—
an aromatic food given to women at child-birth

consisting of five ingredients, including sugar, butter, flour, cummin, and sesamum seed—cf. *achhvān*.

Panjavaqtī—[*panj* = five; *vaqt* = time]—the five obligatory times of prayer for Muhammadans; (1) from dawn to sunrise *fajar ki namāz*; (2) when the sun has begun to decline *zuhr ki namāz*; (3) midway between Nos. 2 and 4 *ʿasar ki namāz*; (4) a few minutes after sunset *maghrib, maghrib ki namāz*; (5) when the night has closed in *ishā ki namāz*. The voluntary times are—*ishraq ki namāz* when the sun has well risen: *zohā ki namāz* about 11 A.M.: *tahajjud ki namāz* after midnight (see Hughes' Notes, 114).

Pānk—(*pānkī*)—the finest chaff. East districts.

Pānk—[Skt. *panka* = mud] (*pāng*)—marshy soil: fine mud left after an irrigation.

Pankatā—[*pānī, kātnā* = to cut]—the man who distributes the water in the field. West districts (*hathvaiyā*).

Pānkhā—[Skt. *paksha* = a feather]—a large fan.

Pankhaṭ—[Skt. *pratyāñch* = turned]—the elastic bow which keeps the woven cloth stretched in front of the weaver. Rohilkhand (*kargāh*).

Pānkhī—[Skt. *paksha* = side]—the instrument for making irrigation beds (*kiyārī*). Central Duāb (*jandrā*).

Pankhī—(*pankhā*)—a small fan.

Pānkhī—[? Skt. *paksha* = side]—the lower supports of the spinning wheel. Lower Duāb (*charkhā*).

Pānkī—[*pānk*]—the finest chaff. East districts.

Panlagā—[*pānī-lagānā* = to apply]—the man who distributes water for irrigation in the fields. West districts (*hathvaiyā*).

Pannār—[*pānī, mārānā* = to strike]—(1) *ālā, bājā, dābar, dābrā, dāhar, dāhri, jhābar, jhāvar, gāñjo, sēmar, sīm, ugālā* lands saturated with water; (2) crops injured by rain or too much moisture.

Pannā—[Skt. *pānasa*]—a beverage made of tamarinds or roasted mangoes.

Pannā—[Skt. *parṇa*]—a leaf of an account book (*bahl*).

Pannik—[Skt. *pratyāñch* = turned]—the elastic bow which keeps the woven cloth stretched in front of the weaver (*kargah*).

Panolā—[*pānī*]—land watered after ploughing.

Panpiā—[*pānī, pīnā* = to drink]—food and drink taken by the labourer during the intervals of work in the field (*akor*).

Panrā—[Skt. *pranādi*]—the pipe in the Persian wheel through which the water flows. Bundelkhand (*arhat*).

Pānpō—land kept under preparation for sugarcane during the preceding rainy season (*bhadvār, paṇḍrā*).

Pāns—[Skt. *parshuka* = a rib]—(1) the iron

Pānsā—blade in the *bākhār* (qv.) plough. Bundelkhand; (2) ploughing a rectangular field across its breadth. West districts (*somarā*); (3) *pānsā lagnā* means the soaking of a field with rain after the first ploughing. Upper Duāb.

Pāns—[Skt. *pānsu* = dung]—manure (*khāt*).

Pānsā—[Skt. *pānsa* = a knot, noose]—the knot

Pānsā—on the string of a water vessel, etc.

Pansāl—[*pānī, shāla*]—finding the level of

Pansār—land by pouring water into a trench.

Pānsār—[*pānv* = foot, *shāla*]—the treadle in the loom (*kargah*).

Pānselā—[Skt. *pāsha* = a noose]—a net for straw or chaff (*pānsī*).

Pānsērā—[*pāñch* = five *sēr*]—(1) a measure

Pānsērī—of 5 *sēr* weight. The *kachchī*

Pānsērī is 2½ *sēr*. The *lagarāhī pānsērī* is the weight used by merchants who purchase grain in Azamgarh, by the use of which the various deductions mount much higher than they ought to do. *Sēr mēñ pānsērī kā dhokā* = if you are robbed in weighing a *sēr* it comes out in five *sēr*; (2) a large pot in which 5 *sēr* of rice, etc., can be cooked. In many places the *pānsērī* is calculated in the small or *kachchā sēr*; hence it comes to only about 2½ ordinary *sērs*.

Pānsī—[Skt. *pāsha* = a noose] (*gāñjā, gāñjhī, jāl, jālā, jāli, khārā, khariyā, paktī, pānselā, pāsi, phānsā, phānsī*)—a net for straw and chaff.

Pānsivān—an insect which attacks rice in times of drought. East districts.

Pānsnā—[Skt. *pānsu* = dung]—to manure land by folding cattle on it. Duāb (*khatānā*).

Pānsū—[Skt. *parshuka* = a rib]—an instrument used by the potter for mining clay. Rohilkhand (*kumhār*).

Pānt—[Skt. *pāntī* = a row of five (*vañcha*)]

Pāntī—(1) a line or furrow in which extra crops are sown in a field; (2) the feast at the houses of both parties on the day on which the marriage procession starts (*bhatvān*).

Pānvārā—[Skt. *parṇa-vāṭa*] (*parosā*)—a leaf dish.

Pānvārī—[*pōn, vāṭa*]—a betel garden (*barēj*).

Pānvadar—[*pānv* = foot; *dharnā* = to place]

Pānvadhar—the place where the workmen stand in working a water lift. East districts.

See *ḍol*.

Pānv pakhālnā—[*pakhālnā*, Skt. *prakhāl*]

Pānv pakhārnā—*ana* = washing]—the washing of the bridegroom's feet by the representatives of the bride when the marriage arrangements are complete (*paīrpūjā*).

Panyāf—[*pānī*]—irrigation of land (*ābpañhī*).

Pāo—[Skt. *pādika*]—a quarter of anything.

Pāo Buddayunī lījē sāth,

Tab kījē larāī kī ās.

Var lect. *Jo kariyē jhagrē kī ās,*

Pāo Buddayunī lījē sāth.

[If you want success in a row, take a quarter of a resident of Buddayun with you (they are notoriously quarrelsome people).]

Pāo bēnuchī—hard rough ground. Kahār's slang.

Pāo chhananī—a rope. Kahār's slang (*rassī*).

Pāolī—[*pāo*]—four annas.

Pāpā—(1) a kind of weevil which attacks

Pāpahā—stored grain; (2) an insect which injures millets and rice in seasons of excessive cold. Bundelkhand.

Pāpār—[Skt. *parpāṭa*] (*paprī*)—(1) a crisp

Pāparī—cake usually made of pulse flour; (2) the dark scabby efflorescence which encrusts *ūsar* (qv.) plains. West districts; (3) the scum produced in making saltpetre.

Pāp mochanī—[*pāp* = sin; *mochan* = release]—one of the sacred elevents—see *ēkādasī*.

Papri—see papari.

Pār— } (*pārā*)—(1) scaffolding; a platform used
Pārā— } for field watching—see machān, rāj;
(2) the wooden framework at the mouth of
a well.

Baiṭh kuan kī pār par;

Goṛ dijē laṭkādē;

Piṭh malavē saut sē;

Yih marnē kā bhālā uhādē.

[Sit on the framework of a well; let your legs hang down, and get your co-wife to rub your back—this is a good way to end your life.]

Pār— } lands sown after one ploughing: the
Pārā— } first ploughing of a field. Upper
Duāb: cf. chhāntā.

Pārā—(*parai, pāri, pāro*)—an earthen saucer used for covering other vessels (*sarposh*).

Putr kuputr, kulakshana nāri,

Larākā parosī, lajāvan saro,

Bhāi bhīriasht, parohit laṇpaṭ,

Sudharo suān, dimānch pāro.

Dūt dimāno, nēgi niraṇkash,

Āturo Baniyā, Kāyath goro,

Brāhman kāro, Suno Shāh Akbar

Bāndh samundari boro.

[An undutiful son; an ugly wife; a quarrelsome neighbour; a brother-in-law of whom you are ashamed: a brother out of caste; an amorous family priest; a dog too quiet even to bark: a loose cover to a pot: a foolish messenger; a claimant of dues who has no influence: a hasty Baniya, a white Kāyath, a black Brāhman; Listen King Akbar these are all bad: tie them up and pitch them into the sea!]

Pārā—a male buffalo calf—see parvā.

Parachhan—[Skt. *pratichchāya* = a shadow]
—the moving of a lamp over the heads of the bride and bridegroom to avoid ill-luck (*ārtā*).

Parag—[Skt. *pada*]=a pace, step (*qadam*).

Parahal— } land prepared for sugarcane during
Parahal— } the preceding rainy season. Rohilkhand (*bhadmār*).

Parai—see pārā.

Parainā—[Skt. *pravayana*]=a whip. Bundelkhand (*pain*).

Parakhīyā—[*parakhnā*]= (1) a money-tester (*parkhaiyā*); (2) the spout in the sugarcane mill through which the juice drops. Farrukhabād (*kolhū*).

Parakhnā—[Skt. *parikshā* = test, examination] (*dēkhnā, tankāib*)—to test coins; *parakhnā-vād*, *parkhaiyā* = a money-tester; *chhoṭi moti, adhik banē, bēsan kī nahin, khātē nahin, parkhātē haiṇ* = small shapely, finely made, not of gram flour; they do not eat it; they test it—a riddle. Answer *sikkah* = a coin. There is a pun on *bēsan* = gram flour and *bē san* = without the year: *parkhātē* = they test; *par khātē* = but they eat.

Parāl—[Skt. *palāla*]=rice straw.

Parāl— } sugar sown after a rainy season fallow:

Parāl— } opposed to *kharik* = that sown immediately after an autumn crop. Duāb.

Paramthā—see parāthā.

Parānī—[Skt. *prāna* = beloved]=the members of a family; a wife. East districts (*jorū*).

Parāt—(*parāṭi*)—a deep circular brass pan,

generally used for kneading paste: it is like the *thālī* (qv.) except that its sides curve gradually up to the top.

Parāthā— } (*paramthā, prāthā*)—a cake made
Parāthī— } with butter like piecrust: it can be eaten by Hindūs on a journey without taking off their clothes and even if cooked by a Baniya—see *mārē, phainā*.

Parāṭī—see parāt.

Paraunī—small cakes made of pulse flour.

Parautā—the winnowing sheet. Benares (*jhūṭ*).

Parautī—[? Skt. *prithivi*]=land left fallow or uncultivated. Duāb. See *banjar*.

Parautī—[*pār* = across]=land at the other side of a river, canal, etc. Central Duāb.

Paṛbā—[*parod*]=a male buffalo calf.

Parbhāt—[Skt. *prabhāta*; rt. *prabhā*]=to shine] (*prabhāt*)—morning: a word used in Braj and also by Hindū ascetics (*fajar*).

Parbhāṭī—[*parbhāt*]=a stick used for cleaning the teeth in the morning: a Hindū mendicant's word (*datuan*).

Pārchá— } (*dīm* of *pārāh* = a piece)=cloth,
Pārchá— } clothes (*kaprā*).

Pārchá—see *pārchá*.

Pārchá—[cf. *parchhatī*]=a thatch supported by one wall. Upper Duāb (*ēkpallā*).

Pārchá— } [acc. to Fallon *pagas* = water;

Pārchá— } *raksh* = to protect]—(1) the catch basin at a well, and near the Persian wheel (*arhāt, chauṇphā*); (2) one of the boiling pans in a sugar factory. Rohilkhand (*kolhvār*).

Pārchá—a rake used on the threshing-floor and for covering seed (*dānt, kaphphāvrī*).

Pārchanī—[*para* = above; *chhānnā* = to sift] (*pachhni*)—the layer of fine sugar which collects under the layer of grass in a sugar factory.

Pārchatī— } [Skt. *pari*; Hind. *pār* = across;

Pārchl— } *chhat* = roof]—(1) a thatch resting on one wall. West districts (*ēkpallā*); (2) (*qarhiyā, ladāo, palāni, taṭṭi*) a thatch put on the top of a wall to protect it from rain.

Pārchiyā—an instrument for making irrigation beds (*kiyārī*) in a field. South Rohilkhand (*jandrā*).

Pārchiyā—[*pārchá*]=an iron cooking pan (*karāh*).

Pārchun— } [Skt. *prachūrna*] (*purchun*)=fil-

Pārčūn— } ings of metal: coarse flour, meal.

Pardā— } a screen: the part of the coat or jacket

Pardah— } covering the breast—see *angā*: *pardahnashin* = a woman that sits behind the screen and does not appear in public.

Pardādā—[*par* = beyond; *dādā* = grandfather]

(*parpājā*)—a great-grandfather on the father's side.

Pardādī—[*pardādā*]=a great-grandmother on the father's side.

Pardani— } [*pardā*]=a waist cloth (*dhoṭi*).

Pardaniyā— } *Baniyā kī ris pardhaniyā* =

Pardhani— } a Baniya's passion only goes so

Pardhaniyā— } far as to make him hitch up his loin cloth (and prepare for action).

Pardhān—see *pradhān*.

Parēh— } [Skt. *plava* = flooding or *paribāh*

Parēhā— } = flowing round]—(1) irrigation of land in a dry season preparatory to ploughing. Duāb (*palēh*); (2) the condition of land when

- the earth cakes over the seed owing to sun following rain. Central Duāb.
- Parēhnā—[*parēh*] (*parēnd*)—to irrigate land preparatory to ploughing. Duāb. See ābpāshī.
- Parēl—[*parvā* = a buffalo calf]—a buffalo skin. Duāb (bhainsaurī).
- Parēnā—see parēhnā.
- Parēndā—[Skt. *pāli* = a row; *haṇḍa* = a pot]—a stand for water vessels (*paīṇḍā*).
- Parētā—} [? Skt. *paritā* = encircling] (*parēthā*,
Parēti—} *parēthī*)—(1) a drum on which thread is reeled off (*kargah*); (2) the axle of the irrigation lever. Duāb (*dhēnkli*); (3) the handle or stilt of the plough. Duāb, Rohilkhand.
- Parēvā—[*pārī* = turn] (*jod*)—the night watches of the men at the sugarcane mill. East districts.
- Parēvaṭ—see palēh, parēh.
- Pārḥ—see pār.
- Pārḥ—(1) the circle in which the oxen move in working a sugarcane mill. Rohilkhand (*kolhū*); (2) housebreaking (*sēn*).
- Parhā—the broad piece of wood at the end of the cotton carder's bow—see dhuniyā.
- Parhal—(1) see parahal; (2) fallow land. Central Duāb.
- Parhārī—[*panihārī*]—the sole of the plough in which the share is fixed. Duāb (*hal*).
- Pārī—[*pārd* = heavy; Skt. *pārata* = quick-silver]—a large cake of coarse sugar averaging about half a maund in weight.
- Pārī—[*pārd*]—a saucer for covering other vessels.
- Pārī—[*bārī*]—(1) a turn: a turn at any work: *pārī pārī* = *bārī bārī* = by turns; (2) (*bār*, *bārā*) the share of milk given to a herdsman.
- Pārī—[Skt. *pāli*]—the ring fastening the blade of a spade to the handle. West districts.
- Pārī—[*parvā*]—to be with young—of a buffalo. East districts.
- Parihārī—see parhārī.
- Parihath—[Skt. *parihasta*]—(1) the handle or stilt of a plough. East districts (*hal*); (2) the stem of the Muhammadan pipe. East districts (*gauraiyā*).
- Parikā—} [*parakhnā*]—a rupee; a Sunār's
Parikahā—} word (*rupayā*).
- Pārlvālā—[*pārī* = a turn] (*prētīvāl*)—a labourer.
- Pārīvār—} bourer who works sometimes for his master and sometimes for himself. East districts (*mazdūr*).
- Parīyā—[*pārd*]—a small saucer used for covering other vessels.
- Parīyā—[*parvā*] (*jhotī*, *kaṭiyā*, *osar*, *paḍiyā*)—a female buffalo calf—see *parvā*.
- Parjā—[Skt. *prajā*, *prajan* = to be born] (*khalīyā*, *pajhar*, *paunī*, *pauniyā*, *prajā*)—resident artisans and other persons (not cultivators), resident in a village. They are generally believed to consist of (1) the blacksmith (*lohār*); (2) the carpenter (*baṛhai*); (3) the potter (*kumhār*); (4) the water-carrier and palanquin bearer (*kahār*); (5) the washerman (*dhobī*); (6) the tailor (*darzī*); (7) the barber (*hajjām*, *nāī*); (8) the torch bearer (*bārī*); (9) the tanner, labourer (*chamār*) and his wife (*chamārīn*, *chamain*), the midwife; (10) the sweeper (*mēhtar*, *bhaṅgā*); (11) the gardener (*mālī*); (12) the betel-grower and seller (*tambolī*). The resident Chamārs in a village are to the east *agvār*, *gauhān*, the opposite of which is *upahiyā*; *yathā rājā*, *tathā parjā* = as is a king so are his subjects.
- Parjāvaṭ—} [*parjā*] (*prajāvaṭ*)—cesses in the
Parjāvāt—} nature of a ground rent collected
Parjoṭ—} from resident artisans and other
Parjoṭ—} persons, not cultivators—see
abvāb.
- Parkāl—[Pers. *parkār*, *pargār*] (*parkār*)—a pair of compasses.
- Parkammā—[Skt. *parikrama*]—the solemn perambulation round a shrine, idol, &c., going from left to right.
- Parkhaiyā—[*parakhnā*] (*parakhiyā*, *parakhnēvālā*)—a money-tester.
- Parkharā—[*parvā*]—a small loin cloth worn by boys. East districts (*bhagāi*).
- Parmal—[Skt. *parimala* = fragrance; rt. *mal* = to rub]—maize or rice damped and parched—cf. *khlī*.
- Parnālā—} [Skt. *pranāla*, *pranālika*]—a house
Parnālī—} drain: a drain for the juice in a sugarcane mill.
- Paro—[*parvā*]—a young male buffalo (*parvā*).
- Pāro—[*pārd*]—a saucer used as a cover for other vessels. Bundelkhand.
- Parohā—[Skt. *paribāha*]—(1) the skin bag used in raising water. Lower Duāb (*charas*); (2) the swing bag used in raising water (*ḍol*).
- Parohan—[Skt. *pravahana*]—a wheeled conveyance usually covered.
- Parorā—[*paṭola*] (*palval*)—a variety of the gourd. East districts.
- Parosā—[*parosnā*]—a dish full of food (*panvārā*).
- Parosgārī—[*parosnā*]—a feast to friends and neighbours.
- Parosnā—[Skt. *parivish* = to offer food]—to distribute the food at a feast.
- Parothan—see palothan.
- Parothanī—} [*parothan*]—bread.
Parothnī—}
- Parpaīnḥ—} [*paīnḥ*]—the triplicate of a bill
Parpaīth—} of exchange (*hundlī*).
- Parpājā—[*par* = beyond; *ājā* = grandfather]—a great-grandfather on the father's side (*pardādā*).
- Parśā—[? Skt. *prasara* = affectionate solicitation; *prasāryati* = to hold out]—a handful of grain put aside at harvest time in the first instance to propitiate the local ghosts and then given to the village watchman. East districts (*goraitī*).
- Parśaiyā—[*parosnā*]—one who distributes food at a feast.
- Parśūti—[Skt. *prasūti* = parturition] (*prasūti*)—a woman in childbed: a woman kept to her room after delivery (*jachā*).
- Partā—[*parat* = price; *parṇā* = to fall]—share, proportion: *partā mālguzārī* = the proportion of the Government revenue payable on their holdings by sub-proprietors. *Partā nīl*, *partā afiyūn* = the produce of indigo or opium from a certain area.
- Partal—[*partalā* = accoutrements]—baggage carried on a horse, etc.

Partāl—{ [Skt. *parā*, *tāl* = a span]—testing of
Partāl—} measurement village papers, etc.

Partauvā—{ [? Skt. *parita* = surrounding]—a
winnowing sheet. Oudh, Rohilkhand and parts
of the Duāb (jhūll).

Parthan—see palothan.

Parti—{ [? Skt. *prita* = surrounding]—(1) a
drum on which silk is wound,—see *paṭvā*; (2) a
winnowing sheet. Oudh, Rohilkhand and parts
of Duāb (jhūll).

Parti—{ [Skt. *prithivi partī* as if from *parṇā*
Parti—} = to lie waste]—waste, fallow land
(bañjar).

Partilēnā—{ [*partī*]—to winnow grain with a
Partiyānā—} sheet (*usānā*).

Paruā—{ [? *parṇā* = to fall]—an ox that sits
Paruā—} down at work. East districts (ga-
liyā).

Paruā—(1) a variety of soil found in Bundel-
khand. "It is ordinarily a lighter soil than
kābar (qv.), but like that soil varies a good deal;
in some cases approximating closely to the loam
of the Duāb, but generally with a large admix-
ture of sand. The good substantial level *paruā*
is still often called *sigauṇ*, and is distinguished
from the light undulating *paruā*, which is called
qāndā, both terms very frequently met with in
the old records. But the latter term is very
loosely used, and is often applied to broken soil
which has not now been classed with *paruā*.
Another name for *paruā* is *bhāt*, but this term
has a very general meaning, and was used to
signify inferior land of any kind, and was ap-
plied in one village to *kābar*, in another to poor
paruā, and in a third to *moṭī rākar*" (A. Cadell,
Banda Sett. Rep., p. 4); (2) alluvial land that
requires no artificial irrigation : being flooded by
the river in the rains, it retains its moisture all
through the year. Mathura.

Parul—the pit in front of the fire-place into which
the grain falls as it is parched (*bharbhūnjā*).

Parvā—[acc. to Platts Skt. *prithuka* = the young
of any animal] (*paṭṭā*, *paṭṭā*, *paṭṭā*, *paṭṭā*,
yā, *paṭṭā*, *paṭṭā*, *paṭṭā*, *paṭṭā*)—a male
buffalo calf.

Jo soṇē ūs kī parvā ;

Jo jāgē ūs kī parvā.

[He that goes to sleep gets the male buffalo calf :
he that lies awake gets the female—the more
valuable of the two. (The early bird findeth the
worm.)]

Parvā—[corr. of *parivā*, Skt. *pratipada*]—the
first day of the lunar fortnight.

Parvā—irrigation beds in a field. East districts
(kiyār).

Parval—} see palval.

Parvar—} see palval.

Pās—[*pasānā* = to skim]—the fermented fruit
of the *mahuā* tree used for distilling. East
districts (*mahuā*).

Pās—{ [Skt. *pāsha*]—(1) a noose; (2) the
Pāsā—} ring fastening the blade of the spade
to the handle : *pāsā mārṇā* = to strike any-
thing with the back of the mattock. East dis-
tricts.

Pasāhī—{ [Skt. *prasātikā*]—a kind of wild tank
Pasāhī—} rice (*chanau*).

Pasai—}

Pasānā—[Skt. *prasavana* = pouring forth]
(*pasāngī*)—to skim milk, etc.

Pāsang—

Pāsang—{ (*aiṇḍā*, *dhārā*, *dhārā*)—a weight
Pāsāngā—} used as a counterpoise in adjust-
Pāsāng—} ing a pair of scales (*tarāzū*).

Pāsāngā—}

Pāsāngī—}

Pāsāngī—(1) a fire kept burning for 12 days in
the room in which a woman has been delivered.
East districts (*dhunī*); (2) a fire kept lighting
for 10 days by the person who has performed
the obsequies of another.

Pāsāngī—see *pāsāng*.

Pasar—see *parsā*.

Pasar—[? Skt. *pasara* = extending]—(1) early
dawn. West districts (*fajar*); (2) the feeding
of buffaloes, especially at night. The phrase is
pasar charānā.

Pasarhaṭṭā—see *pasraṭṭā*.

Pasārhi—[*pasāhī*]—a kind of tank rice (*cha-
nau*).

Pasārī—[Skt. *panya-shāla* = a warehouse]—a
dealer in spices, drugs, etc.

Pasārī—[*pasāhī*]—a kind of tank rice (*chanau*).

Pasauā—[*pasānā*]—skim milk (*chhinuī dahī*).

Pasāvā—[Skt. *prasvāda* = sweat]—(1) suga-
cane juice boiled down; (2) molasses separated
from *rāb* without putting it into bags. Rohil-
khand.

Pasāvan—[*pasānā*]—(1) skim milk (*chhinuī
dahī*); (2) rice water.

Paschimā—[Skt. *pashchima* = western]—diarr-
hoea in cattle: supposed to be caused by west
winds—see *pēṭbhāgt*.

Pasēo—[Skt. *prasvāda* = sweat]—the juice of
opium, out of which *kafā* (qv.) is made.

Pasērī—[*pānch* = five; *sēr*]—a weight of five *sēr*.
Damrī kī ghōṛī chha pasērī dānā = a horse
worth a farthing and getting five *sēr* gram a day.

Pasēvā—see *pasēo*.

Pashu—[Skt. *pashu*] (*pasu*)—horned cattle. It
is considered unlucky to send them into a town
or village in the asterisms of *Chitrā* the three
Uttaras, *Shravanra*, *Rohini*, and on the last
day of the dark fortnight (*amāvās*) or on the
8th or 14th.

Pās—see *pānsī*.

Pasīnā—see *pasēo*.

Pasnī—[Skt. *pra* = before; *ash* = to eat]—the
first ceremonial feeding of a child on grain when
it is about 6 or 7 months old (*annaprāsan*).

Pasrā—see *parsā*.

Pasraṭṭā—[*pasārī* (qv.) *haṭṭā* = a market]
(*pasarhaṭṭā*)—a market where spices, drugs,
etc., are sold.

Pasu—[*pashu*]—horned cattle.

Dhol, gaṇvār, shudr, pasu, nārī—

Yē sab tāran kī adhikārī.

[A drum, a boor, a low caste man, cattle and a
woman are all the better of a beating; a woman,
a dog and a walnut tree, the more they're
beaten the better they be.]

Pāt—[Skt. *pattra*]—(1) (*pataū*) a leaf: the
upper leaves of the sugarcane (*āg*).

Andhī ranḍī pīpāl tal dērā.

Pāt phukē—salām lo mērā.

[The blind old hag lives under the *pīpāl* tree]

Pāthī—(1) fees in kind given to a village carpenter (nibaunī); (2) a winnowing sheet. Duāb (jhūl); (3) a rough measure of grain in the East districts and Bundelkhand. In Gorakhpur it varies from 1 to 1½ Government maunds—see **pāthā**.

Paṭhiyā—[*paṭh*]
—a young female animal, such as a goat.
Paṭhnā—[Skt. *sthāpanā* = fixing, arranging] (*sthāpanā*)—to make cow-dung into cakes for fuel—see *gobar*.
Pathnaur—
Pathnaur—
Pathnaurā—
Pathnaurā—
[*pāṭhnā, vāṭa*]—the place where cow-dung fuel cakes are made—see *gobar*.
Pātho—see *pāthā*.
Pathrautā—
Pathrautā—
[*patthar* = a stone, *vāṭa*]—a stone dish used for grinding spices, etc. (*patthri*).
Pāthur—[*pāṭhnā*]—large slates for roofing. Kumaun.
Pathvārā—
Pathvārā—
Pathvārā—
Pathvārā—
[*pāṭhnā, vāṭa*]—(1) see *pathnaur*; (2) (*gānvān*) *Dēbi kā thān* the place sacred to the village goddess. Duāb.
Pāt—[*pāt*]—(1) a leaf; specially a poppy petal; (2) the outer bullock in a team treading out grain (*dāēn*); (3) the dry leaves at the top of the sugarcane used as bedding for cattle (*ikh*); (4) the refuse sugarcane after the juice is expressed. Central Duāb and Rohilkhand.
Pāt—[*pāt*]—(1) a small plank; (2) the side pieces of a bed. East districts (*chārpāt*); (3) the driver's seat in a sugarcane mill. Kumaun (*kolhū*); (4) blinkers for cattle or horses. Bundelkhand (*āndhiyā*).
Patiaurā—[*pāt*]—a mess of pulse cooked in the leaves of the *arum* (*ghuiyān*) (*pataur*).
Patihā—[*pāt*] (*pāṭiyā, pēṭiyā, kaṭharvāh*)—a man who drives the sugarcane mill. Upper Duāb.
Patllā—[Skt. *pātīlā*]—a flat pot usually made of copper like the *dēghchī* (qv.) used for boiling meat, etc.
Patll—
[*patllā*]—a smaller cooking pot
Patlliyā—
than the *patllā* (qv.).
Patliyā—[*pāt*]—a leaf; a poppy petal.
Patliyā—[*pāt*]—(1) a long narrow oblong field. Central Duāb; (2) an oblong slab of stone.
Pāṭiyā—[*pāt*]—the man who drives the sugarcane mill. Upper Duāb (*patihā*).
Pāṭiyārā—[*pāt*]—the horizontal driving beam of the sugarcane mill. North Oudh (*kolhū*).
Patjhār—
[*pat* = leaf; *jhārnā* = to fall]—
Patjhārā—
the fall of the year; the season of early spring when the leaves fall. East districts.
Paṭkā—[*paṭ* = silk]—(1) the red handkerchief or sheet used in the marriage ceremony (*kanhāvar*); (2) the boy's sash worn at a wedding.
Paṭkab—[*paṭaknā, paṭkānā*]—to flood a field for the purpose of irrigation. Eastern districts. See *ābpāshī*.
Paṭkan—[*paṭaknā* = to dash against]—a walking stick (*chharī*).
Patki—[Skt. *pātra*] (*patukī*)—a small earthen vessel used for cooking, etc. (*hāndī*).
Patllā—[*pāt*]—the board on which bread is made. Rohilkhand (*chaklā*).
Patllā—
[Skt. *pratana*]—(1) thin, weak; (2)
Patll—
[*patrī, rūkhī*]—poor—of soil; (3) thin poles which run along the bottom of a cart. Rohilkhand (*gārī*).

Paṭl—[*pāt*]—the flat board forming the driver's seat in a cart. Central Duāb (*gārī*).
Pāṭnā—[*pāt*]—to thatch or cover a house (*chhānā*).
Paṭnā—[*pāṭnā*]—(1) to be covered, roofed; (2) to be paid—of a bill or debt.
Patnālā—
[Skt. *prandāla, prandālika*]—(1) a
Patnāl—
drain for a house; (2) a drain for
Patnārā—
the juice in a sugarcane mill
Patnārī—
(*kolhū*).
Paṭnaur—
[*pāt*]—the board forming the
Paṭnor—
driver's seat in a cart. Bundelkhand (*gārī*).
Patoh—
[Skt. *putra* = son; *vadhū* = wife]
Patohū—
— a son's wife: a daughter-in-law.
Patol—[*pāt*]—the scum which rises on boiling sugar (mail).
Paṭpar—
[*paṭparnā*]—(1) a large open plain
Paṭpar—
[*maidān*]; (2) newly formed land on the banks of rivers which receives an annual alluvial deposit; (3) the ripe pod of gram: *paṭparī ho rahī hai* = the grain is at the stage of ripeness.
Paṭrā—[*pāt*]—(1) a plank; (2) a plank harrow; (3) a curved piece of wood fixed outside the wheel of a cart—see *bahlī*.
Paṭrī—[*paṭrā*]—(1) a small plank or board; (2) a small plank harrow; (3) the footway on the side of a road, canal, etc.
Paṭsan—[Skt. *paṭṣa* = leaf; *shaṇa* = hemp] (*amārī, laṭṭiyā san, piṭuā*)—a kind of fibre (*Hibiscus cannabinus*). It must be carefully distinguished from *san* (see *Field and Garden Crops*, N.-W. P., I. 82). The fibre of the plant is *tilohrā*.
Pattā—[Skt. *patra*] (1) a leaf; (2) a thin piece of metal attached to an earring, etc.
Pattā—[*pāt*]—(1) a board or plank; (2) a lease of land, etc.
Pattal—[*pāt*, Skt. *patra* = a leaf] (*pattar, pattarī*)—a leaf platter for holding cooked food and distributing cooked food at marriages and other feasts. *Pattarī mēn chhēd karnā* = to make a hole in your leaf platter—ingratitude.
Paṭṭāphēr—[*paṭṭā* = seat; *phērnā* = to change]—part of the marriage ceremony when the bride and bridegroom change seats—see *biyāh*.
Paṭṭhā—[Skt. *patra*]—(1) a leaf, blade of grass; (2) broad lace (*gotā*).
Paṭṭhā—[see *paṭh*]—a young animal.
Patthal—
[Skt. *prastara*]—(1) a stone; (2) the
Patthar—
carpenter's grindstone (*barhal*);
(3) large hail-stones (*olā*).
Pattharī—[*patthal*]—(1) (*bhōṇṭā, pattharīlā, pattharī*) stony or gravelly soil; (2) the stone on which the bangle maker shapes his bangles (*chūrihār*); (3) (*pathrautā, pathrautī, kūṇṇī*) a stone dish used for grinding spices, etc.
Pattharīlā—see *pattharī*.
Patthri—see *pattharī*.
Patll—[*pāt*]—(1) a leaf; (2) a thin plate of metal, etc.
Paṭṭī—[*pāt*]—(1) a wooden board: a strip of board, cloth, matting, etc.; (2) the side pieces of a bed (*chārpāt*); (3) a share or division in a

village : the expression *thok paṭṭī* is used in the same sense—see *thok*.

Paṭṭīdārī—[*paṭṭī*]—a form of land tenure in which the village is broken up into shares or divisions known as *thok, paṭṭī*. Of this tenure there are two varieties :

(a) **Paṭṭīdārī mukammāl**—perfect *paṭṭīdārī*.

Here the lands are divided and held in severalty by the different proprietors—each managing his own land, and paying his share of the Government revenue through a headman *lambardār* : while the whole body of owners is responsible for the default of any of its members. In the Eastern districts an arrangement known as *phāṭbandī* is common, where the rents payable by certain tenants are assigned to a certain *paṭṭī*, and collected by its manager.

(b) **Paṭṭīdārī ghair mukammāl** or *nāmukammāl*, imperfect *paṭṭīdārī*. Here part of the land is held in severalty and part in common. The Government revenue and village expenses are paid from the common stock, and any deficiency is made up by a contribution from the sharers in proportion to their shares or according to village custom. This is known as *bāchh* (qv.).

Paṭṭivā—} [*paṭṭī*]—one of the men who performs *Paṭivāh*—} at the ceremony of the *dikbandh-vāī* (qv.). East districts.

Paṭṭrī—[Skt. *patra*]—the horoscope of a child (janampatṭrī).

Paṭuā—see *paṭsan*.

Paṭūā—see *paṭvā*.

Paṭūhā—[*pāṭ*]—a beam harrow. Allahābād (*paṭēlā*).

Paṭuī—[*pāt*]—a disease in the castor oil plant. East districts.

Putukī—see *patkī*.

Paṭvā—[*paṭ* = silk] (*ilāqēband, paṭhār, paṭhārā, paṭūā*)—a fancy silk or fringe maker. He uses a wooden reel with a handle *baṭani* ; a small wooden reel *āntī* ; a winding stick *tīlī* ; scissors *qaiñchī* ; a coarse needle *salāī* ; a large darning needle *sūd* ; a small needle *sūī* ; an iron ring with a hook, which goes round the toe, *ānkurā* ; a bamboo frame or drum on which the thread is wound *parētā, parētī, parṭī*.

Patvāl—} [Skt. *pātrapālī* = vessel protecting]—

Patvār—} the helm of a boat.

Paṭvārī—[Skt. *patra* = a leaf ; *vārṇika* = a scribe]—a village accountant.

Paṭvārī bachchā ;

Kabhī na sachchā ;

Jo sachchā ;

To bāndī bachchā ;

Bāndī bachchā ;

To qalam kā kachchā.

[A *paṭvārī*'s brat never told the truth in his life : if he does tell the truth, sure to be a bastard, and a bad hand at his pen.]

Paulā—[Skt. *pāda, pādika*]—(1) a quarter *sēr* weight ; (2) an earthen vessel used for measuring milk, etc., holding a quarter of a *sēr*.

Pauā—[*pānv* = foot]—wooden sandals worn while bathing (*paulā*).

Paubhar—[*pū* = quarter ; *bhar* = full]—a quarter *sēr* weight.

Paud—} [Skt. *potaka* = a young plant] (*bē-*

Paudā—} *han, bichrā, bījū, biyār, odhī, paudh, paudhā*)—a seedling : a young plant, tree.

Paudkhānā—} [*paud, khānā* = house]—a **Paudakhānā**—} nursery for young plants or trees (*biyār, zakhīrah*).

Paudar—[*pāvedar*]—(1) footmarks on muddy soil ; (2) the place where the workmen stand in working a well or raising water. East districts.

Paudh—} see *paud*.

Paudhā—} see *paud*.

Paudhārī—[*paudh*]—a nursery for young plants (*biyār*).

Paul—} [Skt. *pāda*]—(1) the inside washer of **Paulā**—} a wheel. Rohilkhand ; (2) (*kaṭhānā, kaṭhnāhī, kharāun, paīrā, paud, pāvī*) wooden bathing sandals.

Paulī—[Skt. *pura, pura*—cf. *gopura* = cattle gate] (*paurī*)—the entrance or vestibule of a house (*dālān*).

Arē burhāpā bāvarā ! āyo mērī hānī ;

Ghar kē kahā na mānhīn, bairī karē na kānī !

Bairī karē na kānī : bās paurī mēn dīno ;

Guyo rāshī kā nām : nām dōkor dhar dīno !

Kahī Girdhar kavi rāē—kuhān yeh lāgyo pāpā ?

Dushman hūn ko mīt, kabhūn nahīn hoi burhāpā.

[O mad old age ! you have come to ruin me ! My relatives pay no attention to me ; and my enemy does not fear me. I have been lodged in the entrance to the house : my zodiacal name is forgotten, and I am called "old fellow !" Says Girdhar, prince of poets : "Old age is a great misfortune ! O friend ! How I wish old age were not the lot even of an enemy !"]

Paunā—[Skt. *pavana* = purifying]—a ladle or skimmer shaped like a sieve.

Paunār—} [Skt. *prañāla, prañālika*]—a small **Paunārī**—} flat drain (*nālā*).

Paunāḍā—[Skt. *paunḍra, paunḍraka*] (*paunḍrā, poṇḍā, poṇḍā*)—a soft thick variety of sugar-cane much valued for eating.

Mērē āngan imī,

Tāpē lāgo tūt :

Dahī kā majkā jhar jhar parē.

Khāo lē launḍā paunḍā.

[A tamarind tree in my yard. Mulberries grow on it. The curds go drop drop out of the pot. Come, boy, eat the sugarcane ! (out of the native "Book of Nonsense.")]

Paunī—[Skt. *prāpana* = attaining, acc. to Platts] (*paunīyā*)—artizans and other persons not cultivators resident in a village. East districts (*parjā*).

Paunī—[see *paunā*]—a small ladle.

Paunī—[Skt. *puñjika* = a ball of hail]—a ball of carded cotton (*dhuniyā*).

Paunparichhā—[Skt. *pavana* = wind ; *parikṣhā* = examination]—the ceremony by which astro-

logers foretell the character of the season by watching the wind on the *Byāspāno* or full moon of Āsāṇh. If the wind is west a dry season is probable. If a little more favourable, the answer is *kumhār ká pānī* or rain suitable to potters, who delight in fine weather. If from the north, moderate rains may be expected, and the answer is *mālī ká pānī* or gardener's weather. If from the east, copious rains are to be looked for, and the season is said to enjoy *dhobī ká pānī*, or a deluge sufficient to satisfy a washerman—cf. dhajā.

Pauñrā—see pauñḍā.

Pauñrhā—[pāñv = foot]—the place where the workmen stand at a well or when raising water for irrigation (paīrā).

Paunsār—[pāñv = foot, *shāla*]—the treadle of a weaver's loom. East districts (kargah).

Pauñtōṭī—[corr. of English *town duty*]—octroi (chuñgi).

Paur—[pauli]—(1) a door, gate; (2) the Paurā—entrance or vestibule of a house (baroṭhā).

Pausāl—[piū = father; *shāla* = house]—Pausār—} the house of the wife's parents (maikā).

Pausēr—[pavā = quarter, *sēr*]—a quarter *sēr*.

Pauth—in Banda “a system of rotation under which a plot of land passes in annual succession to a different co-sharer or cultivator. It has occasionally been found to exist with reference to upland soils, but its chief utility and indeed its *raison d'être* is found in the peculiar circumstances of some of the alluvial villages.” (A. Cadell, Banda Sett. Rep., 41.)

Pauzēb—[pāñv = foot; *zēb* = adorning]—an ornament covering the ankle and fitting on and covering the upper part of the foot.

Pavāt—[pāñv = foot]—a single shoe (jūtā).

Pavānā—to sharpen a plough share. West districts (chañdvānā).

Pāvas—[Skt. *prāvarisha*]—the rainy season (barsāt).

*Jān hiyē pāvas samē, bhāī kōkilā maun :
Dādur ab bakṭā bhae, hamē pūchhi hai kaun.*

[Knowing the approach of the rainy season, the cuckoo is silent. That is the time for the frogs to croak: who cares for me?] (Said when a good officer is transferred and one who “knows not Joseph” replaces him.)

Pāvāt—[pavānā]—the bevelled sides of the cavity in the sugarcane mill. East districts (kolhū).

Pavērā—[pabērā]—sowing broadcast.

Pavēsi—[Skt. *piyūsha*; rt. *pina* = fat]—milk given by a cow for about four days after calving. Rohilkhand (pēusi).

Pavitrā—[Skt. *pavitra* = pure, the sacred grass]—(1) the Brahmanical cord (janēū); (2) a silken wreath or garland.

Pavitrī—[pavitrā]—the ring of the sacred *kusha* grass worn on the finger during the Hindū worship (pūjā).

Pāvri—[pāñv = foot]—(1) the circle in which the oxen move at the sugarcane mill. Central Duāb (kolhū); (2) a wooden frame on which cow-dung fuel is stored; (3) wooden bathing sandels (paulā).

Pāyā—[pāē = foot]—(1) a piece of wood tied to the neck and leg of vicious cattle. Rohilkhand (dāingnā); (2) the legs of anything, such as a bed, etc.; (3) (*pāyā kī bimāri*) disease of the sinew in the legs of a horse.

Payāl—[Skt. *palāla*] (payār)—rice straw—see pūlā.

Pāyal—[pāē = foot]—a sivler ornament with bells worn by women on the feet.

Payār—see payāl.

Pazāvā—[acc. to Fallon *pukhtan* = to cook; Pazāvah—} acc. to Platts Skt. *pach* = to Pazāyā—} cook; *dpāka* = a kiln] (*pojāvā*)—a brick kiln.

Pēch—[Pers. *pēchidan* = to twist] (*pēnch*)—(1) a knot, a screw: *rūī ká pēch* = a cotton screw; (2) the folds in a turban (pagrī); (3) a small kind of twisted turban (pagrī).

Pēchī pagrī—[pēch]—a folded turban.

Pēchkas—[pēch, *kasnā* = to tighten]—a Pēchkash—} corkscrew.

Pēchvān—[pēch]—a long heavy coiled pipe stem (naichāband).

Pēh—alluvial lands cultivated in the third year after their formation. Oudh (bizar).

Pēiā—see pāiā.

Pēliyā—[pēlnā]—the man who feeds the sugarcane mill. Upper Duāb (muṭṭhiyā).

Pēlnā—[Skt. *pīdana* = squeezing; rt. *pīd* = to squeeze]—(1) to work a sugarcane mill or oil mill; (2) to churn milk (mathnā).

Pēlnā—a fisherman's net. Upper Duāb (mahājāl).

Pēnch—see pēch.

Pēnchā—[pēch] (*painchā*)—the tied up bags of grain in a Baniya's stall. Upper Duāb.

Pēnd—[Skt. *prānta* = edge, margin]—the Pēndā—} bottom of any article, such as a box, Pēndī—} granary, etc.

Pēnnhāb—[pavēsi]—of a cow dropping her milk after calving. East districts.

Pēnṭh—[pāñṭh] (*painṭh*, *pīnṭh*)—a local fair or village market: market day, as opposed to *anañṭh*. *Rabūpura kī pēnṭh mēn kis ká phūphā hūn rī?* = a proverb based on a story. At the Rabūpura fair in the Bulandshahr district a girl addressed a hawker as her father's sister's husband (*phūphā*) and took some goods on credit. At next market day he searched for her in vain and then went round other markets asking whose uncle he was at Rabūpura fair! The phrase then refers to a fool who has been cheated. *Uṭhī pēnṭh āṭhvīn dīn* = coming late for the fair the day after it broke up: *pēnṭh na lāgan pāi uṭhaigirā ān pahunchā* = the fair has not had time to collect when the pick-pocket is on the ground: *Gaṅgā kī burkī aur Shāh-zādpur kī pēnṭh* = going to Shahzādpur fair (in the Allahābād district) and having a dip in the Ganges as well: killing two birds with one stone!

Pēnṭhī—a ring, especially one made of *dāb* or *kusha* grass used when presents are being made to Brahmans in the name of deceased relations and at other festivals or ceremonies.

Pēorā—one of the local gods (dihvār).

Pēorī—[Skt. *pīta* = yellow] (*mamraj*, *pēorī*, *rāmraj*)—a kind of yellow earth.

Pêr—[Skt. *viṭapa* = a young branch or *pattra*]
—(1) a tree (darakht).

*Gharî bhar barsê, do gharî chuchiyâê,
Jhak mârê to pêr tén jâê.*

[When it has been raining for half and dropping for a full hour, what an ass you are to go under a tree for shelter.]

(2) the land near the village site on the analogy of a tree, when *pâlo* = the branches represents the outlying fields. In parts of Azamgarh *pâlo* is applied to the rice lands and the rest of the village area is *pêr* (gauhâni).

Pêrâ—[*pêr*]—the pole forming the back of a cart. West districts (gârî).

Pêrâ—[Skt. *piṇḍa* = a lump]—(1) (*pêrî*) lumps of dough for making bread (lof); (2) a sweetmeat made of milk boiled down to about one-fifth of its bulk (*mârâ, khoâ*) and fine sugar (*chîni*) in equal proportions, made into flat round cakes. "*Pêrâ* is a preparation of cream, sugar, and some spices. No flour is used in it. It is used at feasts given to Brahmans. If flour were used and the sweetmeat made by any one but a Brahman, and that of the highest caste, a Brahman would not eat it: this is the reason that other sorts of sweetmeats in which flour is used are not eaten by Brahmans. Flour in the preparation of sweetmeats is polluted by the touch of a man of inferior caste, but cream and sugar in sweetmeats are not so." (Ishridâs, Manners and Customs of Hindus, 83.)

Pêraunî—[*pêrnâ*]—wages in the form of oil-cake (*khalî*) or cash taken by the oilman (*Têlî*) for the trouble of extracting the oil.

Pêrî—[*pêr*]—(1) a second crop of sugarcane, betel, tobacco, etc., taken from the same plants; (2) a cess levied by landlords on valuable trees, such as palms, mangoes, *mahud*, etc. Azamgarh; (3) lands sown after sugarcane. Azamgarh.

Pêrî—see *pêrâ*.

Pêriyâ—[*pêrnâ*]—the man who feeds the sugarcane mill. Upper Duâb (mutthiyâ).

Pêrnâ—see *pêrnâ*.

Pêrvâ—[*pêrnâ*]—the man who works the sugarcane mill. East districts (mutthiyâ).

Pêshgi—[*pêsh* = before] (*agaur, agaurî, agî, ajaurî, angaurî, bhânî, dâdî, haraurî, uṭhaunâ*)—advances for various purposes to cultivators, labourers, etc.

Pêshvâz—[*pêsh* = in front; *vâz, bâz* = open] (*tilak*)—a full-dress gown not unlike the male *jâma*, but only reaching to below the knees, worn by dancing girls and by the Muhammadan bride when she goes to her husband's house.

Pêtârâ—} see *piṭârâ, piṭârî*.

Pêtârî—} see *piṭârâ, piṭârî*.

Pêt bhâgi—[*pêt* = belly; Skt. *bhagna* =

Pêt chalnâ—} splitting, tearing; Hind. *chalnâ* = to go] (*bâdî, chhêrâ, poknâ, poṅkua*)—diarrhoea in cattle. It is sometimes used as a synonym for rinderpest (*chêchak*). The last edition of the Cattle Disease Manual gives *pêt bagîyo* and its synonyms *samlâhî* and *pas-chimâ*. The disease is defined as "dysenteric diarrhoea accompanied with swelling and ulceration of the lips."

Pêthâ—[Skt. *pêṭikâ*]—(1) (*kumhrâ, konhâ, bhunî, chal kumhrâ*) the white gourd melon (*Benincasa cerifera*); (2) (*pêṭhe kî miṭhâi*) candied melon: the best is made at Agra or Sahâranpur. The astrology books recommend people not to eat it on the *parivâ* or first day of the lunar fortnight.

Pêṭi—[*pêt* = the belly]—(1) a waist band, sometimes used as a purse; (2) the rope which goes round the body of the leader in a team of oxen.

Pêṭ pochhanâ—[*pêt* = belly; *poṅchhnâ* = to Pêt pochhnâ—} wipe—a woman's last born child. East districts.

Pêusi—[Skt. *pîyûsha*; rt. *pîna* = fat] (*gilaurâ, pavêsi*)—the biestings, beistyn or milk given by a cow for about four days after calving. West districts.

Pêvand—[*chaktî, jor, paivand, thêgli*]—a Pêvdâ—} patch on clothes.

Pêvni—[Skt. *puṅjika*]—balls of carded cotton (*dhuniyâ*).

Pêvri—see *pêori*.

Phadiyâlo—[Skt. *spand* = to shake]—the winnowing sheet. Kumaun (*jhûli*).

Phadkâ—[Skt. *spand* = to shake, quiver]—one of the boiling pans in a sugar factory. Rohilkhand (*kolhvâr*).

Phâg—[Skt. *phalgu* = reddish: the red-Phaguâ—} powder thrown at the Holi]—the Holi festival—see *Holi*.

*Jiyâ so khêlê Phâg;
Mûd so lêkhê lâg.*

[The living man amuses himself at the Holi, but it is all up with the dead man!]

Phaikaṭ—[*phêṅknâ* = to kick out] (*phain-kaṭ*)—a vicious, kicking ox. East districts (*markahâ*).

Phail—[*phailânâ* = to stretch out] (*chikkan*)—thinly scattered—of trees in a jungle. Gorakhpur.

Phainâ—a kind of bread prepared with butter (*ghî*), which can be eaten by Hindûs on a journey with their clothes on even if cooked by a Baniya—cf. *mârê, paramthâ*.

Phal—[Skt. *phala*]—fruit.

Phal—[Skt. *phal* = to cleave]—the blade of a knife (*chhuri*).

Phâl—[Skt. *phal* = to cleave]—(1) a piece of iron for stirring up the sugarcane as it is being crushed in the mill. West districts (*kolhû*); (2) the share of a plough. West districts (*hal*); (3) a piece of betel-nut.

Phalâ—[Skt. *phal* = to cleave]—a bar of prepared native iron. Kumaun (*pain*).

Phalahârî—[Skt. *phala-kâra*]—delicacies prepared with milk, such as *pêrâ, barpâi, kharî dîdh, misrî kâ laddû* or from the *siṅghârâ* nut or flour (*bhojan*).

Phalaṅg—[Skt. *phalaṅg*, *lāṅga* = lame acc. to Phalaṅg—} Platts]—(1) a long stride; (2) the tag end of the waist cloth tucked in behind (*dhoti*).

Phaldân—[Skt. *phaladâna* = giving fruit]—(1) (*chhêṅkâ*) when a man wishing to marry his daughter sends his barber to look for a suitable boy, and he selects one and returns with a favourable report about him and his family, he is sent back with the *phaldân*, which usually

consists of a rupee and $1\frac{1}{4}$ sér of *ladû* sweet-meats, which are given to the boy's relations as a sort of ratification of the marriage engagement; (2) among the Thâkur caste, the regular betrothal ceremony (*sagâl*).

Phalêhrâ—[*phal* = to cleave]—gram; Sunâr's slang (*chanâ*).

Phâlgun—[Skt. *Phâlguna* = red, reddish; *phalgu* = the red powder thrown at the *Holi* ceremony which occurs in this month]—the 11th luni-solar Hindû month (February-March).

Phâgun badi sudoj din bādāl hoē na bēj, Barsai Sâvan Bhādvân; sādho khêlo tij.

[If on the 2nd of the dark half of Phâgun there be neither clouds nor lightning, there will be rain in Sâvan and Bhādh: so piously enjoy the holiday on the 3rd day of the month.]

Māngalvâri māvâsi Phâgun Chaiti joē, Pashu bēcho, kan sangraho: avasi dukālo hoē.

[If the first day of the lunar fortnight in the months of Phâgun or Chait fall on Tuesday, sell your cattle; collect your small grain: there will certainly be famine.]

Phâgun shudijo saptamī, āthai, naumī, garbh,

Dekhī amāvas Bhādvē paigē mēh sulabh.

[If there be clouds on the 7th, 8th or 9th of the light half of Phâgun, you will get satisfactory rains on the last day of the dark fortnight of Bhādh.]

Pāñch Māngal hoñ Phâguno, Paukh pāñch Shani hoē,

Kāl parai tab Bhāddalī, bēj bovo mat koī.

[If there be five Tuesdays in Phâgun or five Saturdays in Pûs says Bhāddalī—"there will be famine. Let no one sow his seed grain."]

Phâlgunī—[*Phâlgun*]—(1) the indigo sowings in February (*nīl*); (2) the full moon in Phâgun on which the *Holi* festival takes place.

Phāl—[*phal* = fruit]—the pod forming in leguminous crops, such as peas, *arhâr*, *urad*, etc.

Phāl—[*phāl*]—(1) the share of a plough. West districts (*hal*); (2) a large hoe or spade. Rohilkhand.

Phāl guâr—[*guâr*]—the fodder plant *Cyamopsis psoralioides*—see *guâr*, *gavâr*.

Phalkâ—[*phala*] (*phany*)—iron ore partially smelted. Kumaon.

Phalkar—[Skt. *phala* = fruit; *kara* = tax]—the produce from fruit-trees reckoned as part of the assessable income of a village—cf. *bankar*, *jalkar*.

Phalnâ—[Skt. *phala* = fruit]—(1) to give fruit.

Sâvan phulê, Chait phalê,

Is kī jāminī kaun karê?

Kī jhūthī sâkh babul bharê.

[Who will go bail for the untrustworthy acacia that flowers in Sâvan and fruits in Chait? i.e., ten months after.]

(2) of a cow—to be covered by a bull (*bardânâ*, *dhanânâ*).

Phalorâ—[*phal*]—cakes made of the flour of *Phalori*— } gram, *mung* or *urad* pulse. They

are fried in butter (*ghî*) or oil, while the *adaurâ* or *mañgorâ* (qv.) are sun-dried.

Phalpâr—[*phâl*]—the circular piece of iron fixed in the share of a plough to prevent it from going too deep (*hal*).

Phalpâ—[*phâl*]—the blade of a knife (*chhurî*).

Phalsâ—[*phâl*]—a bundle of thorns used as a harrow or for beating out grain on the threshing-floor. Upper Duâb.

Phaltâ—[Skt. *phala-stha*]—any shoot: a **Phalthâ**— } piece of split bamboo used as a stick (*phatthâ*).

Phânchâ—bags for pack animals. Kumaon (*khurjî*).

Phând—[Skt. *pâsha*]—(1) a noose; (2)

Phândâ— } (*gadghalo*) a large bundle of sugar-cane (*ikh*).

Phândânâ—[*phând*]—the knot round the **Phândnâ**— } neck of a water vessel (*ubkâ*).

Phannâ—[? Skt. *phana* = a cobra's hood]—(1) the loose end of the loin cloth hanging down in front; (2) the wedge which holds the share and sole of the plough in the body. East districts (*hal*).

Phannî—[*phannâ*]—the spikes used to fasten the quadrants of a wheel together (*bahlî*).

Phânphî—to *baceo*: Sunâr's slang (*tambakû*).

Phân—[? *phând*]—the knots in the loin cloth for holding money and valuables. East districts (*ân*).

Phânrbândhâ—[*phân*, *bândhnâ* = to bind]—a piece of cloth tied round the waist like a belt. East districts (*kamarband*).

Phâns—[Skt. *pashâ*]—(1) the knot round the **Phânsâ**— } neck of a water vessel (*ubkâ*); (2)

Phânsî— } a wedge; (3) a small fibre of wood; (4) a net for grass or chaff. West districts (*pâns*).

Phâo—[acc. to Platts Skt. *sphâti* = swelling]—a hand-sel or something additional given to a purchaser (*ghêlaun*).

Phâorâ—

[acc. to Wilson from Arabic *fatah* = opened! more probably Skt. *parusha* = an axe] (*phaurâ*)—a large-sized hoe or spade: the *kuddrî* (qv.) has a narrow blade. *Phâorâ kē hâth phâorâ panka h ma' alûm dētâ hai* =



Phaora.

the child thinks the spade in his father's hand as light as a feather. *Phâorê kâ nām gil*

gaḥ = calling a spade "mud cleaner"! (a skit at language pedants). *Phāorā na kudārā, barā khēt hamārā* = mine is a grand field, though I have no hoe or spade.

Phāori—[*phāord*](1) a small hoe or spade; (2) a sort of rake for removing grass or manure (*kāthphānvri*).

Phar—[*phāl*](1) the shafts or thin poles which run along the bottom of a cart (*gārī*).

Phār—[*phāl*](1) see phar; (2) the share of *Phārā*—[*phāl*] a plough (hal).

Phār—see *phānr*.

Phāran—[*phārnā* = to tear]—the sediment deposited in making clarified butter. East districts.

Phār—[Arabic *farā*](1) single; not put to the male, barren—of cattle. West districts (*bah-lā*).

Pharhuvā—see *phāorā*.

Pharhuv—see *phāori*.

Phārī—[*phār*](1) the share of a plough (hal); **Phārī**—[*phār*](2) the shafts or transverse bars in front of the driver's seat in a cart (*gārī*).

Phariyā—[*phar*] a mart—a retail corn-seller.

Phariyā—the vat in a sugar refinery.

Phariyā—[*phālā*](1) the spokes in the wheel of the Persian wheel which support the water vessels. Upper Duāb (*arhat*).

Phariyā—[*pharyā*](2) a girl's petticoat (*lahngā*).

Pharkā—[Skt. *phalaka*] a board, plank (*pharkā*)(1) one side of a double thatch. East districts: cf. *dopallā*; (2) a hurdle used instead of a door. West districts (*chān-char*).

Pharkan—[*pharkanā* = to tremble; Skt. *sphar*](1) swift or nimble—of oxen. East districts; (2) excitable, given to shying—of oxen. East districts (*bharkan*).

Pharkāpēlañ—[*pharkan, pēlnā*](1) an ox one of whose horns is erect, and the other hangs down (*kaiñchā*).

Pharkī—see *pharkā*.

Pharkil—

Pharkillā—[*phār, kīl* = a nail](1) the peg of the linch pin in a cart (*gārī*).

Pharkillā—

Pharkillī—

Phārkuṭāl—[*phāl, kūtānā* = to beat]—fees to a blacksmith for welding ploughshares (*kharhak*).

Phāro—[*phāl*](1) the share of a plough. Central Duāb (hal).

Pharothī—[*phērnā* = to return]—black mail

Pharotī—[*phar*] paid for the return of stolen property, principally cattle. Bundelkhand (*pan-hāl*).

Phārpitāl—[*phāl, pītānā* = to beat]—fees for **Phārpitāl**—[*phāl*] welding ploughshares paid to the blacksmith (*kharhak*).

Pharrā—bricks sized 9" × 4½" × 2. Central Duāb (*int*).

Pharārā—[Skt. *sphaṭ* = to burst]—stalks of **Pharārā**—[*sphaṭ*] maize. Upper Duāb (*makkā*).

Pharūā—[Skt. *phala*] (*pharvā*)—a mendicant's

Pharūā—[*pharvā*] wooden bowl (*kajkol*).

Pharūā—

Pharūhā—[*phāorā*](1) a spade, mattock.

Pharūhā—

Pharūhī—
Pharūhī—
Pharūhī—

[*phāorī*](1) a small

spade, mattock (*phāorī*); (2) an

instrument for beating

up the indigo

water in the

vats (*nīl kī*

koṭhī); (3) an

instrument for

making irrigation

beds (*kiyārī*) in a

field. It consists

of a semi-circular

wooden blade

fastened into a

long handle; the

blade is stuck

into the ground

and

dragged towards the

workman, piling up

a small mound round

the bed. Towards

Allahābād it is

used almost altogether

by the Kāchhī

caste, while others

use the *karkā* (qv.)—see

jandrā.

Pharūsā—see *phāorā*, *pharūā*.

Pharūsi—see *phāori*, *pharū*.

Pharvā—see *pharūā*.

Pharvār—[*phāl* = a ploughshare]—fees to a

blacksmith for welding ploughshares (*kharhak*).

Pharvār—a threshing-floor. East districts (*khalihān*).

Pharyā—(*phariyā*)—a bordered sheet, generally

of a blue colour, worn round the hips by girls,

and to the East usually by those of the Murāo

or Kāchhī tribes (*lahngā, sārī*).

Pharyā na sārī,

Barī sobhā tumhārī.

[What a swell you are without petticoat or

sheet!]

Pharyā—[*phar* = a mart, a place of public re-

sort]—a retailer of grain within the limits of a

market (*gañj*).

Phasan—[*phasnā* (Skt. *pāsha* = a noose)

Phasūā—[*phasnā*] = to stick—soft muddy ground

in which a person sticks—cf. *bhās*.

Phaṭ—[*phaṭnā* = to crack]—a piece of matting

put in the bottom of a cart. Bundelkhand

(*gārī*).

Phāṭ—see *phāṭbandī*.

Phāṭ dūdh—[*phaṭ*]—curdled milk. West districts (*sajjāo dahī*).

Phāṭak—[Skt. *kapāṭa*](1) a gate: *phāṭak*

tūtā, gaṛh lūtā = when the gate is broken the

fort is plundered; (2) a cattle pound (*mavēshī*

khāna).

Phāṭaknā—[Skt. *sphaṭ* = to break]—to winnow

grain by throwing it about: opposed to *kīrānā*

(qv.). Duāb (*usānā*).



Pharui.

Phatbandī—[*phaṭnā* = to break, Skt. *sphaṭ*] (*phāṭbandī*)—an arrangement in imperfect *paṭṭidāri* (qv.) villages where certain lands are divided off among certain sharers.

Phaṭērā—[*phaṭnā* = to crack]—stalks of maize. Upper Duāb (makkā).

Phaṭiṅgā— } [Skt. *paṭaṅga*]—a flying bug or
Phaṭiṅgī— } grasshopper which devours
Phaṭiṅgiyā— } young crops.

Phaṭkā—[*phaṭnā* = to crack]—(1) an instrument for teasing cotton (*dhuniyā*); (2) a scarecrow fixed in a tree and rattled by pulling a string. East districts (*dhokhā*); (3) a poor sandy soil found in the low lands in the Central Duāb. In Farrukhābād it consists of from one to three feet of goodish loam or mould overlying pure sand. It is sometimes covered with a saline efflorescence (*bhādī*).

Phaṭkānā— }
Phaṭkārab— } see *phaṭaknā*.

Phaṭki— } [*phaṭkā*]—a scarecrow fixed on a
Phaṭkiyā— } tree and rattled by pulling a string. East districts (*dhokhā*).

Phaṭkorab— }
Phaṭkornā— } see *phaṭaknā*.

Phaṭṭā—see *phaṭ*.

Phaṭṭā laṭnā—*lit.* to turn over the mat: to become bankrupt; so called because failure is announced by turning over the shop mat (*divālā nikālnā*).

Phaṭṭā—[*phaṭṭā*]—a piece of split bamboo used as a stick.

Phaurā— }
Phaurī— } see *phāorā*, *phāorī*.

Phēd— }
Phēdā— } the roots of the edible arum. East
Phēdī— } districts (*ghuiyān*).

Phēn—[Skt. *phēna*] (*jhaḡ*)—froth: scum on a boiling liquid.

Phēnī—[*phēn*]—threads of sweet paste like vermicelli twisted into various shapes and eaten with milk and sugar.

Phēntā—[Skt. *phēnt* = surrounding]—a loose cloth worn over the head as a turban. Upper Duāb (*pagrī*).

Phēntī—[*phēntā*]—a skein of thread (*āṭī*).

Jaisā sūt vaisī phēntī;

Jaisī mā vaisī bēṭī.

[As is the thread so is the skein, as is the mother so is her daughter.]

Phēphrī—[*phēphrā*, Skt. *phupphusa* = the lungs]—the disease pleuro-pneumonia in cattle.

Phērautī— } [*phērnā* = to return]—the yearly
Phērautī— } repairs to a tiled roof. East districts. See *chhānā*.

Phērē—[*phēr* = turning]—the circumambulation of the bride and bridegroom round the sacred fire—see *sāṭphērē*.

Phēri—[*phēr* = turning]—an instrument for twisting rope (*aiṭhā*).

Phēri phēri—[*phēri*]—the alternate turns of the workmen at the sugarcane mill, well, etc.

Phērapatā—[*phēr*, *paṭnā*]—the second visit of the bride to her husband's house—see *gauhā*.

Phēruā— } [*phēr* = turning]—a finger or ear-
Phērvā— } ring made of coiled gold or silver wire.

Phikār—a small kind of millet grown in Rohilkhand, which seems to be the same as the *Panicum miliaceum*—see *chēnā*, *chīnā*.

Phīnch—[*phīnchnā* = to squeeze]—a wedge, such as that which fastens the side pieces of a bed into the legs (*chārpāi*).

Phīnchāi— } [*phīnchnā*]—wages for washing
Phīnchāi— } clothes.

Phīnchnā—to wash clothes by beating them on a plank or stone. West districts (*pachhānā*).

Phīrak—[*phīrnā* = to revolve]—a light village east. Rohilkhand (*gārī*).

Phīrī—[*phīrnā*]—fees to a village carpenter. Rohilkhand (*nibāunī*).

Phīrihīrī—[*phīrnā*]—a little fast ambling pony. East districts (*ghorā*).

Phīrkī—[*phīrnā*]—anything that turns on an axle or spindle: a whirling toy for children: an instrument with a wheel for embossing the binding of books (*jildsāz*).

Phīrnā—to turn, revolve, move: to visit the relatives of a deceased person for the purpose of condolence.

Phīrni—[*phīrnā*]—grain given to servants and other dependants at sowing time. Central Duāb (*aṅjal*).

Phīrni—[corr. of *fīranī*]—fine flour (*sūji*), sugar, milk, butter (*ghī*), cardamoms, cloves, aniseed, boiled in syrup made of milk and sugar, spices and kernels: a Muhammadan dish.

Phīrtī—[*phīrnā*]—a dishonoured bill of exchange (*hundī*).

Pholā—the butt end of a stick. West districts (*hūlā*).

Phonkā—the young shoots of peas and similar plants nipped off to make the plant spread and used as pottage. East districts (*maṭar*).

Phrūhā— }
Phrūhī— } see *phāorā*, *phāorī*.

Phuār— } a drizzling rain. *Parosī kē ghar*

Phuhār— } *mēñ barsēgā*, to *phuhār ā rahēgē*

Phuhār— } = if it rains in the next house it is sure to drizzle at least in yours.

Phūl—[Skt. *phull* = to expand]—(1) a flower; (2) ornamental marks on the binding of books, etc. (*jildsāz*); (3) bell metal: an alloy of four parts copper to one of zinc. For other similar alloys—see *bharat*, *kānsā*, *kānsī*, *kaskut*; (4) first class sugar, liquor, flour, etc.; (5) the bones of a corpse after cremation reserved for removal to some sacred river or shrine. The bones should be collected from the pyre when it becomes cold by the four men who carried the bier who use the thumb and little finger in doing this. The phrase is *phūl chugnā*. They should then be washed in the five products of the cow (*pāñcha gavya*) and clarified butter, placed in a cloth and buried for a year before being taken to the sacred stream. "Ghosts cannot set foot on the ground, and you will sometimes see two bricks or pegs stuck up in front of the shrine for the spirit to rest on. Hence whence going on a pilgrimage or with ashes to the Ganges, you must sleep on the ground all the way there to avoid them; while the ashes must not rest on the ground, but must be hung up in a tree, so that their late

owner may be able to visit them" (Ibbetson, Panjāb Ethnography, 117); (6) among Muhammadans offerings of fruit, etc., made at the grave of a deceased friend or relation on the 3rd day after death, known also as *tījā*, *zīrat*—see (uṭhāoni). The ritual is given in detail in Herklot's *Qānūn-i-Islām*, p. 285; (7) in the Hills, another name for the constellation Makar or Capricornus: so called because children on that day place flowers on the threshold of friends and relatives who in return give presents of rice or grain (Makar kī Saṅkrānt); (8) a silver ornament worn on the toes by women.

Phūlā—[*phūlnā* = to swell]—(1) one of the vessels in a sugar-boiling house (kolhvār); (2) grain which swells in parching like maize, *juār*, etc. (*chabēnā*).

Phūlaurā— } [*phūlnā* = swell]—large balls of
Phūlaurī— } *uṛad* flour fried in clarified
Phūlauriyā— } butter and oil and then soaked
with spices in tyre when they become very
spongy. *Yeh muñh aur phulauriyān* = such
a mouth and eating spongy cakes!

Phulāvā—[*phūl*] (*chabukī*, *jhakkurā*)—a string
used by women for tying up their hair: a hair
net is *mūbāf*.

Phūldār—[*phūl*]—anything ornamented with
flowered figures such as a bed, cap, etc.

Phūldol—[*phūl* = flower; *dol* = moving]—a festival
held on 11th light half of Chait (*Chait
badi ēkādashī*). Rājas and land-owners who
have armed guards exercise them at target
practice. The mark is a flower. Whoever hits
it gets a prize: a festival held at Mathura in
honour of Krishna, when a swinging seat
adorned with flowers is made for him.

Phulēl—[*phūl*]—perfumed oil.

Phulēlī—[*phulēl*]—a flash or phial for per-
fumes.

Phūlgobhī— } [*phūl* = flower; *kobī* = cauli-
Phūlgobī— } flower] (*phūlkobī*)—the cauli-
flower (*Brassica oleracea*).

Phūliyā—[*phūl*] (*phullī*)—ornamental brass,
etc., worn in the form of flowers.

Phulkā—[*phūl*]—(1) a strong kind of native
liquor—see *ābkārī*; (2) a kind of light wheaten
flower cake.

Phūlkārī—[*phūl*, *kār* = work]—an embroid-
ered sheet: chiefly worn by the Jāt women of
the Western districts. It is the custom for each
woman to work one for herself before she is
married.

Phūlkobī—see *phūlgobhī*.

Phullī—see *phūliyā*.

Phūl rahnā—of cereals—to be in the stage at
which they flower.

Phūl sapēl—an ox with one horn turning to the
right and the other to the left (bail).

Phulā— } [*phūl*]—a silver ornament worn on
Phulā— } the toes by women: so called from
its shape.

Phuluriyā—a cloth put under infants. West dis-
tricts (*garītarā*).

Phūdnā—(1) a tassel; (2) the centre string of
a pair of scales (*tarāzū*); (3) (*tarāḍ*, *tarṛā*,
tarṛā, *tarṛī*) the thong of a whip lash.

Phūnk— } [*phūnknā* = to blow, Skt. *phut*,
Phūnkni— } *phūl*]—the pipe of a pair of bel-

lows (lohār). *Phūnk dālnā* = to blow over
a person and mutter an incantation to exer-
cise a spirit or remove the effects of the evil
eye.

Phūns—see *phūs*.

Phūpā— } [Skt. *pitṛī* = father]—the husband

Phūphā— } of one's father's sister—see pro-
verb under *pēnth*.

Phupērā bhāi— } (*phūpā*)—a cousin; the son

Phuphērā bhāi— } of one's father's sister.

Phūphī— }

Phūpi— } (*būdā*)—a father's sister.

Phupṭī—the end of a woman's sheet gathered and
tucked in front (*sārī*).

Phurūā—[*phurvā*]—(1) a little wooden platter
(*arhiyā*); (2) a vessel for holding clarified but-
ter. Rohilkhand.

Phūs—(*phūns*)—dry straw. *Āg aur phūs mēn
bair hai* = straw and fire are deadly foes.

Phūṭ—[*phūtnā* = to burst, Skt. *sphuṭ*]—a musk
melon (*Cucumis melo*).

Barhē mēn hoē sab koī khāē,

Ghar mēn hoē ghar bah jāē,

var. lect.

Khēt mēn upjē sab koī khāē,

Ghar mēn hoē to ghar bah jāē.

[If it is in the fields every one eats it. If it is in
the house the house will be swept away (a pun
on *phūṭ* = (1) a melon; (2) quarrels).]

Phūṭā—[*phūṭ*]—broken ears, etc., gleaned in a
field. East districts (*sillā*).

Phūṭā binab— } to glean. East districts.

Phūṭā binnā— }

Phuṭāo—[*phūṭ*]—the first sprout from a seed
(*ānkur*).

Phuṭēhrā—[*phūṭ*]—parched gram or peas. East
districts (*chabēnā*).

Phuṭkar— } [*phūṭ*]—(1) small change; (2)

Phuṭkariyā— } retail sales as opposed to *ēk
muṭh*, *thokfaroshī* = wholesale.

Pī—[Skt. *priya* = a lover]—a husband (*khā-
vind*).

Piānī—[*pīnā* = to drink, smoke] (*pīnī*)—smok-
ing tobacco, as opposed to *khainī*, *surtī* =
chewing tobacco (*tambākū*).

Piārā—[*pīlā*, Skt. *pīṭa*]—yellowish coloured—of
cattle (*pīlā*).

Piārī—[*piārā*]—(1) (*cholí*, *pataulī*)—the bride's
yellow wedding dress; (2) *piārī mattī*—a red
or yellowish ochreous clay. East districts
(*gērū*).

Pich—[Skt. *pichcha* = scum of boiled rice]—
rice water: a term used by Muhammadans
equivalent to the Hindu *mānā*, *mānṛ*; *pich pī
hazār na'amat kahūī* = a thousand blessings
for a cup of rice water! thankful for small
mercies.

Pichariyā—a sugarcane mill in which the cavity
for the cane is small. Rohilkhand (kolhū).

Pichhauṇḍiyā—[*pichhē* = behind]—the point-
ed ends of the lower shafts of the pony cart
(*ekkā*).

Pichhār— } [*pichhē*]—(1) the space behind a
Pichhārī— } house (*pichhvarā*); (2) the heel
ropes of a horse.

Pichhaurā— } [*pichhē* = behind]—a woman's

Pichhaurī— } or man's sheet: so called be-

Pichhauriyā— } cause worn over the back.

Halkî pichhaurî ur ur jâé = a light sheet goes flying about in the wind (dopattâ sârl.).

Pichhvâr— } [*pichhê* = behind, Skt. *vâta* = enclosure] (*kuriyâ, pichhâr, pichhvârî*)— } *chhârî*)—the space behind a house as opposed to *agvâr, agvârâ* (qqv.).

Pighlânâ— } to melt jewellery: for the special Pighlânâ— } sense in connection with mortgaging—see *galnâ*.

Pih—[*pî*]=a husband (*khâvînd*).

Pihân— } [Skt. *pidhâna*]=the cover of any Pihânâ— } thing, such as a granary, etc. Pihâni— }

Pihar—[Skt. *pitra graha*]=the house of the wife's father and her relations who live there, as the wife calls it (*maikâ*).

Pihkar—a wooden poker. East districts (kot-vâl).

Pik—(1) the juice of betel, etc., spat out; (2) dye when first strained—see *rañgrêz*.

Pikdân— } [*pîk*]=a spittoon.

Pikdâni— }

Pikhâ— } the rotting of the shoots of early sown Pikhâ— } sugarcane. East districts.

Pilâ—[Skt. *pîta*] (*piarâ*)=yellow coloured—of cattle, etc.

Pill chitthi—see *chitthipill*.

Pill dhotî—a yellow loin cloth: specially worn when a solemn oath is being taken.

Pill pataultî—the bride's yellow wedding dress (*piari*).

Pill phatê—the first breaking of yellow in the sky, very early in the morning. Central Duâb (fajar).

Piliyâ— } [*pîlâ*]=a yellowish loam in which the Piliyâ— } sand is somewhat in excess of the clay. Central Duâb.

Piliyâ rêtar—a light sandy loam. Mathura.

Piluâ—a large fishing net. Bundelkhand (*mahâ-jâl*).

Pinâ—see *pinnâ*.

Pinâlo—[Skt. *pinḍa* = a lump; *ḍlu* = a tuber]—the root of the edible arum. Kumaun (*ghui-yân*).

Pinâs—[? Eng. *pinnacle*, from its shape]=an ornamented palanquin used by people of rank (*pâlkî*).

Pind—[Skt. *pinḍa* = a lump]—(1) the rim of mud round the edge of the cavity in the sugarcane mill which prevents the pieces of cane from falling out (*kolhû*); (2) the drum of the spinning wheel. Rohilkhand (*char-khâ*).

Pind— } [Skt. *pinḍa* = a lump]—(1) the offer- Pinda— } ings made to the souls of deceased relations made at the ceremony of the *pitra paksh* (qv.). "The man who sets fire to the funeral pyre makes a *pind* or ball every day till the 10th: on that day he takes them all and goes to a river, a temple, or a grove and there cooks rice and milk, makes balls of the dish and puts them on the ground. On these balls they put some *ghumrâ* (*Phlomis indica*), the sweet smelling root of the *khas* grass, and sweetmeats, and pour on them a libation of milk and water, burn incense of butter (*ghî*), and light a lamp before them After the ceremonies, on the 11th day rice and milk are again cooked in two

different places: of one of these preparations one ball is made for the deceased, and of the other three: of these three one is meant for the grandfather of the man who set fire to the funeral pile, another for his great-grandfather and the third for his great-great-grandfather. These balls are then bathed with water and *chandân* (sandal); rice, *tulsi* flowers, food, clothes, and money are offered to them. By this ceremony the departed spirit is admitted into the society of its ancestors. Then the man who set fire to the funeral pile gives a present to the Mahâ Brahman, who blesses him. After this the *panḍit* burns incense in the house of the deceased: now the man who set fire to the pyre puts on his full dress and salutes his relatives and friends. From this day they eat food cooked in iron utensils..... In the time of the *pitra paksh* they offer water to their ancestors for 15 days and on the date of the father's death perform some ceremonies called *shrâdh* and invite Brahmans to a dinner. Those who are possessed of means also go to Gaya and there offer balls for their ancestors and give a good deal to Brahmans." (Ishridâs, Manners and Customs, 197 ff.) The presentation is *piḍa dânam* and the person entitled or bound to present them *pinḍâdhikârî*.

Gayâ pinḍ jo dēya, pitra āpan ko tārē,

Karaj lēi kē dēya, latē paricār sam-bhārē:

Hari bhūmi gahi lēya; shatru sir khañj bajavē,

Paropkār hi kareh, purush mēn shobhâ pavē.

Soi vañsh sardâr, talē bairi dāl malī:

Itnâ kam na karē, tahi soñ kanyâ bhalī.

[He who wins heaven for his forefathers by offering up oblations at Gaya, who pays off his own debts and supports his needy family, who recovers his own lost lands and overcomes his enemy, who does good to others and wins honour among men,—such a one is the chief of his race, to subdue his foes; but if he cannot do so much, it were better he were born a girl.]

(2) the fixing and consecration of the site of a house by Brahmans. East districts; (3) balls of manufactured tobacco (*tambâkûgar*); (4) (*bharotâ, bindâ*) a bundle of fodder.

Pindiyâ—span thread.

Pindiyâ—[*pinḍ*]=a small ball of coarse sugar. East districts.

Pindor—[*pinḍ*]=a whitish kind of clay used in whitewashing.

Pini— } [*pinḍ*] (*pinâ*)=oil cake made of poppy Pinnâ— } seed or sesamum.

Pini—[*pinâ* = to drink, smoke]=smoking tobacco as contrasted with *surtî* or *khainî*, chewing tobacco (*tambâkû*).

Pinnâ—to card cotton.

Pinnan—[*pinâḍ*]=a cotton carder's bow. Upper Duâb (*dhuniyâ*).

Pînr— } [Skt. *pîtha*]= (1) a seat, a wooden Pînrâ— } stool; (2) the mud-rim round the Pînrî— } cavity in the sugarcane mill which Pînrîyâ— } prevents the pieces of cane from

falling out (kolhū); (3) the rammer used by the potter for consolidating his clay (kum-hār).

Pinriyā—see pinđiyā.

Pinth—see pen̄th.

Pipā—[Port. *pipa*]—a cask.

Pirahā—[*pīr*]—the man who feeds the sugar-

Pirahā—} cane mill. Rohilkhand (muṭṭhiyā).

Pirāl—a grain measure in Garhwāl = the *don*—see muṭṭhi.

Piran—[*pair* = foot]—a hobble for an animal.

Sab se bhālī gadhiyā,

Tākū piran lagē na paḥhiyā.

[Best off of all is the she-ass, who has no tether nor halter.]

Piran kaliyar—[Pers. *pīr* = saint]—one of the local gods: he has a shrine near Rurki in the Sahāranpur district (dihvār).

Pirhā—[*pīr*]—(1) the dough board; the stone with which the bangle-maker shapes his bangles (chūrihār); (3) a seat, a wooden stool. The sizes as they decrease are *pīrhā*, *pīrhī*, *pīrhiyā*. In the Central Duāb it means something like a small bed (*chārpāī*) such as dogs sleep on.

Pirhai—[*pīrhā*]—the lower supports of the spinning wheel (charkhā).

Pirhī—[*pīrhā*]—(1) a small stool—see

Pirhiyā—} *pīrhā*; (2) the platform for the lingam in a Hindu temple; (3) the sloping platform for the oxen at a well. North Oudh (naichī), but cf. *pairhā*.

Pirich—[Port. *pices*]—a saucer.

Piriyā—the pipe through which the water is discharged in the Persian wheel. Bundelkhand (arhaṭ).

Piriyā—[*pīlā* = yellow]—a variety of the large millet in which the head bends down and ripens late (juār).

Pirojan—[*pironā* = to pierce]—the ceremony of boring a child's ears. West districts (kan-chhidan).

Pironḍa—[*pīlā* = yellow]—a hard reddish loamy soil. Mathura.

Pisāl—[*pisnā*]—wages for grinding grain.

Pisān—[*pisnā*]—flour (āṭā).

Jab bāyu chalē isān,

To kullā na khāē pisān.

[The dog won't eat flour when the north-east wind blows.]

Pisanhārā—[*pisnā*, *kāra*]—a man or woman Pisanhār—} who lives by grinding grain.

Pishāch—[Skt. *pishācha*; rt. *pisha* = flesh]

Pishāchā—} —a kind of male and female

Pishāchī—} ghost which haunts burial grounds and cremation places (bhūt).

Pisiyā—[*pisnā*]—(1) flour (āṭā); (2) (*pissi gēhūn*) a variety of small soft red wheat.

Pisnā—[Skt. *pēshaṇa* = grinding]—to grind flour.

Badlī mēn dīn na diē

Phūhaṭ baiṭhī piē.

[The slut on a cloudy day does not know when it is dawn and goes on grinding.]

Pis māt, pakā māt dē lauthī kahā gayī = I killed myself grinding and cooking, and called a lout in the end.

Pisnā—[*pisnā*]—a share of the grain given as wages for grinding grain.

Pissi—see pisiyā.

Pistān dhulāi—[*pistān* = breasts; *dhonā* = to wash]—presents given to the women who wash a new-born child (dādū dhulāi).

Pitā—[Skt. *pitā*, *pitrī*]—a father (bāp).

Pital—[Skt. *pittala* = the colour of bile (*pitta*)]—brass: *pital chādar* = sheet brass.

Pitam—[Skt. *priyatama* = most beloved]—a husband (khāvind).

Pitāambar—[Skt. *pīta* = yellow; *ambara* =

Pitambar—} clothes]—a yellow silk loin cloth worn by men and women. They are now made also of other colours.

Pitārā—[Skt. *pīṭaka* = a basket] (*pētārd*)—a

Pitārā—} box made of wicker work or tin in a wooden casing used as a portmanteau for carrying clothes and other small articles. Grierson quotes a Bhojpuri proverb, *thākal bard kē pētār bhāri* = for a tired ox even a small portmanteau is too heavy—the last straw will break the horse's back.

Pitārī—[*pīṭārd*]—a small portmanteau for

Pitārīyā—} clothes, etc.

Pitāro—see pitārā.

Pithī—} see piṭṭhī.

Pithī—}

Pithiya—the marking of the forehead of the bridegroom before the marriage ceremony—see tika.

Pitil—[*pital* = brass]—a pice—Sunār's slang (paisā).

Pitiyā—[Skt. *pitrivya*] (*chachā*, *kākā*)—a paternal uncle; a father's younger brother, opposed to *tāū* (qv.).

Pitiyān—[*pitiyā*]—an aunt on the father's side, a father's younger brother's wife = *chuchi*, *kāki*: contrasted with *būā*, *phūphī* (qv.).

Piṭor—[*piṭṭhī*]—a mess made of pulse mixed with curds.

Pitr—[Skt. *pitrī*]—the ghost or manes of a

Pitra—} person's relations. "Tiny shrines to the *pitr* or sainted ancestors will be found all over the fields, while there will often be a larger one to the common ancestor of the clan. Villagers who have migrated will periodically make long pilgrimages to worship at the original shrine of the ancestor, or if the distance be too great will bring away a brick from the original shrine and use it as the foundation of a new local shrine, which will answer all purposes. In the west of the province the *sattī* takes their place in every respect, and is supposed to mark the spot where the widow was burnt with her husband's corpse. The 15th of the month is sacred to the *pitr*, and on that day the cattle do no work and Brahmans are fed." (Ibbetson, Panjāb Ethnography, 115.) Also see Wilson, Essays II. 61.

Pitrakriyā—(*kanḍat*, *nauhaṭ*, *shrādh*)—ceremonies in honour of the spirits of deceased relations performed in the month of Kuār (August-September)—see piṇḍ, *pitr*.

Pitra paksh—} the fortnight in the dark half of

Pitr paksh—} Kuār during which ceremonies are performed in honour of the sainted dead—see piṇḍ, *pitr*.

Pitra shrādh—ceremonies in honour of a deceased father—see **pitra kriyā**.

Pittālī—[*pītalī*]—a brass dish.

Piṭṭhī—[Skt. *piṣṭaka*; rt. *piṣh* = to grind]—pulse soaked, the husk removed by rubbing (*mīdhā*) it in the hand, washed, and crushed fine on a grindstone (*sil battī*).

Pitūā—[*pīṭā*] = to beat—(1) another name for the fibre of a kind of hemp (*Hibiscus cannabinus*)—see **paṭsan**; (2) a small club used to break the clods in a corner of the field where the harrow cannot reach. Lower Duāb.

Piṭuān—[*piṭuā*]—of jewellery—beaten out of the metal: opposed to *dharuān* = moulded.

Pūnī—[Skt. *puṇjika*]—circular shaped rolls
Pūnī—[*pūnī*]—of carded cotton ready for spinning (*pūnī*).

Piūr—[*pūā*]—a thin yellow plant of rice. Rohilkhand (*muār*).

Piūsār—[*piū* = father; *shāla*]—the husband's father's house.

Piyā—see **pī**.

Piyāj—see **piyāz**.

Piyālā—

Piyālah—} a cup.

Piyālī—

Piyār—[Skt. *palāla*]—rice straw (*pūlā*).

Piyār jē—[Skt. *prīya-āla*]—one of the local gods or ghosts (*dihvār*).

Piyāz—(*piyāj*)—an onion (*allium cepa*). The roots are *ganṭhī*: the green stalk *āl*.

Poārā—[Skt. *pulāla*]—rice straw. East districts (*pūlā*).

Podīnā—[*puḍīnā*, *puḍīnah*]—mint (*Mentha*
Podīnah—[*sativa*]).

Pohā—[Skt. *pashu*]—horned cattle. Upper and
Pohē—Central Duāb (*mavēshī*).

Pohar—[*pohā*]—grazing ground for cattle. West districts (*charāgāh*).

Pohiyā—[*pohā*]—a cattle herdsman. Agra (*guāl*).

Poi—[Skt. *pota* = a young plant]—(1) sugarcane sprouting. East districts (*kallā*); (2) the pieces between the knots in sugarcane; (3) young wheat about six inches high. Rohilkhand and Bundelkhand. In the Central Duāb it usually means the young blades just as they sprout (*kulhā*).

Poi—[Pers. *pāya*]—the galloping pace in a
Poiyā—horse. The canter is *halkī poiya*.

Poiyā—[*poi*]—young plants of millets and cereals (*poi*).

Pokhar—[Skt. *pushkara* = a lotus; a tank
Pokharā—} in which the lotus grows]—a
Pokhari—} tank (*tāl*).
Pokhariyā—}

Pokhariyā mēn pānu na boṛā:

Kahē lambā saurā morā.

[He never put his foot in the tank and says, "The big mud fish is mine!"]

Poknā—[*poṅknā* = to be purged]—diarrhoea
Poktā—} in cattle. Oudh (*pēt chalnā*).

Polā—[Skt. *pula* = extended]—(1) hollow—of trees, bamboos, etc.; (2) friable—of soil.

Polach—[*polā*]—(1) fallow that was broken
Polchā—} up in the preceding autumn harvest—
Polich—} cf. *jaunāl*. West districts; (2) land

in the third year after being broken up. North Oudh. See **bañjar**.

Poliyā—[*polā*]—a hollow foot ornament worn by women.

Polnā—[*polā*]—to be chopped up—of fodder, etc. Bundelkhand.

Poñchhigar—[*pūñchh*, Skt. *puchha* = a tail] (*puñchhgar*)—of cattle—having long tails; opposed to *bañrā* (qv.).

Poñchhittā—[*pūñchh* = tail]—the tag end of the loin cloth tucked in behind (*dhoti*).

Poñchhiyā—[*poñchhnā* = to clean out]—the stoke hole of the furnace in the sugar factory. East districts (*kolhvār*).

Poñdā—see **paundā**.

Poñgā—[Skt. *poragala* = a kind of reed (Platts)]—a hollow piece of bamboo: a round box made of tin, etc., used for holding maps, papers, etc.

Poñī—[Skt. *puṇjika*]—circular rolls of carded cotton ready for spinning (*pūnī*).

Poñknā—to get diarrhoea—of cattle. Oudh (*poknā*).

Poñrā—see **paundā**.

Poñvār—[*paul*, *paur*]—the vestibule of a house (*barothā*).

Por—[Skt. *parva*]—(1) the knots in sugar-

Porā—} cane or bamboos. *Bāns dūbēn*, *porēn thāk māngēn* = the water is deep enough to drown a bamboo and the knots ask, is it out of our depth? (2) the pipe in the drill plough. Bundelkhand (*hal*); (3) stalks of millets, etc., used as fodder. East districts (*ḍanṭhā*).

Porā—[*poarā*]—rice straw. East districts (*pūlā*).

Porauṭ—

Porauṭā—[*porā* = *vāṭa*]—a stack or enclosure
Porauṭī—} of straw. East districts (*baungā*).
Porāvāt—}

Pori—[*por*]—small knots in bamboos and sugarcane.

Porsā—[*porā*]—the refuse straw of those

Porsī—} crops which are not trodden into chaff. East districts.

Poshā—[Pers. *poshān* = to cover]—cloths (*kaprā*).

Post—[Skt. *pusta* = covered]—(1) hide, crust
Postā—} shell; (2) the opium poppy: the opium crop (*afiyūn*).

Pot—[Skt. *protā* = stretched] (*mankā*)—a
Potā—} bead: a string of beads is *guchhā*, *guchhī*.

Pot—[*potnā* = to whitewash; Skt. *pū* = to
Potā—} clean]—(1) a brush used for whitewashing, etc.; (2) a kind of clay used for whitewashing.

Pot—[Pers. *foṭah*]—rent, cesses (*abvāb*,
Potā—} *lagān*).

Boyā na jotā.

Muṭ kā potā.

[Never ploughed nor sowed and paying rent for nothing.]

Potā—[Skt. *pautra*] (*nabirā*)—a son's son: a grandson.

Pothī—[Skt. *pūtika* = stinking]—a clove of leek or garlic (*lahsan*).

Pothī—[Skt. *pushtaka*]—a book. *Jo Panḍit*

kî potî mên so Bâhman kî jîbh mên = all that the Pandit has in his book the Brahman has on his tongue.

Potî—[*potî*]—a clove of leek or garlic (lah-san).

Potî—[*potâ*] (*naḥirî*)—a granddaughter : a son's daughter.

Potiyâ—[Skt. *pota* = a garment]—a small loin cloth worn while bathing or by ascetics—see *dhoti*.

Potlâ—[Skt. *poṭalaka*]—a large bundle.

Potlî—[*potlâ*]—a small bundle : a bag, purse—see *thailâ*.

Potnâ—[Skt. *pû* = to clean]—to whitewash.

Potrâ—[Skt. *pota* = a garment]—a cloth put

Potrî—[Skt. *pota* = a garment]—under infants. West districts (*gaṇ-ritârâ*).

Potrî—[*potlâ*]—the skin bag used in lifting water. South Oudh (*charas*).

Prabhât—[Skt. *prabhâta*]—morning : a word used by ascetics and in Braj (*fajar*).

Pradhân—} see *pardhân*.

Prajâ—see *parjâ*.

Prajâvaṭ—} see *parjâvaṭ*.

Prasâd—[Skt. *prasâda* = clearness, approbation]—food, etc., offered to an idol and then divided among the worshippers.

Prasandâ—a sort of meat cutlet.

Prasûti—see *parsûti*.

Prat—[*prabhât*]—morning (*fajar*).

Prâthâ—(*parâthâ*, *parâthî*)—a rich kind of butter pastry.

Pratimâ—[Skt. *pratimâ* = a creator]—(1) the idol in a Hindu temple; (2) market weights.

Pratishthâ—[*prati-shthâ* = to stand]—(1) the consecration of a temple for worship, or of the idol in it; (2) presents made to the bride by the elder brother of the bridegroom. East districts (*gurêthab*).

Prêt—[Skt. *prêta* = dead, a corpse; an evil

Prêtâ—} spirit]—a ghost, a demon. "Even though a man have not died sonless or by violence you are not quite safe from him. His disembodied spirit travels about for about 12 months as a *prêt* : and even in that state is apt to be troublesome. But if at the end of that time he does not settle down to a respectable second life, he becomes a *bhût*, or, if a female, a *churêl* (qv.)." Ibbetson, Panjâb Ethnography, 116 f.

Prêtâdâh—[*prêt, dâh*]—the cremation of a corpse (*dâhkriyâ*).

Prêtivâl—[*pârî* = turn]—a man who works

Prêtivâlâ—} sometimes for himself and sometimes for a master. East districts (*pârî-vâlâ*).

Puâ—[Skt. *apûpa* = a flour cake] (*pûi*)—wheat flour mixed with sugar and fried in butter.

Âsârîh mên karî gauntârî Sâvan khâê pûâ :

Kâtik mên pûchhê kis kî kîtnâ hûâ,

[He went about singing in Âsârîh and ate sweet cakes in Sâvan; and now asks what is his field's outturn in Kâtik! i.e., he idled his time when he should have been working.]

Puâl—[Skt. *palâla*]—loose rice straw. East Puâr—} districts (*pûlâ*).

Pûar—a fire of rubbish round which villagers sit in cold weather (*alâo*).

Puârî karab—[*puâl*]—to thresh rice a second time. East districts (*dâêh*).

Pûchharihâ—half a pice—Sunâr's slang (*pai-sâ*).

Puchhêt—the leather sounding board in the cotton carding machine (*dhuniyâ*).

Pûchhî—[*pûchhê* = tail]—fees or "tail

Puchhiyâ—} money" paid to a cowherd. Duâb

(*charâl, charvâhî*).

Puchhvâ—[*pûchhâ* = to clean]—the stoke hole of the furnace of a sugar factory. East districts (*kolhvâr*).

Pugar—(*bîr, bîrâ, pairâ*)—terrace walls in fields. Kumaun.

Pûjâ—[Skt. *pûj* = to adore]—the Hindu religious

worship. The Vaishnavite temple is *mandar*, *mandir*, *thâkur duârâ, thâkur bârî*; the Shaivite temple *shivâlâ*; the idol *mûrat, thâkur, pratimâ*; his throne *singhâsan*; the temple mat *âsan, âsnî, kushâsnî*; the spoon for throwing water on the idol *âchmani, gaṅgâ sâgar*; the small water vessel *pañchpâtr*; the larger vessel *jalpâtr*; the brass dish for offerings *sampâtî*; the saucer of stone or metal for the *lingam, arghâ, jilairî, jilahrî*; the platform for the *lingam pîn, pînriyâ, dandol*; the large bell *gharî, ghanî, ghânî, ghanîâ*; *bijal ghanî* which has erect edges : the small bell *ghariyâ, ghariyâl*; the cymbals *jhânjh, jhûl, jhâlâr, jhalrî*; the drum *ḍaggâ*; the conch shell *sankh*; the implement with which the sandal wood (*chandân*) is ground *horisâ, hursâ, chautharâ*; the censer *dhûpdân, dhûpdânî*; the lampstand holding one lamp or wick *dîpdân, dîpdânî*; the vessel for holding the ground sandal wood *kaṭorî, sampâtî, sampâtî, chandan khori*; the string of beads held in the hand *sumaran, sumarnî, mâlâ, japnî*; the bag for the beads *japmâlâ, japmâlî, gaumukh, gaumukhî*; the Shaivite rosary is *rudrâksh*; the brass vessel for drawing water *kamandâl, narsinhâ*; the ring of *kusa* grass worn on the finger during worship *patirî*; the deer skin on which devotees sit *mrigcharm, mrigchâlâ*; the tiger or leopard's skin worn by them *bâgam-bar*.

Pujaiya—[*pûjâ*]—(1) articles required in Hin-

Pujâpâ—} dû worship such as flowers, sandal-wood, incense, etc.; (2) the offerings made to a temple or idol; (3) (*bhênt, khêlaund*) an animal let loose as a scape goat to the goddess Kâlî or Sitâlâ. This is usually done by sweepers (*Bhangî*) who call out *dâtâ kî khair! sadgê kâ paisâ* = an alms! a pice for the alms! The fee is also known as *ghêntî chârḥvâî kâ paisâ* = the alms for devoting the young pig.

Pujaurâ—[*pûjâ*] (*agaun, angaun, angaungâ, anjûl, bisâ, dohli, dohrî, hathuṭhâ, pai, pai-pûjâ, diavri, saorî, siyâvar, thâpâ*)—offerings set aside to propitiate local gods and ghosts.

Pukh—[Skt. *pushya* = a blossom; *rt. push* = to be nourished] (*pukhya, pushya*)—the eighth lunar asterism (*nakshatra*).

Pukh Punarbas na bharēn tāl.
So bharēn āindah sāl.

[If the asterisms of Pukh and Punarbas do not fill the tanks, they will not be filled till next year.]

Pukh. Punarbas bōvē dhān
Maghā Ashleshā khētī ān.

[Sow rice in the asterisms of Pukh and Punarbas, and miscellaneous crops in Maghā and Ashleshā.]

Pukhrāj—[Skt. *pushyārāja* = the pollen of a flower]—the topaz stone—see nag.

Pukhya—see pukh.

Pukli—a machine for twisting rope (aiñthā, bansāz).

Pul—a leather water bag—see pur.

Pulā—[Skt. *pūla* = a bundle; Skt. *pāl* = to collect] (*āñthā, bilkā, gahrā, gairā, garā, garāo, pār, puriyā*)—a sheaf or bundle of cut crops or thatching grass. Loose straw, particularly that of rice, is *narai, puār, piyār, payāl, porā, poarā, parāl, purāl*. For bedding straw see *bichālī*: dry straw *phūns*: straw heaped on a threshing-floor *osā*: a stack of straw or fodder *bauñgā*: a stack of millet fodder *chhaur*: a straw yard *ghēr*.

Pulahā—[*pul, pur*]—the man who empties the bucket at the well. West districts (*bārā*).

Pūtaj—land near sandhills. Duāb (*dhūs*).

Pulāo—[through Pers. Skt. *pulāka* = a lump of boiled rice; rt. *pul* = to be piled up]—a Muhammadan dish—meat, fowls, etc., boiled in rice with butter and spices: when sweet and coloured with saffron it is *zardāh*.

Puliā—see pulahā.

Pullā—an ornament worn by women on the nose.

Punarbas—[Skt. *punarvasu* = restoring Punarbasu—] goods—the seventh lunar asterism (*nakshatra*). For the rural proverbs see *Ārdrā, Pukh*.

Pūñchgar—[*pūñchh* = tail]—of cattle; with a long tail: opposed to *banrā* (qv.) (*poñchhi-gar*).

Pūñchhī—see pūñchh.

Pūñgīphal—[Skt. *pūgaphala*]—the betel nut, *Pūñgīphal*—the fruit of the *areca catechu* (*supārī*).

Punhā—[Skt. *puñjika*]—a cotton carder (*dhuniyā*).

Pūñchī—[*paunhchā* = wrist]—a woman's ornament for the wrist.

Pūñī—[Skt. *puñjika*, Pers. *punbā*] (*pīñū, pōñ*)—balls of carded cotton ready for spinning.

Din ko āñī āñī

Rāt ko charkhā pūñī.

[Rambling about all day and spinning all night!]

Pūñjā—[Skt. *puñja* = a heap]—a bundle of cut pulse. Rohilkhand (*bojh*).

Pūñjī—[*pūñjā*] (*bisāt, jamā, māl, māyā, mūl, sarmayā*)—capital collected and invested. *Ochhī puñjī khasmēn khās* = a small capital is the owner's ruin. *Tukrē māñg khāñā, puñjī gāñth bāñdhñā* = to go about begging and store up capital all the time!

Pūñjmal—[*puñj-mal* = to grind, crush]—a

noose tied round the nostrils of a vicious horse while he is being shod, harnessed, etc.

Punugī— } the end of a twig (*dāl*).

Punūi— }
Pūr—[*pūlā*]—(1) a sheaf or bundle of thatching grass, hay, etc. (*pūlā*); (2) (*tikur, tikur, tūñr, tyūñkhur*) the barb in cereals. East districts; (3) the ropes forming the siding of a cart. Rohilkhand (*gārī*).

Pur—[*jhoī*]—the leather well bucket. West districts (*charas*).

Pur—[Skt. *pura*] (*purvā*)—a town, more
Pura— } commonly a hamlet or quarter of a town.

Purā—[Skt. *puṭa* = a fold, pocket]—a packet of anything like sugar, etc.: a small packet is *puriyā*.

Pūrā—[Skt. *pūrika*]—a cake made of flour and sugar cooked with clarified butter.

Purakh— } [Skt. *purusha*]—a man, 'a husband
Purakhā— } (*khāvind*).

Purāl—[Skt. *palāla*]—(1) rice straw. East districts (*pūlā*); (2) sugarcane grown after a fallow: opposed to *kharik* (qv.) = sugarcane grown after an autumn crop of rice or pulse.

Pūran—[Skt. *pūrika*] (*karuār*)—pulse flour enclosed in a cake of wheat flour.

Pūranpūrī—a dish made of gram and coarse sugar (*gur*) boiled, ground, mixed with spices, and then baked on a griddle.

Pūranmāsī— } [Skt. *pūrṇa māsā*] (*pūrn chan-*
Pūranvāsī— } *dra, pūrnāmā, pūrnāmā*)—the day of the full moon, generally observed as a bathing (*nahān*) festival. The full moon of Chait is *ajotā*. The houses of the pious are freshly plastered and no animal is yoked. The full moon of Baisakh is the *mādhō pūrnāmā* and is observed in Shaiva and Naga temples.

Purbañdhñā— } [*pur-bāñdhñā* = to fasten]—
Purbañdhñī— } the rope which fastens the iron ring round the neck of the leather well bag. Upper Duāb (*kas*).

Purbā rog—[*pūrab*, Skt. *pūrva* = the east] (*butrā rog*)—a disease in cattle, said to be produced by east wind: the symptoms are, swelling of the neck and great irritation of the bowels.

Purbī—[*purbā*]—eastern—of tobacco, bamboo, etc.

Purchhēdā—[*pur-chhēd* = a hole]—the man who empties the water bucket at the well. Oudh (*bārā*).

Purchun— } see parchūn.
Purchūn— }

Purēbhā—[*kurēbhā*]—a cow that gives two calves within a year.

Purhā—[*pur*]—the man who empties the bucket at the well. West districts (*bārā*).

Purhath—[*pūrā* = full; *hāth* = hand] (*neoch-hāvar*)—presents given to dependants at a marriage. East districts.

Purho—[*pur*]—the leather well bucket. Central Duāb (*charas*).

Pūrī—[Skt. *pūrika*]—small cakes made of fine flour (*masidā*) fired in clarified butter. Native cooks know many kinds among which are *nāgaaurī, luchai, missi, mīthī*, and *ḍorē kī pūrī*.

Pāri na kachaurī, Dēvi hāhā! = he has not a cake or a sweetmeat to offer, and goes on shouting "Save me goddess!" *Gadhē ko pāri aur hālvā* = cakes and sweets for an ass, throwing pearls before swine.

Pāri sē pāri parē, sab koī pāri khāē;
Chār roj kē chunmun mēn nikar dīvālo jāē.

[If sweet cakes satisfied one, every one would eat sweet cakes, but they are so expensive that after four days of this hissing and spluttering going on in your house you find yourself bankrupt.]

Muhammadans send a special offering of these cakes (*pāriān*) from the bride's relatives to those of the bridegroom a day or two after the betrothal. And so in Azamgarh the word is generally used for fees to village servants.

Puriyā—pieces of cane on which thread is stretched before weaving. Central Duāb (kar-gah).

Puriyā—[*purā*]=a small packet (*purā*).

Puro—[*purā*]=a small leaf platter. Kumaun (daunā).

Purohiā—[*pur-bāh*]=the man who empties the bucket at the well. West districts (bārā).

Purohit—[Skt. *purohita*; rt. *pur*=to precede; one placed foremost or in front]=a family priest. "The third and most numerous class of Brahmins is purely Levitical, being potential priests, but exercising no sacerdotal functions beyond the receipt of offerings. A considerable number of them are *purohīts* or hereditary family priests, who receive as of right the alms and offerings of their clients and attend upon them when the presence of Brahmins is necessary. But besides the *purohīts* themselves there is a large body of Brahmins who, as far as their priestly office is concerned, may be said to exist only to be fed. They consist of the younger members of the *purohit* families and of Brahmins who have settled as cultivators or otherwise in villages where they have no hereditary clients. These men are always ready to tender their services as recipients of a dinner, thus enabling the peasant to feed the desired number of Brahmins on occasions of rejoicing, as a propitiatory offering, in token of thanksgiving, for the repose of the deceased father's spirit and so forth. The veneration for Brahmins runs through the whole social as well as religious life of a Hindu peasant, and takes the practical form of either offerings or food: no child is born, named, betrothed, or married: nobody dies or is burnt: no journey is undertaken on auspicious day selected: no house is built, no agricultural operation of importance begun: or harvest gathered in, without the Brahmins being feed and fed: a portion of all the produce of the field is set apart for their use: they are consulted in sickness and in health: they are feasted in sorrow and in joy. But with the spiritual life of the people, so far as such a thing exists they have no concern. Their business as Brahmins is to eat and not to teach, and such small measure of spiritual guidance as reaches the people is received almost exclusively at the hands of the regular orders which consti-

tute the first of the priestly classes. In theory, every Hindū has a *guru* or spiritual preceptor: in fact the great mass of the peasantry do not even pretend to possess one; while even those who, as they grow old and respectable, think it necessary to entertain one, are very commonly content to pay him his stipend, without troubling themselves about his teaching: but the *guru* is almost always a *sādḥ* or professed devotee." (Ibbetson, Panjāb Ethnography, 120.)

Pursā—[Skt. *purusha*=a man]=the height of a man with his arms raised: a measure of the depth of water: the phrase is *pursā bhar pānī*. East districts.

Purso=manure. Kumaun (khāt).

Purvā—a small earthen-pot shaped like an *āb-khord*, qv. East districts.

Purvā=[dim. of *pura*=city]=a quarter of a town, a hamlet (*pur*).

Purvā—[Skt. *pūrva*]=the east wind (*purvāi*).
Bhūiyān lot jab chālē purvāi,
Jab jāno rīt barkhā āi.

[When the east wind blows close to the ground, know that the rainy season has come.]

Pūrva Bhādrapadā—} the 25th lunar asterism
Pūrva Bhādrapadā—} (nakshatra). Sugar-cane should not be planted in either of the Pūrva asterisms.

Pūrva khārha—} [*Pūrva Āshārha*]=the asterism
Pūrva shārha—} is numbered as 18th or sometimes 20th (nakshatra)—see Pūrva Bhādrapadā.

Pūrva Khārḥ sūtīn dīn jo hovē shubh-vār,

Ghar ghar hovē badhāvārī, ghar ghar māṅgal chār.

[If the three days following the asterism of *Pūrva khārha* occur on lucky week days (i.e., Wednesday, Thursday, Friday), there will be rejoicings and happiness in every house.]

Pūrva Phālgunī—the 11th lunar asterism (nakshatra).

Jo Pūrva purvāi pāvē.

Jhūrē nadiyā nāo chālāvē.

[If there be an east wind in *Pūrva*, you will be able to row boats in the dry water-courses: i.e., there will be abundant rain.]

Also see Magha.

Purvāi—[*purvā*]=the east wind.

Pavan jo chālē purvāi,

Bādāl kā ṭaṭṭ lagāi.

[When the east wind blows it covers the sky with a screen of clouds.]

Jēth chālī purvāi,

Sāvan sūkhā āi.

[When the east wind blows in Jēth, it brings drought in Sāvan.]

Pūs=rice used in the worship of the local gods. Kumaun. (See Atkinson, *Himalayan Gazetteer*, II, 824.)

Pūs=[Skt. *Pausha*: from the lunar asterism *Pushya*, *Pukhya*]=the 9th Hindu luni-solar month (December-January).

Pūs mās kī saptamī jo pānī nahīn dē
Ārdra barse sahī, jal thāl ēk karē.

[On the 7th of Pūs if there be no rain, then it will certainly so rain in the asterism of *Ārdra* that the dry land will be under water.]

*Pūs andhiyārī saptamī bin jal bādāl hoē,
Sāvan sudi pūnyōn divas barkhā avshai hoē.*

[On the 7th dark half of Pūs if there be clouds and no rain, there will certainly be rain on the full moon in the light half of Sāvan.]

Pūs badi dashmīn divas bādāl chamkē bij.

To barsai bhari Bhādvān, sādhoñ khēlo tij.

[On 10th dark half of Pūs if there be lightning in the clouds, then there will be full rain in Bhādon, and you can enjoy the ceremony of the 3rd.]

Pūs andhērī tērasai chahu disha bādar hoē,

Sāvan pūnyōn, māvasai jaldhar ati hī hoē.

[On 13th dark half of Pūs if there be clouds on all four sides of the sky, there will certainly be rain on the full and new moon of Sāvan.]

*Pūs amāvas Mūl ko saraso chāroñ bāē,
Nishchay bāndho jhonprī, barkhā hoē sivāi.*

[On the new moon of Pūs and the Mūl asterism, if there be wind from all quarters, be sure to prepare your roofs; there will be abundant rain.]

*Shani adit aru Maṅgalo Pūs amāvas hoē,
Dugano, tigano, chauguno, nāj mahāngā hoē.*

[If the new moon of Pūs fall on Saturday, Sunday, or Tuesday, grain will be two-fold, three-fold, four-fold its usual price.]

Somāñ Shukrāñ Surgurāñ Pūs amāvas hoē,

Ghar ghar hoē badhāvārī, burā nā dīsē koī.

[If the new moon of Pūs falls on Monday, Friday, or Thursday, there will be rejoicings in every house, and no evil will appear.]

*Pūs ujjālī saptamī āthai naumī gāy,
Megh hoē to jānīlē, ab sariyāñ sab kāy.*

[If there be thunder on the 7th, 8th, and 9th of the light half of Pūs, then know that there will be rain, and all your work will be carried out.]

Pushtah—[Pers. *pusht* = the back]—a mound put round the foundation of a wall to strengthen it.

Pūt—[Skt. *putra*]—a son. "Since the son (*trayātē*) delivers the father from the hell named Put, he was therefore called *putra* by Brahma himself" (Sir W. Jones, *Manu*, IX, 138). *Ātē hī bahū janantā pūt* = his wife had hardly come into his house when lo! she bore him a son!

Pūt faqīrī kā, chāl chālē aḥdiyōñ kā = a beggar's brat strutting about like a courtier!

Pūtā—[? Skt. *pūta* = cleansed]—the partitions in a cooking fire-place. West districts (barā-hūn).

Pūth— } [? *puṭhā* = the rump of an animal,
Pūthā— } from their shape]—sand-hills: sandy
Pūthī— } land in hillocks. Duāb (dhus).

Pūthvāl—[*puṭhā* = the rump]—a "backer": a confederate who stands outside while thieves break into a house.

Pūt—[? Skt. *pūtika*]—any tuber: the potato tuber. East districts (āfū).

Putlī—[Skt. *putraka*]—a puppet, doll, image, idol (*mūrat*): *putlīghar* = a cotton mill.

Putoh—[Skt. *putra vadhu*] (*putakū*)—a son's wife.

Putra— } [Skt. *putra*]—a son (*pūt*).
Putrā— }

Putrī—[Skt. *putrakā, putrikā*]—a daughter.

Putrī—moist sugar (*rāb*) partially cleaned of its molasses.

Putṭhā—[Skt. *puta*]—the rump, buttocks of an animal.

Putṭhī—[*puṭhā*]—(1) the quadrant of a cart wheel (*bahāl, gārī*); (2) wells made of large curved bricks laid one on the top of another without cement. *Allahābād*.

Putṭī—see *pūtī*.

Puvar—see *puar*.

Q

Qāb—a large earthenware saucer or dish used among Muhammadans for serving round food and kneading dough.

Qabā— } a long coat shaped like a dressing
Qabah— } gown worn by Muhammadans: "a long gown with flaps in the skirts: the skirt and breast open, and sometimes slits in the arm-pits." (Herklot's *Qānūn-i-Islām*, Gloss. sv.)—cf. *choghā*.

Qadam—[*qag, pair, pairā, parag*]—a pace: a yard: the amble pace in horses.

Qadamchah—a compartment in a privy (*paikhānā*).

Qahatsāli— }
Qahatsāli— } a year of drought (*akāl*).

Qainchi—(1) a pair of scissors; (2) a truss for a roof.

Qaitūn—a kind of lace used as an edging (*gotā*).

Qalāl—(1) tinning of vessels; (2) whitewashing: *purānē gambaz par qalālī* = whitewashing an old dome!

Qalāigar—[*qalālī*]—a tinker or tinman. He uses a bellows, *khāl*; *bhāthī, dhavāknī*, of which the handles are *qandā*; the pipe *nal, chongā*; the solder (*rāngā*) is spread with a soldering iron, *kaiyā, kaiyyā*; the tin cutter *qainchi, katarānī, sohānī*; to solder is to the west *tānkna, tānkā lagānā*, to the east *tānsab*.

Qalam—[Skt. *kalamā*: Latin *calamus*]—(1) a pen; (2) a sort of knife used by masons for smoothing the mortar between bricks; (3) a graft.

Qalamī—[*qalam*]—(1) grafted—of fruit trees; (2) common marketable nitre (*khārī*).

Qalichā— } [corr. of *galichā*]—a thread mat
Qalichah— } (*shatrañjī*).

Qālin—[*farsh*]—a floor cloth: usually one made of thick cotton.

Qamīṣ—[Portuguese *camisa*]—a shirt: part of the Muhammadan shroud—see *kafan*.

Qarz—a money loan: *vādhār* (qv.) is a loan where the exact thing lent is to be returned: but this distinction is often neglected. *Qaḡr, qarz khudh, larḡā—tinoñ nahīñ samajhlē* = a beggar, a creditor and a child are three who will not listen to reason.

- Qimâm— } (1) syrup; (2) the juice of opium
 Qivâm— } boiled down to make *madak* (qv.).
 Qisṭbandī—(*kandī*)—paying a debt by instalments.
 Qufl— the lock of a door (*tâlâ*).
 Qulfi— (1) the curved copper snake or joint of the stem of a tobacco pipe (*huqqâ*); (2) a metal vessel (usually of zinc) used for making ice-cream.
 Qullâbâ— }
 Qullâbah— } a canal water sluice (*mohri*).

R

- Râb—[Skt. *drava* = juice, liquid]—sugarcane juice boiled down and partially coagulated. When more densely coagulated it is *gur*. For other preparations of sugar see *bhêl*, *chauhañdâ*, *chîni*, *khând*, *gur*, *kûzâ*, *mail*, *misri*, *nigârâ*, *pacchani*, *pâg*, *paniaua*, *pârî*, *phûl*, *putrî*, *ras*, *shakkar*, *shîrâ*, *thopârî*.
 Rabbâ—[*arâba*, *'araba*]—a light two-wheeled ox cart (*gârî*).
 Rabi'—[*lit.* a fourth part of the year] (*chaitî*, *sârî*, *unhârî*)—the spring harvest: popularly taken to begin with half *Aghan*, *Pûs*, *Mâgh*, *Phâgun*, *Chait*, and half *Baisâkh*. The third Muhammadan month is *Rabi' ul avval* and the fourth *Rabi' us sanî*.
 Râchh— } [acc. to Platts *râkshasî* = a large
 Rachhâ— } tooth]—(1) any implement; (2) the heddles in a loom which alternately raise and depress the threads of the warp (*kargah*): (3) the blacksmith's large sledge hammer; (4) the axle of the hand flour mill. Kumaun (*chakk*).
 Râchchhas—[Skt. *râkshasa*] (*rakhas*, *râkshas*)—a kind of demon seen at night. He inhabits trees after nightfall: so many Hindûs do not like approaching trees at night, because he causes vomiting and indigestion to those who trespass on his property. It is also wise to halt on a journey at sunset to prevent a *Râchchhas* leading you astray during the night. Also, if a man be eating food by lamp-light and the light go out, he will cover the food with his hands to prevent a *Râchchhas* carrying it off before he can procure a fresh light—cf. *rukharhvâ*. *Râchchhasî bidyâ* or devils' lore is the popular phrase for a knowledge of foreign tongues.
 Râdâ— an oil plant—*Brassica campestris glauca*. Kumaun (*sarson*).
 Radhêrâ jâl— a drag net with small meshes. Duâb (*jâl*).
 Râêrañgâ—[*râê* = *râjâ*, prince; *rañg* = colour] (*rindânâ*, *sil*)—a small grain, considered by Hindûs a lawful food on fast days.
 Rafidah—[Arabic *rafâdat* = rags]—(1) a saddle pad; (2) among bakers, the cushion with which he fixes the cakes on the sides of the oven (*nânâî*).
 Râh— } (1) a road: *râh chhor kurâh chalê*,
 Rah— } *turat dhokâ khâlê* = a short cut is the longest way home; (2) the groove in the base of the block of the sugarcane mill in which the driving gear works. East districts (*kolhû*).

- Râhâ—[*râh*]—the mud stand on which the lower stone of the flour mill is fixed (*chakkî*).
 Rahaklâ—[Skt. *ratha* = conveyance; *kala* = machine] (*rahkal*, *rahkalâ*)—a light two-wheeled ox cart. Rohilkhand.
 Rahar—[Skt. *ârhakî*]—the *arhar* (qv.) pulse. East districts.
 Rahasbadhavâ—[*rahas* = enjoyment; *baṛhânâ*, *badhânâ* = to increase]—a kind of marriage ceremony—see *godbharnâ*.
 Rahat—[Skt. *araghatṭa*]—the Persian wheel—see *arhat*.
 Rahâvan—[*rahânâ* = to cause to remain]—the manuring of land by causing cattle to remain on it at night. Central Duâb (*khatânâ*).
 Rahl—[Skt. *ri* = to go]—the stirrer in a churn (*rai*).
 Rahlîlâ—(*rahîlâ*)—gram: properly the acetic acid which exudes from the leaves (*chanâ*).
 Rahkal— } see *rahaklâ*.
 Rahkalâ— }
 Râhin—[*rahn*]—a mortgager.
 Rahlâ—see *rahîlâ*.
 Rahlû—[*rahaklâ*]—a light country cart (*gârî*).
 Rahn—[Arabic *râhin* = a borrower]—a mortgage: *râhin* a mortgager; *murtahin* a mortgagee. To give security is *âr karnâ*, *arâk dênâ*, or in Bundelkhand *gahnai rakhnâ*. For the various kinds of mortgages see *ar*, *bhogbandhak*, *bhoglâbhâ*, *bisul*, *darrahnî*, *dishṭ bandhak*, *gahnâ*, *gurkhâl*, *jamog*.
 Râhnâ—(*ahornâ*, *aurâ*, *datvono*, *dânt karnâ*, *khûntnâ*, *khûntvânâ*, *khutânâ*, *tâknâ*, *tâknâ*, *ârnâ*)—to roughen the stone of a flour mill.
 Rahrâ—[*rahat*, *arhat*]—a spinning wheel. Kumaun (*charkhâ*).
 Rahrêthâ—[*rahar*]—the dry stalks of the *arhar* (qv.) pulse. East districts.
 Rahrî—[*rahar*]—the *arhar* (qv.) pulse. Lower Duâb.
 Rahrû—[*rahîlû*]—a light country cart (*gârî*).
 Rahtâ—[*rahat*, *arhat*]—a spinning wheel. Parts of Rohilkhand (*charkhâ*).
 Rahtâ—[*rahar*]—dry stalks of the *arhar* (qv.) pulse. East districts.
 Râhû—[Skt. *râhu*; rt. *rah*, *grabh* = the looser or seizer]—the demon supposed to seize the sun and moon and cause eclipses. His tail became the comet demon *Kêṭû*. He is worshipped by people of the Dusâdh caste in the eastern districts. The worshippers in a state of religious frenzy wash their feet in boiling milk and then run through the fire in a trench filled with burning wood.
 Râi—[Skt. *râjikâ* = a stripe, streak]—mustard (*lâhî*). "*Râi* is a third taller than *sarson* and spreads more; its leaf being larger, but pods smaller. In these the seeds lie with a twist (as if rifled), are small and dark; those of *sarson* lie in two rows, divided by a partition, and are yellow in colour. There are more flowers also in one head of *râi*, and the petals spread more widely than in *sarson*." (F. N. Wright, Cawnpur Memo.) The black mustard *Brassica nigra* is known as *makrâ râi*, *ghor râi*, *jaṛgâi sarson*.
 Rai—[rt. *ri* = to go] (*khôilar*, *mahnâ*, *math-unâ*, *mathani*, *mathaniyâ*, *mathâni*, *rahi*)—the

stirrer or stick moved in the churn; this is in the Upper Duāb fixed in a pivot called *nondī*.

Raitā— } a mess made of pumpkin and curds.

Rāj—[Skt. *rājya* = kingly] (*thavai*)—a mason and plasterer. He uses a sort of hammer for shaping bricks, *basulā*, *basulā*, *basulā*, *basulā*; a trowel for mixing the mortar (*masālā*) *kannē*, *karnī*; a small flat hammer *majhōlā*, *mānjhōlā*; a small trowel for smoothing the surface of plaster *nahlā*; a wooden beater for consolidating the plaster, *thāpī*, *thapkā*, *khobā*; a plumb *sāhul*, *sāhul*, *sahāval*, in Kumaun *saulā*, of which the string is *ḍor*, *ḍorī*, the piece of wood fixed in it *patṭī*, *kainḍā*; the square *guniyā*; the maul stick *mistar*; the long stick for levelling the plaster *zērband*, *samāddā*; the knife for smoothing the mortar between the bricks *qalam*; the scoop for making mouldings *dalak*; the white-washing brush *kūnchi*, *potā*, *puchārī*; the ladder *sīḥi*, *nasāini*; the scaffolding *chālī*, *pār*, *pḍēt*, and in Eumaun *bharapḥ*; the movable scaffolding *sandlī*; the pit in which the mortar is mixed *taghār*, *tagār*, *kuṇḍā*, and in the East districts *gair*; the lever for crushing bricks into dust (*surkhi*) *ghēnkā*, *ghēnkī*, *ghēkuli*, of which the pestle is *mūsar*, *mūsāl*, the piece of wood on which the bricks are crushed *okhlī*, *okhrī*, *ukhlī*, *ukhrī*, and in Oudh *ghariyālī*; the mortar pot *nād*, *nānd*, *naṇḍvā*; the mortar trough *athra*, *athri*, *taslī*; the wooden mortar pan *kāthrá*, *kāthēliyā*; the mallet for beating the plaster *mugḍar*, *mugārī*.

Rājā—moulds used by a jeweller (*sunār*).

Rājā kidār—one of the local gods—see *khuājā khizr*.

Rājbahā— } (*rājā* = king; *bahnā* = to flow)

Rājbahā— } (*bambā*)—a main canal distributary.

Rajnah—[Skt. *radh* = to cook] (*rajnā*)—the pot in which the dyer strains his dyes (*raṅgrēz*).

Rajhnī—[see *rajhnā*] (*rajnī*)—a vessel for cooking milk. Rohilkhand.

Rajiyā—a grain measure, about $1\frac{1}{4}$ *sér*. East districts.

Rajná—see *rajhnā*.

Rajnī—see *rajhnī*.

Rakābī—[*rakāb* = a stirrup] (*sēnkī*)—a saucer: *jis rakābī mēn khāē ussī mēn chhēd karē* = he would make a hole in the saucer out of which he eats, the height of ingratitude.

Jabtak rakābī mēn bhāt,

Tub tak tērā mērā sāth.

[I am your friend as long as there is any cooked rice in your platter.]

Rākār—a variety of soil in Bundelkhand, and the Lower Duāb. "The original meaning of the word *rākār* seems to be stony, but it is applied generally to all land which is distinctly uneven, and in this district such soil is generally stony: for being situated on the slope between the level upland and rivers or water-courses an unusual proportion of *kankar* (qv.) remains and furnishes the large proportion of lime which assays show to be characteristic of the soil. *Rākār* is ordinarily divided into *moṭī* and *patlī*, or substantial and slight. Speaking generally *moṭī rākār* is *mār* (qv.) or *kābar* (qv.) on the slope, cut up and injured by the rainfall pass-

ing to the lower level: *patlī rākār* in the same way is lighter soil injured similarly." (A. Cadell, Banda Sett. Rep., p. 4.)

Rākḥ—[Skt. *raksha* = ashes used as a preservative; rt. *raksh* = to guard] (*khariyā*)—ashes.

Rākḥ— } [*rākḥ*]—land reserved for grazing

Rākḥ— } ground. Rohilkhand (*chārāgāh*).

Rākḥāī—[*rākḥāī*]—fees for watching fields, or for paying watchmen (*rakhvāī*).

Rākḥānā—[Skt. *raksh* = to guard] (*agornā*)—to watch fields (*rakhvānā*).

Rākḥas—a night demon—see *rachchhas*.

Rākḥasī bēlā—[*rākḥas*]—an hour or two before dawn: the time when demons move about cf. Shakespeare, Hamlet Act. I sc. I.

At his [the cock's] warning,

Whether in sea or fire, or earth or air,

The extravagant erring spirit hies

To his confine.

Rakhat—[*rakhātā*]—a light country cart. Bundelkhand (*gārī*).

Rakhāt—[Skt. *raksh* = to guard] (*rakhēl*)—ground reserved for pasturage. East districts (*chārāgāh*).

Rakhaundī—[*rākḥī*]—the thread tied round the wrist at the Salono festival. East districts (*rākḥī*).

Rakhaunī—see *rākḥī*.

Rakhēl—see *rakhāt*.

Rakhēlī—[Skt. *raksh* = to protect, keep] (*rakhnī*)—a concubine. East districts (*dhārī*).

Rākḥī—[Skt. *raksh* = to protect]—a bracelet of silk or thread tied round the wrist as an amulet on the full moon of Śāvan (*Śāvan sudi pūran māshī*). The festival is known as *rakshā-bandhan*, *rākḥī-bandhan*, *salono*, *salino*, *salauṇā*, *rākḥī pūrnimā*, or in the Hills *upā-karmā*. On this day food and presents are given to Brahmans. After bathing in the morning Hindūs retire to some place near running water, and making a mixture of cow-dung and earth on which the sacred *tulsi* plant has grown, anoint their bodies, change the sacrificial thread, and perform *rikh tarpan* or the worship of the seven Rishis. (For the complete ritual see Atkinson, *Himalayan Gazetteer*, II. 886.)

Rākḥī—[*rākḥ*]—ashes.

Rakhīyā—[*rākḥī*]—a grove of trees near a village carefully maintained from religious motives. Central Duāb (*khaṇḍī*).

Rakhnā—[Skt. *raksh* = to protect]—(1) to keep, maintain; (2) to challenge to an oath (*hasar karnā*).

Rakhnī—[*rakhnā*]—see *rakhēl*.

Rakhsḥī—a coarse fermented stimulant used by the Nepalese and Hill people.

Rakhvāī—[*rakhvānā*]—(1) field watching; (2) fees or remuneration for field watching; (3) (*pitiyā*, *rakhāī*, *rakhvāī*, *shahnagī*) taxes to pay watchmen.

Rakhvālā—[*rakhnā*] (*agor*, *agoriyā*, *ahītā*, *bisar-vār*, *rakhvār*, *shahnā*)—a watcher; a field water: *dūdh kā rakhvālā billā* = the tom cat put to watch the milk! *quis custodiet ipsos custodes?*

Rakhvālī—[*rakhvālā*] (*agorāb*, *bālrakḥī*, *khet-vāī*, *pahrēno*, *rakhvāī*, *rakhvāī*, *shahnagī*)—field watching.

Rakhvānā—[*rakhnā*]—to have fields watched.

Rakhvâr— } see rakhvâlâ.
Rakhvârâ— }

Rakhvârî—see rakhvâlî.

Rakshâ bañdhan—the ceremony of wearing a wrist amulet on the full moon of Sâvan—see râkhl.

Râkshas— } a demon—see râchchhas.
Rakshasâ— }

Râl—a kind of thick country blanket (kammal).

Râl [Skt. *lâla* = saliva]—throat inflammation with cough in cattle (paliyâ).

Râl—[Skt. *râla*, *râlaka*]—the resin of the *sâl* (*Shorea robusta*).

Râlî—[? *ralnâ* = to be crushed]—a small kind of millet in Bundelkhand: apparently the same as *chînâ*, *chênâ* (qqv.).

Ralnâ [*rilnâ*]—to be lost in a crowd—of cattle, etc.

Ramañt—reciprocal interchange of labour among cultivators. Lower Duâb (paith).

Ramâs—[*râni* = queen; *bâs* = dwelling]—the bean also known as *lobiyâ* (*Vigna catieng*) (ravâns).

Rambâ—[*rammâ*]—a long mortice chisel—see barhai.

Rambâñt—[*Râma* = the god, *bañtâ*]—division of crops between landlord and tenant (bañtâ).

Ramchâ—[cf. *chamchâ*]—a spoon (kalchhul).

Râmchakrâ—[*Râma* = the god; *chakra* = a circle]—a large round cake of pulse flour—see roñt.

Râmdânâ— } [lit. the grain of *Râma*]—a small
Râmdânâh— } grain; considered a lawful food for Hindûs on fast days (*rârañgâ*, oil).

Râmjau—[lit. the barley of *Râma*]—oats (jañ).

Râmlîlâ—[Skt. *Râma-lîlâ* = the sports of *Râma*]—the feast representing the exploits of *Râma* in recovering *Sîtâ*; performed in the light half of Kâr and ending with the *Dasahrâ* (qv.).

Rammâ—[? Skt. *rambha* = a stick] (*rambâ*)—a long mortice chisel—see barhai.

Râmnâmi—[*Râma*, *nâma* = name]—(1) the Hindû ascetic's sheet worn over the body; a sort of golden neck amulet worn by Brahmans.

Râmnaumi— } [Skt. *Râma navamî* = the 9th
Râmnavamî— } of *Râma*]—the feast commemorating the birth of *Râmchandra* held on 9th bright half of Chait.

Râmpo—[*rammâ*]—a mortice chisel. Kumaun (barhai).

Râmrâj—a sort of yellowish earth (pêorñ).

Râmras—[*Râma*, *ras* = juice]—salt—a Hindû ascetic's word (non).

Râmsañdâ—a kind of grass used for its fibre—see kâñs.

Ramtâ—[*rammâ*]—a long mortice chisel (bârhaj).

Râmtarot— } the lady finger (*Abelmoschus esculentus*) (bhindñl).

Râñd— }

Râñd— } [Skt. *randâ* = mutilated]—a widow
Râñdâ— } (bêvâ).

Râñdâ— }
Triyâ marma, râñd so kirak,
Sanjâ pânt na chaliyê hirik:
Nripat suñdñ sovân prabhât,
Kâhê ko kant kâl mukh jat?

[Never tell a secret to a woman or fall in love

with a widow, nor travel in the evening. The Râja and the dog sleep in the morning. Why are you going, husband, into the jaws of death.]

Randâ— } a plane—see barhai.
Randah— }

Rañdâpâ—[*randâ*]—widowhood: *randâpê kê kaprê* = widow's weeds.

Rândhnâ—[Skt. *randh*]—to cook: generally used of boiling thick substances like *khicharî*, etc.

Rañdorâ—[*rand*]—an unmarried man, a widower.

Rañdorî—[*rand*]—a widow (bêvâ).

Rañduâ—see rañdorâ.

Râñg— } [Skt. *ranga*]—solder: *hirankhuri*

Râñgâ— } *rañgâ* is the soft kind.

Râñgrêj— } [*ranj* = colour, Skt. *rañj* = to be
Rañgrez— } dyed: *rêc*, Pers. *rêkhtan* = pour-

ing]—a dyer. *Harî lagî na phitkari rañg chokho dâc* = when you don't put in the astringent myrobolan and alum, how can you expect to fix the dye? He uses a pot sunk in the ground *mât*, *mânñ*, *nânñ*, *taghârî*, *haudâ*; a similar half-round pot *athrâ*, *kunñdêrâ*; a wooden frame on which the cloth is hung like a bag *ghêrâ*, *tipdî*, *rênî*, *ñikñî*, *ñikñiki*; a pot for straining the dye *rajhnâ*; a stick for mixing the dye *chalnî*, *chalaunî*, *qandâ*, *qandî*; when it is first strained the dye is *pik*, then *dahar*, finally *jêñhâ rañg* or *khârî*.

Rañgvâ—[*rañg* = colour]—a cattle disease in Mirzâpur, probably reinderpest.

Rânñ—[? Skt. *aranya* = a forest]—self-sown—of plants, weeds, etc. Mathura.

Rânñl—[cf. *rammâ*]—a scraper for cleaning leather: worshipped by the Chamâr caste at the Divâlñ.

Rânñtâ—[*arhat*]—a spinning wheel. Bundelkhand (charkhâ).

Ranñh—[*arthî*]—a funeral bier. East districts (arñh).

Rânññ—see rânñtâ.

Ranvâsan—[*rânî* = queen; *bâs* = abode]—a kind of bean (*sêm*).

Râo—[Skt. *raya* = the stream of a river; rt. *rî* = to go]—a hill torrent: generally applied to a stream that flows only in the rains.

Râoññ—(1) a small square tent; (2) (*dochhannâ chhappar*, *mañaiyâ*) a small shed. Upper Duâb.

Râpñ—see rânñl.

Râpâr—(1) uneven ground (*ûsar khâbhar*); (2) a bad clay soil. Rohilkhand.

Râpâr rahâvan,
Maghas khapâvan.

[To cultivate *rapar* is to waste your brain for nothing.]

Raqamñ— } [Arabic *raqam* = a number, sum]—
Raqmñ— } a tenant who, in deference to tribal

feeling, superstition or official position has been allowed to hold land at lower rates than ordinary tenants. Rohilkhand.

Rârâ—an oil plant (*Brassica campestris glauca*). Kumaun (sarson).

Rârñl— } a coarse hard grass infesting poor soils.

Rârññ— } East districts.

Rarkâ—a coarse broom made of cotton twigs. North Rohilkhand (jhârñ).

Ras—[Skt. *rasa*—(1) the juice of plants such as sugarcane, etc.

*Ras jo cháhé jagat mên síkh íkh pé léó ;
Jo vâh sún anras karé tât adhik ras déó.*

[He that wants happiness in this world, let him learn from the sugarcane. To him who is unkind to it, it gives juice in abundance (i.e., it must be well crushed to get out the juice (a pun on *ras* = juice or pleasure; *anras* = want of juice or unkindness).]

(2) nitre of the first evaporation (*khârf*).

Râs—[Skt. *râshi* (*râsi*)—(1) (*gurâun, tâl, târ*) the heaped grain on the threshing-floor—see pair.

Ustâd baiñhé pás,

Kâm âvé râs.

[If the master sits by, the grain pile will be secured. "The master's eye maketh the horse fat."]

(2) the best granulated sugar. East districts (*bhûrâ*); (3) a sign of the zodiac. The following table gives the signs of the zodiac, the corresponding Hindû luni-solar months and seasons according to the usual reckoning:—

Latin signs.	Hindi signs.	Corresponding months.	Seasons.
Aries . . .	Mékha, Mésha	Chait . . .	} Vāsant.
Taurus . .	Briha Brikha	Baisâkh . .	
Gemini . .	Mithuna . .	Jêth . . .	} Graishma.
Cancer . .	Karka . . .	Sârah . . .	
Leo . . .	Singh Sinha	Sâcon . . .	} Varshâ.
Virgo . . .	Kanyâ . . .	Bhâdon . .	
Libra . . .	Tulâ . . .	Kudr . . .	} Sharadd.
Scorpio . .	Vrishchika	Kârtik . .	
Sagittarius	Dhanu . . .	Aghan . .	} Haimanta.
Capricornus	Makara . .	Pûs . . .	
Aquarius . .	Kumbha . .	Mâgh . . .	} Shishara.
Pisces . .	Mina . . .	Phâlgun . .	

Shani chakkar kî suniyé bâtl :

Mékha râshi kî jai Gûjarâtâ :

Brikkh mên karai nirodhâchâr,

Bhûkhai Abbû aur Gîrnâr.

Mithuno Pingal aru Multân,

Kark râshi Kâshmir Khurasân :

Jo Shani Sinha karishi rung,

To Gagh Dillî hoshi bhañg.

Jo Shani Kanyâ karai nivâs,

To pûrah kachhu Mâlwa nâs :

Tulâ Vrishchika jo Shani jâé,

Mârvâr né kâfi bilâé :

Makara Kumbha jo Shani dé,

Diyo anna na koi khâé ;

Jo Dhanu Min Shanichar jâé,

Pavan chalai pânî ko nasâé.

[Listen to the revolution of Saturn—When he is in the sign of Aries there is victory to Gûjarât. When in Taurus, Mount Abbû and Gîrnâr suffer famine. In Gemini, Pingal and Multân: in Cancer, Kâshmir and Khurasân. In Leo the Fort of Delhi; in Virgo the East and Mâlwa: in Libra and Scorpio he brings loss to Mârvâr. If he appear on the sign of Capricornus and Aquarius, grain will be so plentiful that no one can eat it even if it be given to him. In Pisces and Sagittarius he brings wind which drives away the rain.]

Râs—[*ras*—the reins for a horse.

Râs—[Arabic *râs* = head]—one head of cattle: *ék râs bail* = one ox (*maveshî*).

Rasâhvâ hañdâ—[*ras* = juice]—a vessel for collecting the sugar juice before boiling. East districts (*kolhvâr*).

Rasarâ—} [Skt. *rasandâ*]—a rope: specially

Rasarî—} coarse ropes made of *bân* (qv.).

Rasaur—[*ras* = juice] (*rasâval, rasâvar, rasâvar, rasidur*)—rice cooked in sugar and water (*bakhîr*).

Rasautâ—} in the Hills the July rice sowings;

Rasautî—} in Allahâbâd it means the rice sowing when the field is ploughed and the seed sown before the rain falls. The seed is then ploughed in and germinates with the first fall of rain (*dhân*).

Rasâval—} see rasaur.

Rasâvar—} see rasaur.

Râs baiñhânâ—[Skt. *râshi*; *baiñhânâ* = to cause to sit]—to adopt a child (*god lénâ*).

Raschhannâ—} [*ras* = juice; *chhannâ* = to Raschhannî—} filter]—the strainer for the juice in a sugarcane mill (*kolhû*).

Râsi—see râs.

Râsi—[*râs* = a mass, one of the mass]—a weak inferior kind of native liquor (*âbkârî*).

Rasiâo—} [*ras* = juice]—(1) rice cooked in

Rasiâval—} sugar and water (*bakhîr*); (2)

Rasiâvar—} distribution of the sugar juice

Rasiâval—} on the first day of pressing.

Rasiâvar—} Central Duâb (*rasvâl*).

Râskarî—[*râs* = reins; *karî* = a ring]—the rings for holding the reins in a pony cart (*ekkâ*).

Raskhîr—[*ras, khîr*]—rice cooked in sugar and water (*bakhîr*).

Râs lénâ—to adopt a child (*râs baiñhânâ, god lénâ*).

Râsnashin—[*nashin* = sitting]—an adopted son (*mutabannâ*).

Rasoi—[Skt. *rasavat* = tasting]—(1) the mid-day meal. Central and Lower Duâb (*khânâ*);

(2) (*bâvarchî khânâh, rasoi khânâh, chulhânî*) a cooking house.

Padamani baiñhî rasoiyân :

Kushal karêñ Gusaigyân !

[Mrs. Luth face has had to sit down and cook !
O Lord ! preserve her !]

Dêrh pau chûn chauhârê rasoi = You have only a couple of ounces of flour and want forsooth !

to go upstairs to cook it ! Another version is—

Dêrh pau chûn pul kî rasoi = you have only a couple of ounces of flour and want to cook it

on the bridge (where every beggar in the parish collects).

Rasolkhânâ—see rasoi.

Rassâ—[*ras* = juice]—the disease "thrush" in a horse—see *ghorâ*.

Rassâ—} [Skt. *rasandâ*]—(1) (*dor, dorâ, dorî,*

Rassi—} *jêvrâ, jêvrî, jyûriyâ, pâochhânâ,*

rasarâ, rasarî) a rope. For grass ropes see

jûn; ropes of *arhar* fibre *mûrhâ*; ropes of *mûnj* grass *bân*; ropes of *ghâk* fibre *bakhêl*; ropes of leather *muhârî*; ropes for tying cattle to a peg *khurâv*; ropes for tying cattle to a post or manger *paghâ*; ropes for tying a pair of oxen together *jor*; nose ropes *nâth*; a

double tether *chharkî*; ropes for tying cows during milking *niânâ*; head ropes for horses *agârî*; heel ropes for horses *piçhârî*, *muzamâ*; camel ropes *dâman*; ordinary hobbles *chhân*; a hobble with a stick *qarahî*; a hobble for the two feet of an animal *paînkra*; for one fore and one hind leg *dhagnâ*; for leg and head *galgâdâ*; ropes used with an earthen vessel for drawing water from a well *ubhan*; the knot round the neck of a vessel *ubkâ*; the main well rope *bart*; the short well rope *chhor*; the rope for the irrigation lever *gunârî*; the ropes for fastening the well bucket *kas*; smaller strings of the well bucket *bândhni*; ropes for the irrigation swing basket *daur*; those used with the harrow *guriyâ*. (2) a measure of area: one square *rassi* of 75 *hâtî* = 1 village *bighâ*. Bundelkhand.

Rassibât—[*rassi* = rope; *batnâ* = to twist]—a rope-maker (*bânsâz*).

Râstâ—[Pers. *râst* = straight] (*chaur*, *qagar*, *qagrâ*, *gail*, *saçak*)—a road. For pathways see *pagdañdî*; alleys *kûñchâ*; a road for ingress or egress *nikâr paithâr*; the side of the road *patrî*; a junction of four roads *chaurahâ*.

Rasûlî—[Arabic *rasûl* = a prophet]—a curious variety of wheat or barley, like pearl barley (*paighambarî*).

Rasvâl—[*ras*] (*bhañçaro*, *khapparjâr*, *rasiyâ-râ*)—the ceremony of distributing sugarcane juice on the first day of cane pressing. Upper Duâb and Robilkhand.

Rasvañ—[*ras*]—the calking of a boat (*nâo*).

Ratâ—[Skt. *rakta* = red]—rust in cereals—see *ratuâ*, *givrâ*.

Râtâl—[? Skt. *rakta* = red]—an insect which attacks the *juâr* millet. Bundelkhand.

Ratâlû—[Skt. *raktâlû* = red root]—the yam plant (*Dioscorea sativa*).

Ratan—[Skt. *ratna*]—a gem: *pachratana* are the five gems put in the mouth of a dying man—coral (*mûngâ*), pearl (*motî*), gold (*sonâ*), silver (*chândî*), copper (*tânâ*).

Ratan Pânâ—one of the local gods (*dihvâr*).

Rât—[Skt. *râtri*]—night.

Ratgarah—[*rât*? *girnâ* = to fall]—very early

Ratgarahê—[*rât*? *girnâ* = to fall]—very early in the morning: just before daybreak. East districts (*fajar*).

Rath—[Skt. *ratha*]—a large cart with four wheels used for the conveyance of idols and veiled women.

Ratjâgâ—[*rât* = night; *jâgnâ* = to be awake]—the night of a wedding among Muhammadans.

Rattî—[Skt. *raktikâ* = the blood red-seed] (*kîrî*, *kîrî*)—a seed—that of the *abrus precatorius* or wild liquorice—a seed used in weighing precious metals and other valuables; 4 grs. rice = 1 *rattî*; 8 *rattî* = 1 *mâshâ*; 12 *mâshâ* = 1 *tolâ*—see *guñghchî*, *man*.

Ratuâ—[Skt. *rakta* = blood-red] (*ratvâi*)—rust in cereals: It is brought on by excessive damp and cloudy wet weather. "The plant tissues become filled with minute orange-coloured spores, which, when ripe, burst through the plant skin in longitudinal fissures, sprinkling the leaves and ears with a reddish powder. In this condition it is known to botanists under

the generic name of *Trichobasis*, from the fact that each spore is furnished with a short hair-like protrusion or stalk. As the plant ripens clusters of minute bodies appear, each consisting of a stalk fixed in the leaf tissues, bearing a double celled head. These bodies grow out in clusters, each cluster appearing to the native eye a minute black spot. In this stage the fungus is known as *Puccinia*, and was long supposed to be a separate plant from *Trichobasis*, instead of merely a stage in its history." (Field and Garden Crops, North-Western Provinces, I. 5.)

Râtul—[Arabic *raṭl* = to weigh]—a large fixed scales—see *tarâzû*.

Ratvâl—see *ratuâ*.

Rau—a hill torrent—see *râo*.

Raukhar—[*rau*]—land spoiled by being covered with sand from floods.

Raunâ—[Skt. *ramana* = rejoicing]—the bringing of the bride from her parent's house to that of her husband. It is generally applied to the second visit—see *gaunâ*.

Rauñdî—[*rauñdî* = to walk about]—an enclosure for cattle (*ghêr*).

Rausâ—[*rânî*, *bâs* = queen's dwelling]—a kind of bean—see *lobiyâ*, *rañvâs*.

Rauslî—[Skt. *rûshita* = covered with dust]—a species of loamy soil. Upper Duâb.

Râut—[*râo* = a prince]—a title given to

Rautâin—[*râutâin* = fathers-in-law and mothers-in-law among certain castes, e.g., the Ahîr. East districts (*susar*).

Ravâ—(1) the pulverized inner husk of wheat; **Râvâ**—(2) filings of metals melted down.

Ravâbiyâ—red sandstone. Agra (*khârî*).

Ravâñs—[*rausâ*] (*lobiyâ*, *ramâs*, *rausâ*, *rêvñ-chhâ*, *sontâ*)—the bean plant (*Vigna catiàng*).

Razâi—[usually derived Skt. *rañjaka* = colouring; Pers. *razidam* = to dye; but "Hobson-Jobson" takes it from a man named *Razâ*—cf. *Wellington* or *Blucher* boot, *Spencer* cloak] (*bâlâposh*, *lêhâf*, *lîhâf*, *nîhâlî*, *saurî*, *sourâ*)—a quilt. The *lêhâf*, *lîhâf*, usually contains much more cotton stuffing than the *razâi*: when made of twobreadths of cloth it is *dulâi*, which generally contains less cotton than either the *lîhâf* or *razâi*: when made of rags it is *gûdar*, *gudrî*, *gudariyâ*: the stuffing is *dhartî*; *angâ*, *gâbhâ*, *nâ-mâ* *rûâr* is bits of old cotton padding in a quilt.

Rêgar—[*rêg* = sand]—black cotton soil. Bundelkhand. See *mâr*.

Rêgmâl—[*rêg* = sand; *malnâ* = to rub]—sand-paper.

Rêh—[acc. to Platts Skt. *rêj* = to shine]—impure carbonate of soda. Land impregnated with this and similar salts is *bhâdî*, *rêhâl*, *rêhâlâ*, *rêhar*, *ûsar*. When impregnated with impure carbonate of potash it is *khârî*: when with common salt *nonchâ*, *kallâr*, *kallârî*. *Chand bîjar* in the East districts is *ûsar* land in which patches of good soil are found—see *ûsar*.

Rêhâl—
Rêhâlâ—} see *rêh*.

Rêhar—

Rêjas—[corr. of Pers. *rêzish* = a running at the nose]—the disease glanders in horses—see *ghorâ*.

Rêlo—cultivation in very steep places. Kumaun.

Rēnd—[Skt. *ēraṇḍa*—the castor-oil plant.
 Rēṇḍā—} East districts. See araṇḍ.
 Rēṇḍī—}
 Rēṅṭā—[*raiṅṇā* = to bray]—the foal of an ass (*gadḥā*).
 Rēṇī—[Skt. *raṅg*, *raj* = to be dyed]—(1) any substance from which dye can be extracted; (2) the frame on which cloth is hung while being dyed—see raṅgrēz.
 Rēṇr—} [Skt. *ēraṇḍa*]—(1) the castor-oil plant.
 Rēṇrā—} East districts (araṇḍ); (2) young
 Rēṇrī—} shoots of cereals before the ear appears. East districts.
 Rēṇriyā—the small pieces of wood supporting the vessels in the Persian wheel. Upper Duāb (arḥaṭ).
 Rēṇrvār—} [*rēṇr*, *vāṭa* = enclosure]—a castor-oil plantation. East districts.
 Rēṇrvārā—} oil plantation. East districts.
 Rēṇrvārī—} See araṇḍ.
 Rēṇṭā—see rēṅṭā.
 Rēṇṭā—[*raḥaṭ*]—a spinning wheel. Duāb (char-*khā*).
 Rēoṇchhā—the bean plant (*Vigna catiāng*) (*lobiyā*, *ravāṇs*).
 Rēoṇrā—} cereals and millets when nearly ripe.
 Rēoṇrā—} Basti.
 Rēoṇrī—see rēvārī.
 Rēt—} [P Skt. *rēṇu*]—(1) sand: generally applied to river sand: while high-lying sand is *balū*; (2) a sand-bank: land covered with sand.
 Rēṭī—[*rēt*]—a file—see barḥai.
 Rēṭilā—}
 Rēṭilī—} [*rēt*]—a variety of sandy soil—see
 Rēṭlā—} bhūr.
 Rēṭlī—}
 Rēvārī—[*rēoṇrī*, *rēvṛī*]—a sweetmeat made of sesamum (*til*) and sugar. *Āṇḍhā bāṇṭē rēvārīyān*, *phīrphīr apnē hī ko dē* = the blind man divides the sweets and helps his friends time after time. If he is charged with partiality, he says *āṇḍhā bēchāṇā kyā karē jo hāth pasār na lē* = what can the wretched blind man do if a person do not stretch out his hand for his share.
 Rēvati—the wife of Balarāma: the 27th lunar asterism (*nakshatra*).
 Rēvṛī—see rēvārī.
 Rēz—[Pers. *rēz* = scattering]—rinderpest in cattle. Kheri, Oudh (*chēchak*).
 Rik—the height up which water is raised for irrigation (*bodar*).
 Rikhū—} [Skt. *ikshu*]—sugarcane. Kumaun
 Rikhū—} (*ikh*).
 Rikvāṇch—pulse cooked and wrapped up in the leaves of the *arum* (*ghuīyān*). East districts.
 Rilnā—to be mixed up, lost—of cattle (*rainā*).
 Rin—[Skt. *ṛiṇa*]—a debt (*garz*). *Rin barī hātīyā* *hai* = debt is a great curse. The astrology books advise people not to borrow on Tuesday, nor lend on Wednesday.
 Rinchar—}
 Rinchar—} stony, hard—of land.
 Rinḥaṭ—thin, spare—of animals.
 Rini—}
 Rinjhā—} [*rin*] (*aṣāmī*)—a debtor.
 Riniyā—}
 Rirh—[Skt. *riḍhaka*]—the spine or back-bone of an animal.

Risān—the stretching or cleaning of thread by weavers (*kargah*).
 Rishtā—} [Pers. *rishtan* = to twist] (*hīdī*)
 Rishtah—} —relationship; kinship. The
 Rishtādār—} following terms of relationship
 Rishtahdār—} are used in an abusive sense:—
susar = father-in-law; *sālā* = brother-in-law;
bahnai = sister's husband; *javdī* = son-in-law.
 Ritā—[Skt. *rikta*]—empty: *ritī gārī* = an empty cart.
 Rog—[Skt. *roga*]—disease: used specially in the Central Duāb for murrain or rinderpest—see *chēchak*.
 Roghan—fat, oil, varnish.
 Roghanī roṭī—[*chuprī roṭī*]—bread covered with butter.
 Rohin—} [Skt. *roha* = rising; *rohinī* = a red
 Rohinī—} cow]—the lunar asterism classed sometimes as fourth or sometimes ninth—see *nakshatra*.
Sarb tapēgi Rohinī, sarb tapēgi Māl:
Parivā tapēgi Jēth kī—upjēn sāton phāl.
 [If there be heat in the asterisms of Rohinī and Māl, and on the first day of the lunar fortnight of Jēth, then all seven crops will prosper.]
Rohinī māhī Rohinī ēk gharī jo dīkh,
Hāth khapparā mēdini ghar ghar māngo bhīkh.
 [If during the solar asterism of Rohinī the lunar asterism of Rohinī appear only for half an hour, take a potsherd in your hand and beg from house to house throughout the world, i.e., there will be famine.]
 Roīā—} the block on which sugarcane, etc., is
 Roīyā—} cut. South Oudh (*nisuhā*, *kolhū*).
 Rojīnā—see rozīnā.
 Rok—} [Skt. *roka* = lustre, cash]—cash:
 Rokar—} *rokar bahī*, *rok bahī* = the merchant's cash-book which is balanced after each transaction.
 Ronsā—[*rānī*, *bās* = queen's dwelling]—a kind of bean (*Dolichos sinensis*)—see *sēm*.
 Ropnā—[*rupnā* = to be fixed] (*bahornā*, *baīḥ-ānā*, *khāpāb*)—to transplant rice, etc.
 Roṛā—[Skt. *loṣṭaka* = a lump]—(1) (*roṛā phora*) pieces of broken brick (*īṇṭ*); (2) a disease in cattle: in some places foot and mouth disease (*khurpakkā*); in others rinderpest (*chēchak*); *roṛā dālīnā*, *roṛā nikālīnā* is used in some places for the ceremony of exercising cattle disease by throwing a buffalo's skull, a lamb, butter and milk, fire, wisps of grass and branches of the *siras* tree over the boundary of the next village. This is supposed to carry the disease away with it; (3) pieces of wood put into the cavity of the sugarcane mill to help in crushing the cane. West districts (*kolhū*).
 Roṛā phorā—see *roṛā*.
 Roshandān—[Pers. *roshan* = bright]—a skylight in the roof: a hole pierced in the wall of a house to give light and air (*jharokhā*).
 Rothā—a variety of millet (*Eleusine corocana*). Bundelkhand.
 Roṭī—[Skt. *roṭikā*]—(1) (*nūkhī*, *parothnī*, *ṭaik*, *tapuṭ*, *ṭipak*) bread. Native cooks recognise two varieties—*prasiddh* = ordinary; *duharī*, *viparī* = made up with butter. If made with barm or yeast it is *khamirī*: if cooked in clari-

fied butter and milk, *śhīrmaḥ*. The common cakes are *chapātā*, *chapāti*. The lumps of dough out of which they are made are *loi*, *pēṛā*, *pēṛī*: also see *palēthan*: and for various kinds of bread *angākṛī*, *bhaurī*, *bērhain*, *prāṭhā*, *pūran*, *rāmchakrā*.

Pēṭ pariyaṇ roṭiyān
Sabhi gallān roṭiyān.

[Bread in the stomach makes one's talk pompous.]

Roṭī khāiyē shakkar se,
Dunṡā kījē makkar se.

[Eat your bread with sugar and use craft in dealing with the world.]

Kāchhī roṭī kachchūhī, *partī mākkhī bār*;
Phūhar vohī jāniyē parsat tapkē lār,
Parsat tapkē lār; *jhapat laṛkā sanchāvē*;
Chūtār poṅchhē hāth: *doṛ kar sir khujlāvē*;
Kaḥī Girdhar kavirāē—*Phūhar kē yāhi dhainā*;
Kajnaūtā na hoē: *lukāṭan rājē nainā*.

[The signs of a slattern are that she gives you half-baked sticky bread, full of flies and hairs: know her to be a slattern who drops spittle from her lips as she serves the food: she runs off sharp to wash the baby: rubs it behind with her hands, and scratches her head with both of them. Says Girdhar, prince of poets—these are the signs of a slattern. Even if she has no lamp black box, she can blacken her eyes with the half-burnt firewood.]

(2) cakes of poppy petals—see *afyūn*.

Roṭihā chākar—[*roṭī*]—a servant who gets only his food and no wages.

Roṭihā chākar, *ghasahā ghor*:
Khāē bahut, *uparājē thor*.

[A servant on bound wages and a grass fed horse, eat a lot and are good for little.]

Roṭkā—the millet (*Eleusine corocana*). Bundelkhand (maṇṇrūā).

Rozlā—[*roz* = day] (*rojēnā*)—daily wages.

Roznāma—[*roz* = day; *nāmā* = a letter]

Roznāmā—{ —a diary: a daily account—

Roznāmchā—{ book kept by a merchant in

Roznāmchah—{ which the day's transactions

Roznāmchl—{ are entered as they occur—

see *bahl*.

Rūā—a small measure of surface. Azamgarh.

Rūar—[*rūf*]—old cotton in a quilt (*nāmā*).

Rudrāchh—{ [Skt. *rudrāksha* = with eyes like

Rudrāksh—{ the god Rudra]—the seed rosary

used by Shaivites.

Rugnā—[Skt. *rugna* = broken, diseased]—staggers in cattle. Bundelkhand (*tapkā*).

Rūī—[Skt. *roma* = wool, down]—cotton. The cotton plant is to the west *ban*, *bārī*; and more generally *kapās*, which is properly the cotton with the seeds in the pod. This uncleaned cotton is also known as *bārī*, or *kachchī rūī*.

For cleaning cotton see *oṭnā*; the cotton pod *ghēṇṭī*; a large pod *bhoglā*; cotton seed *binaulā*; the highest plant in the field *sardār*; a cotton picker *paikār*; the stages in the growth of the plant *diull honā*, *dopatti*, *chau-patti*, *kapās khilnā*; raw cotton *bāngā*; the proportion of cleaned to uncleaned cotton *tihāl*, *chauntāl*, *pachdūl*.

Prītoṡ aisi kījē jaisē rūī kapās:

Jīṭon jīṭon saṅg rahēn mūī jālēgē sāth.

[Let your affection be as that of the cotton and

its pod: in life they are together and in death they are not divided.]

Rūk—[*rok*]—a handsel: something additional given to a purchaser in making a bargain.

West districts (*ghēlaunī*).

Rūkh—[Skt. *vriksha*]—a tree.

Rūkh bina na nagarī sohē, *bin bargan na kariyān*:

Pūt bina na mātā sohē, *lākh sonē mēn jariyān*.

[No town is pleasing without trees; nor a roof with only rafters and no cross-pieces. A mother pleases not without a child, though she be decked with ten thousand jewels.]

Rūkhā—[Skt. *ruksha* = rough, hard]—food prepared without clarified butter, and hence insipid.

Rukhān—{ a large thick chisel used for coarse

Rukhānī—{ work—see *barhal*.

Rukhcharhvā—[*rūkh* = a tree; *charhvā* = to climb]—a ghost which lives in trees: his favourites are the sacred fig (*pīpāl*) and the date (*khajūr*) under which accordingly people do not much care to walk at night (*bhūt*).

Rūkhī—[*rūkhā*]—poorness of soil. Kumaun (*patlī*).

Rukhiyā—[*rūkh*]—ground covered with trees: grazing ground. East districts (*charāgāh*).

Rukhsat—(*bidā*, *chhutī*)—permission to the bride to visit her husband's house—see *gaunā*.

Rukhuri—[*rūkhā* = dry]—grain parched for chewing: a Hindū ascetic's word (*chabēnā*).

Rull—{ [*rolnā*] to roll, to pulverize]—poor,

Rullā—{ uneven, barren—of land: land worn out and needing a turn of fallow. East districts.

Rūmāl—[*rū* = face; *malnā* = to rub]—a handkerchief.

Rūmāl—[*rūmāl*]—short drawers worn by wrestlers.

Rūndhnā—{ [Skt. *ruddha* = stopped, restrained]

Rūndnā—{ —(1) to enclose a field, &c., with a fence; see *goṇṛā*—(2) to mix up the pottery

clay into lumps for the wheel—see *kumhār*;

(3) to tread out grain (*dāēn*).

Rūngā—[*rok*]—a handsel or something additional in the bargain given to a purchaser. West districts (*ghēlaunī*).

Rūnī—ears of barley and wheat when half ripe. Basti.

Rūniyā—a malignant spirit in the Hills—see Atkinson, *Himalayan Gazetteer*, II. 831.

Rūpā—[Skt. *rūpya*]—silver: often used in the sense of impure silver.

Rupahrā—[*rūpā*]—made of silver.

Rupayā—[Skt. *rūpya* = silver] (*bajnā*, *kanaitī*, *parikā*, *parikahā*)—a rupee.

Jis kē chār bhaiyā,

Mārē dhaul chīn lē rupayā.

[If a man has four brethren, he can make a charge and carry off the cash. Might is right.]

Its divisions are—

2½ <i>gaṇḍā kaurī</i>	= 1 <i>addhī</i> .
2 <i>addhī</i>	= 1 <i>damṛī</i> .
2 <i>damṛī</i>	= 1 <i>adhēlā</i> , <i>dhēlā</i> .
2 <i>dhēlā</i>	= 3 <i>paī</i> : 1 <i>paī</i> ā.
4 <i>paīsā</i>	= 1 <i>ānā</i> , <i>annā</i> , <i>gaṇḍā</i> .

1 *dhībūā, dhēbūā* }
kachchā,
mañsūri } = 1 *paīsā*.

1 *kanvai* = $\frac{1}{8}$ *ānā, annā*.

1 *tālī, adheli* = 8 *ānā, annā*.

1 *sūkkā, pāoli, badillā* = 4 *ānā, annā*.

1 *ṭakkā* = 2 *paīsā*.

Rūpchaudas—[*rūpa, chaturdashī*] (*Narak chaturdashī*)—the 14th dark half of Kārtik, the day before the Divālī.

Ruqqā— } a note : a note of hand given by a
 Ruqqah— } grain merchant to a landlord as security for the demand on a tenant.

Ruriyā—a high piece of ground. Central Duāb (*dhīhā*).

S

Sabañdh—[Skt. *sambandha* = connection by marriage]—the ceremony of betrothal among the Jāt caste (*sagāl*).

Sābar—[Skt. *shambara*]—(1) a large deer or elk ; (2) tanned deer skin : chamois leather.

Sabhā—[Skt. *sabha* = an assembly]—the nave of a Hindū temple (*mandir*).

Sabji—see *sabzi*.

Sābun— } soap.

Sābūn— } soap.

Sabzā— } [Pers. *sabz* = green]—(1) green
 Sabzah— } colour ; grey—of horses : *nīlā sab-*
zah = iron grey.

Sabzi—[*sabzā*]—(1) (*sabji*) greens, pottage ; (2) “a beverage prepared from the leaves of hemp, by first washing them and then drying and reducing them to powder with black pepper ; cardamoms and sometimes poppy, cucumber and melon seeds and water : and then infusing the mixture either in milk and water or cold water alone.” (Wilson sv.) *sabzi mañdī* = a vegetable market.

Sāchaq—(*barā*)—the interchange of clothes and presents between the bride and bridegroom on the day before marriage among Muhammadans. It is sometimes applied generally to the marriage paraphernalia, to the presents given to the bride by the bridegroom on the second day, and hence comes to mean the 2nd day, while the 3rd is *mēñhdi*—(see Herklot's *Qānūn-i-Islām*, p. 72).

Sād—[*sādh*]—the 7th month of pregnancy with the accompanying ceremonies (*satmāsā*).

Sādā— } plain, plainly prepared, cooked, etc.

Sādābirt— } [Skt. *sadā* = continual ; *vṛitti* =
 Sādābirt— } maintenance] (*laṅgar*)—a daily
 Sādābrat— } distribution of alms to beggars by charitable Hindūs.

Sadahā—a heavy cart for bringing home produce. Bundelkhand.

Sadarī—see *ṣadrī*.

Sādh—[Skt. *sadhana* = accomplishment]—the ceremony in the 7th month of pregnancy : sweetmeats, etc., sent from the house of the wife's parents to her in the 7th month of pregnancy (*satmāsā*).

Sādhlēnā—[*sādh*] (*sādhnā*)—to test scales *hārhlēnā*.

Sadhaur— } [*sādh*]—presents given to the wife
 Sadhavar— } in the 7th month of pregnancy—
 see under *pachmāsā* and cf. *biauā, tālvā*.

Sādhnā—see *sādhhlēnā*.

Ṣadr darvāzah—[Arabic *ṣadr* = upper]—the main door of a house (*darvāzah*).

Ṣadrī [*ṣadr*] (*sadarī*)—a coat or waistcoat without sleeves worn by Muhammadans. “Over the shirt in winter or in cool weather most persons wear a *ṣudeyree, ṣudeyreh*, a short vest of cloth or of striped silk or cotton without sleeves.” (Lane, *Modern Egyptians*, I. 36) (*aṅgā, chapkan*).

Saf—[Arabic *ṣaf* = a rank]—a large mat used at feasts such as marriages, etc.

Ṣāfah—[Arabic *ṣāf* = clean]—a soldier's or policeman's turban (*pagrī*).

Safarā—[? Arabic *ṣafra* = yellow colour, bile]—opium blight. East districts.

Ṣāfi—[*ṣāfah*]—a filtering cloth.

Ṣāfi randā—a smooth-edged plane for giving the final polish to boards (*barhai*).

Sāg—[Skt. *śhāka*] (*sāgpāt*)—green herbs used as pottage.

Sagābhāf—[Skt. *sagarbha* = of the same womb]—a brother by the same father and mother.

Sagāl—[*sagā*]—(1) (*barichhā, bāt ṭhairnā, bīrā, chhidnā, jēma, jēvān, māng, māngnī, nisbat, phaldān, sabañdh, sambāñdh, sanmañd, shagun, ṭikā*) the betrothal of the boy and girl previous to marriage : a term in use among Muhammadans and low caste Hindūs : also see *ārtī, phaldān, tilak* ; (2) the second marriage of a Hindū widow—see *karāo*.

Sāgar—[Skt. *sāgara* = the ocean]—a large tank or lake (*tāl*).

Sagnautī—[*shagun*]—an auspicious omen (*shagun*).

Sāgpāt—[*sāg, pāt* = a leaf]—see *sāg*.

Sagsorī—[Skt. *sagotra*]—the house of relatives.

Shagun— } see *shagun*.

Shagunī— } see *shagun*.

Sagvārā—[Skt. *śhāka-vāṭa* = enclosure for herbs]—the circle of land round the village site. Kumaun (*gauhānt*).

Sāh—[Skt. *sādhū* = respectable]—a merchant, banker (*mahājān*) : *chor sē kahēn mūs, sāh sē kahēn jāg* = of a double-tongued man—he says “steal” to the thief, and “keep awake” to the banker ! *Sau din chor kā ēk din sāh kā* = the thief has a hundred chances of stealing, but the day comes when he is caught at last.

Sāhā— } [Skt. *sahitya* = connection]—a
 Sahālag— } year which according to the astrologers is considered a lucky year for Hindū marriages.

Sahāval—[corr. of *sāqūl*]—a mason's plumb line (*rāj*).

Sahēj— }
 Sahējā— } rennet, runnet, used in curdling milk
 Sahējī— } (*jāmau*).

Sahējo— }
 Sahēl—[Skt. *sahayata* = help]—help given by a tenant to his landlord in the cultivation of his home farm. The general rule is that each cultivator is bound to give his landlord one day's free ploughing in Āsār, Kuār or Kārtik. Brah-

mans, Kāyaths and Thākurs are generally exempted. Rohilkhand (harf).

Sahiriya—spring crops left unirrigated. Central Duāb.

Sahnā—corr. of *shaṇṇā* (qv.).

Sāhnā—[Skt. *śahitya* = union]—to copulate—of buffaloes (*būhnā*).

Ṣaṇnak—} a platter, saucer. *Jau loṇ ṣaṇnak*
Sahnak—} *mēn hoē, tau loṇ mohi tohi sāt*
 = you and I are friends as long as there is anything in the platter.

Sāhu—} [*sāh*]—a banker, money-lender (*ma-*
Sāhū—} *hājan*). *Khēt hai sāhūkār* =
Sāhūkār—} your field is your best banker:
Sāhūkār—} i.e., it will keep the manure, etc.,
 you put in it and pay you.

Sāhul—} [corr. of *sāqūl*]—a mason's plumb line
Sāhūl—} (*rāj*).

Sahvan—an oil plant (? colza) *Eruca sativa* (duān).

Sāi—extra cross-bars fixed above the bottom of the cart behind and above it in front. Lower Duāb (*gārī*).

Sāi—} [Skt. *sāti* = gaining, obtaining]—(1) ear-
Sai—} nest-money to close a bargain (*ba'ānā*);
 (2) reciprocal exchange of labour among cultivators. East districts (*paith*).

Saifā—[Arabic *saif* = a sword]—the cutter for paring the edges of a book (*jildsāz*).

Saikā—(*saikhā*)—a stack of spring crops on the threshing-floor. Lower Duāb (*pahl*).

Saikā—(*bāhni, saiki*)—the pot for removing the sugar juice to the boiler. East districts (*kolhū*).

Saikhā—see *saikā*.

Saiki—see *saikā*.

Sail—} [Skt. *śalya* = a spike]—(1) the second
Sailā—} wedge used to fasten the beam of the
 plough into the body. Kumaun (*hal*); (2) the
 outer or sometimes the inner pin of the yoke
 (*bāhl, hal*); (3) the handle of the rudder of a
 boat (*naō*); (4) a sort of flail used in threshing.
 Kumaun.

Sailābl—[Arabic *sail* = torrent; *āb* = water]
 —inundation, flooding (*gharq*).

Sailānā—[? Arabic *sair* = moving about]—to
 winnow grain. Rohilkhand (*usānā*).

Sail—[*sail*]—(1) a small plough wedge or yoke pin
 (*sail*); (2) ropes made out of the roots of the
dhāk (*Butea frondosa*). Rohilkhand (*bakhau-*
tā); (3) a shallow oblong basket which the
 labourer swings round him amidst the wild rice
 (*tinnī*) as he collects the grain. Azamgarh.

Saim—[Skt. *śhāyama* = the dark one]—one of
 the local gods or ghosts (*dihvār*).

Sainā—a lawn. Hill districts (*sēn*).

Sainak—} [*śāṇak*]—a flat dish out of which
Sainakiyā—} rice is eaten.

Saiñhūn—wheat that becomes small, black and
 useless.

Saiqalgar—[Arabic *ṣaiqal* = polishing of metals]
 —a knife grinder (*ṣiqḷigar*).

Sāir—[Arabic *sair* = to go] (*sāyar*)—"the remain-
 ing or other sources of income accruing to
 Government in addition to the land tax from a
 variety of imports, customs, transit duties, license
 fees, house tax, etc." (Wilson-Glossary sv.)
 "Hobson-Jobson," after an elaborate discussion

(qv.) conclude that the true sense of the Indian term was "current or customary charges." In these Provinces *āmādānī sāir* generally means income received by the landlord and liable to assessment independent of his rents or the profits of his home farm, such as rights of produce of woods, fisheries, market dues, etc. *Sāir kharch* = contingent expenditure.

Sairh—a heap of wheat threshed but not winnowed. Central Duāb.

Sāivrī—[? Skt. *śhēva* = worship, service] (*sāorī*)
 —dues given by tenants at harvest time for religious purposes (*pujaurā*).

Sajjādah—[Arabic *sajjād* = prostration in prayer]—a praying carpet; *sajjādah nashīn* = the manager or incumbent of a Muhammadan religious endowment.

Sājā—[Skt. *sahāyatā*]—partnership, association.

Sājhi—} [*sājā*]—a partner or sharer.
Sajhiyā—}

*Kānto buro karil ko, aru badarī ki ghām;
 Sautī burī hai chūn ki, aru sājhi ko kām.*

[The thorns of the *karil*, the sun on a cloudy day, a second wife even if she be merely a puppet made of flour, are all bad and so is the work of a partner.] Central Duāb.

Sajjāo dahi—} [*sajnā* = to be prepared]—
Sajjūl dahi—} curdled milk. East districts
 (*phaṭā dūdh*).

Sakālē—[Skt. *sakāla* = seasonable]—in the early morning.

Sakārā—[Skt. *svikāra* = assent, agreement]—a fee for the acceptance or renewal of a bill of exchange (*hundlī*).

Sakārau—[*sakālē*]—early in the morning. Central Duāb.

Sakārē—see *sakālē*.

Sakārā—[*sakārā*]—to accept or renew a bill of exchange (*hundlī*).

Sākā—[Skt. *śākha*]—(1) a division of a tribe or family—see *got*; (2) the axle of the flour mill (*chakkī*).

Sakhar—} [*sa* = with; *kshāra* = salt]—(1)

Sakharā—} slightly brackish—of water. Central Duāb; (2) (*kachchā bhojan*) food prepared with salt by boiling, but not in butter, such as rice *khicharī*, etc. Such food can be eaten only within the cooking enclosure (*chaukā*): the opposite is *nikharā* (qv.). In the Eastern districts chiefly among Kanaujiya Brahmans, food containing salt cannot be eaten out of the cooking enclosure.

Sakhi Sarvar Sultān—"the generous Prince Sarvar," also called *Lakhdātā* or the giver of lakhs. "His real name was Sayad Ahmad, and he flourished about the middle of the 12th Century. His principal shrine is at Nigāha in the Dera Ghāzi Khān District" "In the Delhi territory [and in the Western districts of the North-Western Provinces] *Sakhi Sarvar* is not held in such high esteem; but he is generally worshipped, shrines in his honour are common, vows and pilgrimages to him are frequent, and Brahmans tie threads on the wrists of their clients on a fixed date in his name." (Ibbetson, Panjāb Ethnography, p. 115.)

Sākho uchār—} [*sākā, uchārānā* = pro-
Sākho uchāran—} nunciation]—the recita-

tion at the marriage of the genealogies of the married pair.

Sakorā—[Pers. *sukūrah*] (*parai*)—an earthen
Sakorī— } cup or saucer sometimes used as a
cover for a pot (*sarposh*).

Sāl—[Skt. *shalya*]—(1) the mortice holes in the
legs of a bed, etc. (*chārpāt*); (2) twigs used for
basket making (*battī*).

Sāl—[Skt. *shāla* = a house]—a cow-shed (*gau-
sālā*).

Sālā—[Skt. *shyāla*] (*sār, sārā, sāro, sārū*)—a
wife's brother, used in an abusive sense—see
susrāl.

Salāg—see *salākh*.

Salahaj—[*sālā*] (*salaij*)—a wife's brother's
Salahaj— } wife: *laṭē kī joē sab gānv kī sar-
haj* = the poor man's wife is common pro-
p ty.

Salāl—[Skt. *shalākā* = a dart]—(1) a large
needle; a catheter or sound; (2) an insect which
attacks maize—see *silāl*. *Kān salāl* = a cente-
pede.

Salaij—see *sālahaj*.

Salākh—[Skt. *shalākā*] (*salāg*)—(1) a long
Salākhā— } bar of iron; (2) the long iron poker
on the end of which glass is melted (*chūrīhār*).

Salākhī—[*sulākh*]—a needle used for testing gold
coins.

*Kāntā bāt salākhī,
Andhā karē ṣarṛāṣī.*

[The blind man gets fine scales and a testing needle
and sets up as a money-changer.]

Salām—[*salām* = salutation]—(1) special con-
tributions made to a landlord by a tenant at a
marriage in his family or similar occasions; (2)
a slope in land, etc.; (3) an artillery or musketry
salute.

Sālan—[Skt. *sa* = with; *lavāṇa* = salt]—spicy
food used to make dry food palatable—cf.
boran.

Sālānā—[*sāl* = year] (*barasvāhī, barsaughī,
sāliyānā*)—yearly wages.

Salaunā—see *salono*.

Salēm shāhl—[from some one who wore them.
It is generally said that such shoes were first
worn by *Khwāja Salēm Chishtī*, the religious
preceptor of the Emperor Jahāngir, from whom
he took his name *Salēm*—cf. "Wellingtons,"
"Bluchers"] (*munḍā, khurdnoka*)—shoes
short at the point (*jūtā*).

Sālgirah—[*sāl* = year; *girah* = knot]—the cere-
mony on a child's birthday among Muham-
madans. It is celebrated with great rejoicings:
the girl's years are numbered by a silver loop or
ring being added yearly to the *gardani* or silver
neck ring. These are the only means of regis-
tering the ages of Muhammadan children.
Sometimes an old woman ties a knot in a red
thread brought for the occasion. Toys, sweet-
meats, etc., are given to the boy. For further
details see Herklot's *Qānūn-i-Islām*, p. 26.

Sālā— }
Salhaj— } see *sālahaj*.
Sālā— }

Salhēs—the local god of the tribes of Dom and
Dusādh. Eastern districts.

Sāl—[*sāl* = a year]—yearly fees to a carpenter
for repairing agricultural implements (*nibaunī*).

Sālī—[Skt. *shyālī*]—a wife's sister (especially the
younger sister); a sister-in-law. *Sālī ādhī
nihālī salhaj pūrī joī* = your wife's sister is
only half your bed-fellow, but your wife's brother's
wife is as good as your own wife.

Sāliyānā—[*sāl* = year]—yearly wages (*sālānā*).

Salono—[Skt. *Shrāvana* = the month of Śāvan]
(*salaunā, salūno*)—the festival on the full
moon of Śāvan—see *rākhi*: persons born on this
day are particularly susceptible to the evil eye
(*naṣar*), and are themselves able to cast the evil
eye.

Salphā—a large hoe used in cultivating sugar-
cane, etc. East districts.

Sām—[Skt. *shamba*] (*shām*)—(1) a brass or
Sāmā— } iron ring such as that on the axle of
the pony cart, for fastening the blade of the
weeding spud, etc.; (2) the afterbirth in ani-
mals and women (*aṅvar*).

Sāmā—[Skt. *shyāmaka, shyāma* = black]—a
small millet (*Panicum miliareum*) (*sānvān*).
Gayē sāmā kē bīj ko, aur dyē kanāgat khḍē =
he went for *sāmā* seed and came back at the
feast in honour of deceased relations! (one in
Chait and the other in Kuār).

Samādā— } a long stick for smoothing plaster
Samādah— } —see *rāj*.

Samādh milāvā—[*samdhī, milānā* = to cause to
join]—the embracing of the parents of the
wedded pair after the marriage—cf. *aṅgmāli-
kā*.

Samai—[*samānā* = to be held] (*sammai*)—(1)
a lamp-stand (*chirāghdān*); (2) the pipe of a
drill plough (*hal*).

Samal—[*sambhālānā* = to support] (*sambhal*)
—the inner pegs of a yoke (*hal*).

Sāmān—see *sāmā*.

Sambandh—[Skt. *sambandha*] the betrothal—
ceremony among the Jāt tribe (*sagāl*).

Sambhal—see *samal*.

Sāmbhar—salt from the lake of that name in
Rajputāna.

Samdān—[*sāmā, dān* = possessing]—a pointed
anvil used by jewellers (*sunār*).

Samdhan—[Skt. *sambandha* = connection]
(*samdhī*)—the mothers of the married pair in
their relation to each other: the men call each
other *samdhī* and their wives *samdhan*.

Samdhānā—see *samdhīyānā*.

Samdhī—see *samdhan*.

Samdhīyānā—[*samdhan*] (*samdhānā*)—the house
of the parents of the married pair. *Chhoṭā
ghar barā samdhīyānā* = though he is little
his family's great: he is poor himself, but has
married his son in a well-to-do family.

*Dē duā samdhānē ko,
Nahīn phirē do do dānē ko.*

[Pray for the health of the father-in-law or
mother-in-law of your children, or you will have
to go about begging a grain or two.]

Sāmī—a small ring (*sām*).

Samlāhl—diarrhoea in cattle (*pēṭbhāgī*).

Sammai—see *samai*.

Sammal—see *samhal*.

Samosah—wheat cakes filled with varied con-
diments: there are various kinds—*salonā* =
saltish; *miṭhā* = sweet; *qimāh barhē* = filled
with mince meat.

Sampatī— } [Skt. *samputa* = a covered box or
Sampatī— } casket]—a dish for holding offerings
 or ground sandal-wood in a temple.

Samudrī non—[Skt. *samudra* = the ocean]—
 sea salt (lon).

San—[Skt. *śaṇa*] (*phūlsan, sant*)—hemp (*Crotalaria juncea*). The fibre is known as *arjha san*, while the fibre of *paṭsan* (qv.) is *latṭiyā san*; a bundle of the fibre is *lachchha, guchchhi*. The stalks after the fibre is removed are *saṭhērā, sanaurā, sirkī*. The stalks are in Robilkhand *būñṭī*, and in other places *sansutālī*. To the East *khijhurā* is short fibre. The seed pod is *bichhūd*.

*Sān. san aru dusṭ jan, inko yēhi subhāv,
 Khāl khinchāvēn apnī parbāndhen kē dāv,
 Parbāndhan kē dāv khāl apnī khichāvēn,
 Mūr kātgar kūt, taū par bāj na dvēn.
 Kūhī Girdhar kavirāē—jarai apnī kaṭodī,
 Jal mēn gir sarjāē, taū chhoṛī na khutāi.*

[It is the way of hemp and vicious men that they get themselves flayed to make fastenings for others, and even if you cut off their heads and thresh them, still they will not forbear. Says Girdhar, prince of poets: "The result is that they get themselves cut up from the roots, and even if they are thrown into water and rot, still they do not desist from vice."]

Sān—[Skt. *śāṇa*]—a grindstone for sharpening cutlery, etc.

Sanakhi— } see *ṣaṇnak*.

Sanakī— }

Sanaurā—see *san*.

Sanbarhi— } [*san* = year; *barhnd* = to
Sanbarhi jama'— } increase]—a progressive
 rate of rent or revenue, usually fixed on newly
 cleared lands or where a sudden increase is
 made in the assessment.

Sānchā— } a mould.

Sānchī— }

Sāṇḍ— } [Skt. *śaṇḍā*; rt. *śaṇḍ* = to wound]—

Sāṇḍā— } a bull, stallion (bijār).

Sāṇḍ— } hobbles for cattle. Lower Duāb

Sāṇḍā— } (chhān).

Sāṇḍās—a privy in which the night-soil is allowed
 to accumulate in a pit (*paikhānā*).

Sāṇḍās— } [Skt. *sandaṇṣhaka*; *sandaṇṣh* = to
Sāṇḍāsā— } bite]—a pair of pincers.

Sāṇḍāsi— }

Sāṇḍiyā—[*sāṇḍ*]—a young male camel (ūnt).

Sāṇḍī—[acc. to Platts orig. a place for *sandals*]
 —a movable scaffold (rāj).

Sāṇḍnī—[*sāṇḍ*]—a young female camel (ūnt).

Sāṇḍnī—[*sāṇḍ*]—a bull let loose in memory of a
 deceased person—see *brikhot sarg*: a female
 calf is at the same time presented to the
 Mahābrahman.

Sāṇḍsi—see *sāṇḍasi*.

Sandūq—a box: for various kinds of boxes see
*chapurī, chūnēdānī, ḍibī, ḍokī, gēlhā, kaj-
 rautī, panautī, pitārā, qalamdān, sēndūrā*.

Sandūqchā— }
Sandūqchah— } [*sandūq*]—a small box.
Sandūqchī— }

Sandūqchiyā— }

Sāṅg— } [Skt. *śaṅku*]—(1) a kind of spear

Sāṅgā— } used in tapping the spring of a well;
 (2) a lever used for raising a heavy weight.

Sāṅgar—the fruit of the *jānt* tree (qv.).

Sāṅgharāb—[*sāṅg* = together]—to reconcile a
 cow or buffalo to its newly born calf by plastering
 the latter with sugar—cf. *akor, laiml*.

Sāṅḍī—[P Skt. *śhikya*]—the netting at the bottom
 of an ox or pony cart.

Sāṅsi—[Skt. *sandaṇṣhaka*]—a pair of pincers
 (*saṅrsī*).

Sāṅtarāsh—[Pers. *sāṅg* = stone; *tarāsh* =
 cutting]—(1) a stone cutter; (2) a kind of iron
 used in cutting stone (*lohā*).

Sanī—[*san*]—(1) hemp (*san*); (2) the washer of
 a cart wheel. Robilkhand (*gārī*).

Sānī—[*sannī*]—fodder cut up mixed with cotton
 seed, oil cake, etc., and water, and given to cattle:
sānī pānī karnā = to feed cattle with fodder
 (*chārā*).

Sani trayodashī—[*shani* = Saturn; *triyodashī*
 = 13th]—the 13th of any month falling on
 Saturday, sacred to Shiva.

Sāṅjh— } [Skt. *sandhyā*]—evening (*shām*).

Sāṅjhā— }

Sāṅjhaiyā— } [*sāṅjh*]—the evening meal. East
Sāṅjhiyā— } districts (*biyālū*).

Sāṅjhlo—[*sāṅjh* = evening; *lo* = until]—as
 much land as a pair of oxen can plough from
 morning till evening in one day—cf. *juārā*.

Sanjoh—[P Skt. *sanyoga, yug* = to join]—the
 wooden frame hung from the roof which is
 moved forward by the weaver as the shuttle
 passes and drives the thread home. Oudh
 (*kargah*).

Sāṅkā—[Skt. *śhikya*]—the net work at the
 bottom of a bed (*chārpāl*).

Sāṅkal— } [Skt. *śhrīṅkhala*] (*saṅkar, sān-*

Sāṅkal— } *kar*)—a cattle or door chain; a

Sāṅkalā— } thick chain of gold or silver worn

Sāṅkalā— } on the ankle.

Sankalp— } [Skt. *sankalpa* = a solemn pro-

Sankalpā— } mise]—(1) a ceremony performed

at the commencement of all religious rites in

which a solemn vow to perform some act is

taken; (2) a solemn gift to Brahmins or for re-

ligious purposes. "Among Hindūs a gift

is made as follows by the *sankalp* ceremony,

which is used for giving land for religious

purposes, or a feast or other offering to Brahmins,

or in giving away a daughter at marriage.

Before the assembled Brahmins and brother-

hood the giver takes a copper coin (*paisā*) and

a little barley (*jau*) in his hand, and a Brahman

pours some water over them. Then the giver

places these in the hands of a Brahman, saying

"I have given 2 *bighas* of land, or 101 oxen, or

the food of so many Brahmins as an offering

to Krishna, or as the case may be" (Panjab

Customary Law, II, 163). *Sankalp Vishṇuprīt*

[*Vishṇu* = the god; *prīta* = beloved]

(*achhūdar*) is a religious grant to a Brahman

to secure the merit of sacrifices and offerings

made by him.

Sāṅkar— } see *saṅkal*.

Sāṅkar— }

Sāṅkaṭ chauth—[Skt. *sankāṭa* = contracted]—

the festival on the 4th dark half of Māgh

(*Māgh badi chaturdashī*) in honour of Ganēsa.

Sāṅkh—(1) the last of a whip (*sāṅṭā*); (2) a

piece of the *jalebī* sweetmeat.

Saṅkh—[Skt. *shankha*]*—*the conch shell used in Hindū temples.

Sāṅkhā—} [Skt. *shanku*]*—*the piece of wood in
Sāṅkhā—} the upper stone of the flour mill
through which the axle passes (*chakki*).

Saṅkrānt—[Skt. *sankrānti*]*—*the passage of the sun or other planetary body from one constellation to another—see *nakshatra*, and for the ceremonies at unlucky conjunctions, see Atkinson, *Himalayan Gazetteer*, II, 913 ff.

Jin vārān Ravi saṅkramai tinai amāvas hoē,

Khappar hāthōn jag bhramēn bhīkh na ghālai koi.

[If the last day of the dark fortnight coincide with the sun's conjunction, take a potsherd and beg, but no one will give you alms, i.e., there will be famine.]

Jihī vārā Ravi saṅkramai tāsū chauthē vār :

Ashubh parānti shubh karai—jōsē jyotish sār.

[The 4th day after the sun's conjunction, even if it be on other grounds unlucky, is still lucky according to the astrologers.]

Dājai tijai kirvarō ras kusumbh mahāngdē,
Pahlē chhahṭṭē āṭhvaī pīrthī parlo jōē.

[If the conjunction occur on the 2nd or 3rd of the lunar fortnight sugarcane juice will be moderately good and safflower will be dear: if on the 1st, 6th, or 8th the world will be destroyed.]

Syālē mēn sūti bhālī, baithī barkhā kāl,
Garmī māñhi kharī bhālī chokho karē sukāl.

[The conjunction is auspicious and will make people happy if it be sleeping in winter, sitting during the rains and standing in the hot weather.]

Riktā tithi aru krūr din, dupahar aṭhā prāt.

Jo saṅkramai to jāniyo sambat mahāgo jāt.

[If the conjunction take place on the 4th, 9th, or 14th of the lunar fortnight; and on Saturday in the morning or Tuesday at midday, know that there will be a dear season.]

Kark saṅkramai Maṅgalvār,
Makar saṅkramai Shani hī bichār :
Pāndrah mahūrāt bārī hoē,
Dēsh ujār karai yōn jōē.

[If the conjunction of Cancer be on Tuesday: of Capricornus on Saturday, and that of the moon at 5 hours (15 *gharī*) after sunrise, it will ruin the world.]

Sanmāndh—[Skt. *sanbandha*]*—*the betrothal ceremony among the Jāt tribe (*sagāī*).

Sānnā*—*to knead up flour into dough: the same as *gūndhna* (qv.).

Sānnī*—*fodder cut up for cattle—see *sānī*.

Sānpā—[Skt. *śāpa* = cursing]*—*(1) lamentation for the dead: (*syāpā*) the period of mourning for a death in a family; (2) visits of condolence paid to the relatives of a deceased person. West districts (*mātampursī*).

Sānpān—[*sānpān* = a female snake]*—*a particular mark or curl in the hair of a horse—see *ghorā*.

Sānr—[Skt. *śanda*; rt. *śaṇḍ* = to wound]*—*a bull, a stallion (*bijār*).

Īkh to karlē rāṇḍ,
Aur pēlē usē sāṇḍ.

[Even a woman may plant sugarcane, but it takes a strong man to crush it.]



Sānrāsā—} [Skt. *sandaśha*]*—*a pair
Sānrīs—} of pincers: it is larger
Sānsī—} than the *chimṭā* (qv.)

and is used by artificers, and in the house for lifting pots off the fire.

Sānslā—[? *sāns* = breath]*—*thin sowing of seed—see *bonā*.

Sānslā*—*a kind of blanket. Upper Duāb (*kammal*).

Sansutālī—[*san* = hemp; *sutālī* = string]*—*the stalks of hemp (*san*).

Sāntā*—*[*sāntā* = to twist]*—*(1)

Sāntī—} (*chapki*, *choṅkā*, *paṭākī*,
sāṅkh) the lash of a whip; (2) a small branch or twig (*dāl*).

Sānvak—see *sānvān*.

Sānvāl—[*sānvāla* = swarthy colour]*—*a disease in

wheat caused by east winds and excessive rain. Central Duāb.

Sānvān—[Skt. *śyāmāka*, *śyāma* = black] (*jhaṅgorā*, *jhāṅgar, māndirā, samā,*

sāmā, sāmān, sānvak, savān, shāmākā)*—*a small millet (*Panicum frumentaceum*) the varieties in Allahābād are *Kuārā* sown in Asāṅh, reaped in Kuār; *Jēthī* sown in Baisākh, reaped in Jēth: in Azamgarh the large variety is *ladarvā*

and the small *sān*. It ripens in three fortnights and is thus called *tīnpākhā anāj* and is pure (*pavitra*) lawful food for pious Hindūs during fasts. The *Sānvān*, *Chaitvā* or *Jaitvā*

of Bārābanki is the same as the *chīnā* or *chēnā* of the N.-W. P. while the ordinary *sānvān* is *sānvān bhādēhā*. It is not considered a healthy food: hence—

Aiyē Muṭrū lidirin basē,
Dēkh samārī khilkhil hasē;
Samā kī rotī, murā hāth—
Muṭrū kuhē bichhāvē khāt.
Jamnā māiyā hērē bāt,
Kab āvē Muṭrū kī khāt.

[Up comes Muṭru (the impersonation of fever) whose dwelling is in the filth. He bursts out laughing when he sees the (unhealthy) *sānvān* millet. When he gets some *sānvān* bread and a radish (considered unhealthy food) into his hand he says: "Get ready my funeral bier." And Mother Jamna is looking out along the road till the funeral procession of Muṭru comes to her banks.]

Sānvār—[*sānvārnā* = to prepare]*—*the second

Sānvārā—} ploughing of a field. North Oudh (*dochās*).

Sānvgt—} [? Skt. *śhikya*]*—*the netting

Sānvgt kī nārī—} at the bottom of an ox or pony cart (*bahīl*, *ekkā*).

Sāonī—[*sāvan*]*—*(1) (*lāṭan, sāyān*) early spring crops; (2) presents sent by the bridegroom's parents to the newly married bride on the first

Sāvan after her marriage. Rohilkhand.

Saorī—[? Skt. *śhēva* = worship]*—*dues given by

tenants at harvests for religious purposes (pujaurā).

Saptamī—[Skt. *saptamī*—the 7th day of the lunar fortnight. The 7th light half of Baisākh (*Baisākh sudi Saptamī*) is *Gaṅgā Saptamī*: the 7th light half of Māgh (*Māgh sudi Saptamī*) is *Jayanti Saptamī*.

Sār—[*sālā*—a wife's brother, brother-in-law.

Sār—[Skt. *śāla* = a hall]—a cowshed (gau-sālā).

Sār—[Skt. *sāra* = sup, juice]—manure (khāt).

Sār—a fence to keep cattle out of a field. Rohilkhand (bār).

Sār—(1) land bearing two crops in the year. Kumaun; (2) a sheet or plain of cultivation including many fields and usually bearing a separate name (*sēvár*).

Sārā—[*sālā*—a wife's brother, brother-in-law.

Sārā—[*sarṇā* = to be decayed]—drugs, etc., given to cows when calving. Rohilkhand (*shānēth*).

Sārā—[*sarṇā* = to be decayed]—a fatal disease among horses and cattle; (P) a variety of pleuropneumonia. Central Duāb.

Sarab—a division of lands in the hills. In many villages there is a wheat *sarab* and a rice *sarab* cultivated alternately.

Sarādh—see shrādh.

Sarāē—[corr. of *sharā'i* = legal]—drawers made tight and reaching down to the ankle such as are worn by pious people and women (*pāējāmā*).

Sarāē—[Pers. *sarā*]—an inn or hostel for travellers.

Sarāf—[Skt. *śalākā*]—(1) the thin spokes in a cart wheel (*bahil*, *ekkā*); (2) the reeds placed in front of the heddles in a loom to keep the threads of the warp apart (*kargah*).

Sarak—[Skt. *sarak* = going]—a road (*rāstā*).

Sarāsari—[Pers. *sarāsar* = wholly] (*tashkhis*)—a system of tenure where the lands whether surplus or not are leased out to tenants often belonging to other villages at so much per *bāghā* irrespective of the crop sown, but divided into irrigated and dry. Upper Duāb.

Sarau— } [Skt. *śarāva*]—a saucer used as a

Sarāū— } lump or as a cover for another

Sarāvā— } vessel.

Saraut— } [Skt. *sandaṇṣha* = pincers]—an in-

Sarautā— } strument used for cutting betel-

Sarautī— } nut.

Sardal— } [Pers. *sar* = head; *dar* = door]—(1)

Sardar— } (*bharḍo*, *daraundhā*, *kidārgān*, *pal-*

nā) the lintel or plank over a doorway; (2)

(*dharan*, *pāllā*, *pāt*, *paṭṭar*) the beam across the mouth of a well on which the bucket is emptied. East districts (*kūān*).

Sardār—[*sar* = head; *dār* = possessing]—(1) a leader, a head servant; (2) (*bhogaldāi*) the highest plant in the cotton field.

Sarēkhā—[Skt. *śrīlāṣā*]—the 9th lunar asterism—see under Pukh and nakshatra.

Sarēs—glue: *sarēsi kūghaz*, *kaghaj* = sand-paper (*barhai*).

Sargā—[Skt. *śalākā*]—an iron rod for boring pipe stems (*naichāband*).

Sargpatāl—[*suarga* = Ind. a's paradise; *pātāla* = hell]—an ox, one of whose horns is turned towards heaven and the other towards hell (*kaiñch*).

Sarḥadd—[*sar* = head; *ḥadd* = boundary]—a main boundary (*hadd*).

Sarhaj—see sālahaj.

Sarhat—(*bāriyā*, *kūchā*, *sēhithan*, *sohnī*, *suhni*, *surāthī*)—a broom used for sweeping up grain on the threshing-floor. Rohilkhand (*jhārū*).

Sarhatnā—[*sarhat*]—to winnow grain. Rohilkhand (*usānā*).

Sārḥē chauhārā—[Skt. *sārdha*]—a phrase used in division of crops—five-sixteenths to the landlord, and eleven-sixteenths to the tenant. Rohilkhand (*batāl*).

Sārhi— } [Skt. *sāla* = the resin of the *sāl*

Sārhi— } tree]—cream.

Sārhi—[*Asārhi*]—the spring harvest, sown in the month of Āsārḥ (*rabī*).

Sārḥū—[Skt. *śyāti*, *voḍhri*]—the husband of a wife's sister—see *susrāl*.

Sārī—[Skt. *śāṭa*, *śhāṭaka*] (*chādar*, *dhōṭī janāni*, *dhōṭī zandāni*, *dopattā*, *khillā*, *khol*, *lūgā*, *lūgar*, *lūgrā*, *pharyā*, *pichhaurā*, *rām-nāmī*)—the sheet worn by women, of which the hem is *achlā*, *achrā*. For other similar garments see *burqā*, *orhnā*, *pēshvāz*. Drawing up the sheet before the face as a strange man passes is *ghoṅghat*, *ghūṅghat*.

Sārī— } see *sālī*.

Sariyā— } see *sālī*.

Sariyā—a pice. Sunār's slang (*paīsā*).

Sarkan—mud, swampy ground. Kabār's slang (*bhās*).

Sarkanāq—[Skt. *shara kāṇḍa*]—the stem of the reed *Saccharum sara*, used for making mats, etc.

Sarki—[*sarkanāq*]—see *sarpaṭ*.

Sarmāyā— } capital out at interest (*puñjī*).

Sarmāyah— }

Sáro—see *sālā*.

Sarpañch—[*sar* = head, *pañch*]—the headman of a caste committee or body of arbitrators (*pañchāyat*).

Sarpaṭ— } [Skt. *shara* = head; *putra* = leaf]

Sarpaṭā— } —a reed (*Saccharum procerum*) used in making mats, etc. The leaf or blade is *sarpaṭ*, and is used for thatching: the upper part of the stem *sarki*, *sirki*, is used for making winnowing fans, sieves and coverings for carts in the rainy season: the sheaths are *mūñi*, of which twine and matting are made: the lowest and thickest part of the stem is *sēñthā* used for door screens and stools: the flower is *bhūā*.

Sarposh—[*sar* = head; *posh* = cover] (*qhakkan*, *qhaknā*, *qhakni*, *pārā*, *pariyā*, *pāro*)—a cover for other vessels.

Sarrāfah nānuah—[*sarrāf* = a money-changer; *nāmāh* = a list]—a custom among bankers at marriages of giving money and the sweetmeats known as *gīndaurā* to the Brahmans employed in their banking houses. *Nāmāh* is especially applied to the list of Brahmans who are entitled to receive presents at a wedding.

Sarson—[Skt. *sarshapa*] (*bangā*, *rārā*, *rādā*, *rādā sarson*, *sirsam*, *sirson*, *torī*, *toriyā*)—a variety of mustard—*Sinapis dichotoma*, *Brassica campestris glauca*. For *sarson rāi* see *lāhi*. *Tin mēn na tērah mēn, na sēr bhar sutli mēn, na maṭkā bhar sarson mēn* = said of a man who thinks much of himself—of no

count in three or thirteen, nor in a pound of twine, nor in a jarfull of mustard.

Sārū—[*sārlā*]—the wife's brother: his son is properly *sārāt*, but is generally called *bhātjā*.

Sās—[Skt. *shvashrū*] (*gohñjī*, *sāsū*)—a wife's mother, a mother-in-law: see *susrāl*. *Sās kē āgē bahū kī kyā barāi* = what respect is paid to the young wife in the presence of her mother-in-law? or, it is useless to praise the young wife in his mother-in-law's presence, for who knows her so well. *Sās na nandī, āphī anandī* = happy is she who has no mother-in-law nor sister-in-law. *Sās gayī gāhū, bhūkhī main kyā khāū* = my mother-in-law has gone to the village: I am hungry: which of the good things in the house shall I eat: alluding to the cruelty of mothers-in-law to their daughters-in-law.

Sāsra—[*sās*]—the house of the parents of the wife: her relations generally. West districts (*susrāl*).

Sāsū—[*sās*]—a mother-in-law: *sāsū pēt kī dukh* = a mother-in-law is as bad as a pain in the belly.

*Par mūi sāsū,
Eson hē ānsū.*

[His mother-in-law died last year and he is weeping for her only now!]

Sasur—[Skt. *sharshura*] (*gohñjō*, *susar*, *susrā*)—a father-in-law.

Sasurāl—} see *susrāl*.

Satak—a thin stick: a short coiled stem for a tobacco pipe (*naichāband*).

Satakā—[*satak*] (*saṭkanū*)—to beat the heads of grain on the ground or a bed for the purpose of dislodging any grains that remain after treading out. East districts (*dāñā*).

Satarkī—[*satrah* = seventeen]—the ceremony on the 17th day after a death (*satrāvin*).

Sataulā—[*sāt* = seven]—the ceremonious bathing of a woman on the 7th day after delivery. Hill districts.

Sathaurī—[*sāt* = seven; *bhaurī* Skt. *bhram* = to whirl round]—the circumambulation of the sacred fire at a wedding—see *sātpheṛī*.

Satdānt—} [*sāt* = seven; *dānt* = tooth]—an animal when it has got seven teeth.

Sāthā—[*sāth* = sixty]—a very large field so called because it is supposed to contain 60 village *bighās*. Central Duāb.

Sāphērā—stalks of hemp after the fibre is removed (*san*).

Sāphī—} [*sāth* = sixty]—a kind of rice, so called because it comes to maturity in sixty days.

*Sāthī hoē sāth dīnā,
Jab pānī barsē rāt dīnā.*

[*Sāthī* ripens in sixty days, provided it rains day and night.]

Sāthiyā—} [Skt. *svastika*, *svasti* = happiness, good luck]—the mark in the shape of a Maltese cross which merchants put on the first page of their account-book to bring good luck—see *bahl*: in the Upper Duāb it is also applied to a few blades of dry grass stuck in a circle made of cow-dung on the shrine of the local god *Bhūmīyā* (qv.) on the occasion of a birth.

Sāthurī—[cf. *gaṭhurī*]—the knotty part of the stalk not allowed to be mixed with the chaff (*bhūsā*) as it is liable to choke an animal. Central Duāb (*gañthā*).

Saṭkanū—see *saṭaknā*.

Satlarī—[*sāt* = seven; *lār* = a chain]—a woman's necklet containing seven links.

Satmānsā—} [*sāt* = seven; *mās* = a month]

Satmāsā—} —(1) a seven months' child; (2) (*sād*, *sādh*, *satvānsā*, *satvāsā*) the ceremony in the seventh month of pregnancy. "When a woman is in the fifth or seventh month of her pregnancy for the first time, a place is consecrated and Ganēsh is worshipped there: then a coconut, a betel-nut and some sweetmeats (*batāshā*) are put into the lap of the woman. This is to congratulate her for the approaching period when she is to become a mother." (Ishridas, Manners and Customs, 190.)

Satnajā—[*sāt* = seven; *anj* = grain] (*arrā*)—the seven miscellaneous grains.

Sātpheṛī—[*sāt* = seven; *phēṛī* = turning] (*bhānvar*, *sātbhaurī*)—the circumambulation of the bride and bridegroom round the sacred fire. The complete ritual according to the regular form is given in Atkinson, *Himalayan Gazetteer*, II. 910 f. The common procedure is as follows. The boy is brought into the nuptial hall (*mañdhā*) and made to sit on a mat (*shatrañjī*). Then two stools (*paṭrā*, *paṭrā*) are placed in the hut, and a cloth (*toshak*) is spread. The boy is seated on one stool, his shoes are taken off and his hands and feet washed. Then he does the *dhamana* ceremony, i.e., he takes a little water in his hands (*chullā*) and saying "*Gaṅgā Vishnu*" puts it in his mouth. Then his father ties a red thread (*maulī*) on his arm, the priest recites a verse (*mantra*), and the boy is made to worship Ganēsha and the nine planets (*naugraha*). Then the girl is brought in, and as she comes the boy stands up. She is placed on his left hand, and worships Ganēsha and the nine planets. A fire is then lit in the enclosure, the clothes of the boy's father and mother are joined (*gaṭh-jorā*), and a red thread (*maulī*) is tied on the wrist of the bride and bridegroom. Then the girl's father puts coloured rice (*rolī*) on the hands of the girl. The phrase is *laṭkī kē hāth pilē ho gayē* (her hands have become yellow), and the Pandit reads the *sākhā uchharana* or recital of the names of the father, grandfather, and great-grandfather of the girl, with the title of her clan (*gotra*). After this the girl's father takes her right hand, and puts it into the boy's right hand; then holding the girl's thumb he takes in his hand a gold ring, flowers, some sandal-wood and a shell (*sañkh*) filled with water, and recites the formal bequest (*sankalpa*) to the effect that he bestows so and so's daughter, so and so's granddaughter, so and so's great-granddaughter, on so and so's son, etc., etc. "She is his wife. May God bless my gift." Then he gives the ring to the girl and pours water from the shell on her hand. The Pandit then calls out "*Mahārāj!* may your gift be propitious!" The boy then in exchange for the girl makes a gift of a cow

(*gaudān*) ; more usually a gold coin (*ashrafī*) is given instead of the cow. The clothes of the bride and bridegroom are knotted together (*gāñh bāñdhan*), and verses from the Vēda are read : and the fire sacrifice (*hom*) is made. Then the pair are made to stand up and march seven times round the sacred fire : in three turns the girl goes in front, but in the fourth the boy precedes her. As they are going round the girl's brother keeps putting parched rice in her hand, which she goes on throwing into the fire. The ceremony ends by the ratification of mutual promises of love and affection and the worship of the Polar star (*dhurā*). The account given by Ishridas, Manners and Customs, p. 184 ff, is somewhat different. "When an auspicious moment arrives for the wedding to take place, the bridegroom with his friends comes into the courtyard where the shed is set up, and is there received by the bride's father and respectfully seated, his feet being washed by the same person. After the performance of one or two very trifling ceremonies he gets something to eat, over which the presiding priest first mutters something. After this the bride's father gives alms and the priest burns incense : then the former brings two pieces of linen (*ṣ*) coloured yellow : with one of these the girl covers herself, and the other is joined to a piece of the bridegroom's. Then a Pandit touches the image of the god Ganēsha with a *maurī* (a plume made of palm leaf), and afterwards ties this *maurī* to the head of the bride. When this is done the Pandit or priest on the bridegroom's side repeats the names of his father, grandfather, and great-grandfather, and blesses the bride and bridegroom : this blessing is also pronounced by all present. The same is done by the bride's Pandit after repeating her ancestors' names. Both the Pandits receive a present at the time. After this the hand of the bride, with the performance of some more ceremonies, is put into the right hand of the bridegroom. At this moment some presents, consisting of rupees, cows, etc., are made to the bride and bridegroom. Those who make presents fast till they have done so. The upper garments of the bride and bridegroom are then joined with a knot which is the most important and significant rite in the wedding : then the bride is seated on the right (*ṣ* left) of the bridegroom with her face to the east, after which the priest repeats the names of certain gods, namely, Prajāpati, fire, air, sun, water, god, Vishnu, etc. At this point of the proceedings some *pūjā* is performed, and a present for the priest is placed upon the spot : this present is given both by the bride and the bridegroom, and the latter gives half of what the former does—the lowest sum that they *must* give being a rupee and-a-half. Now the Pandit builds a small altar between the central post of the shed and the bride and the bridegroom, and after repeating the names of the sun, fire, and some other gods, burns incense upon it. In this incense *pūjā* is performed to all these gods, and at the same time alms are given to Brahmins. After this the maternal uncle or some other male relation of the bridegroom covers the bride and

the bridegroom with a sheet : the bride's brother stands up with a small basketful of paddy, throws some of it into the hands of the bridegroom, and the latter into those of the bride, who puts them on a small stone slab placed before her : the bridegroom then presents the bride's brother with a turban, a pair of shoes, and a suit of clothes. After this comes the ceremony of the *bhañrī* or rounds, which accomplishes the marriage tie. The father puts his daughter's hand into that of the bridegroom : in this state the bride and the bridegroom go round the fire, in which incense is burned, and the central post several times. At this moment the priest divides the paddy on the slab into *seven* and *fourteen* parts, and says these represent populated villages. For every heap he gets two copper coins. When he has received them, the heaps are again mixed up. After this the bride's Pandit addresses the bridegroom in language as follows—"The bride says to you—"If you live happy, keep me happy also : if you be in trouble I will be in trouble too : you must support me and must not leave me when I suffer. You must always keep me with you and pardon all my fault, and your worship (*pūjā*) pilgrimages, fasting, incense, and all other religious duties you must not perform without me : you must not defraud me regarding conjugal love : you must have nothing to do with another woman while I live : you must consult me in all that you do : and you must always tell me the truth. Vishnu, fire, and the Brahmins are witnesses between you and me." To this the bridegroom replies : "I will all my life do just as the bride requires of me. But she also must make me some promises. She must go with me through suffering and trouble, and must always be obedient to me : she must never go to her father's house unless she is asked by him : and when she sees another man in better circumstances or more beautiful than I am, she must not despise or slight me." To this the girl answers : "I will all my lifetime do just as you require of me. Vishnu, fire, Brahmins, and all present are witnesses between us." After this the bridegroom takes some water in his hand, the Pandit repeats something, and the former sprinkles it on the bride's head. Then the bride and bridegroom bow both before the sun in worship. After this the bridegroom carries his hand over the right shoulder of the bride and touches her heart and then puts some coloured powder (*bandan*) on the line (*māñg*) on her head, and puts his shoes on her feet, but immediately takes them off again. The marriage is now over, and the Pandits put a *rolī* mark on the foreheads of the bride and bridegroom, bless them and take their dues. All other Brahmins who are present also receive something. Now the bride and bridegroom, with their upper garments joined by a knot, go into the house where the bride's mother presents the latter with rupees and gold mohurs : the same is done by other ladies connected with the family. After this the bride and bridegroom are made to eat a little curdled milk and *batāshā* sweetmeats."

Satравin—[*satrah* = seventeen] (*satarkī*)—the ceremony on the 17th day after a death—see *kriyā karm*.

Sātsērā akāl—[*sāt* = seven; *sēr* = a weight]—the famine of 1860-61 when wheat rose to 7 *sēr* per rupee (*akāl*).

Sattā—(1) a bond, such as that by which the tenant in consideration of an advance binds himself to supply indigo, opium, etc., at a fixed rate; (2) negotiation of bills of exchange (*hundl*).

Sattu—[Skt. *saktu*] (*sitalbuknī*)—the flour of **Satua**—} parched gram and barley. The best *sattu* contains a small proportion of rice flour. It should be made of parched green barley and parched gram. The *sattu saṅkrānt* is the day on which the sun enters Aries, when Brahmans are fed with the flour of parched grain.

Satvānsā—[*sāt* = seven; *mās* = month]—(1) a **Satvāsā**—} seven months' child; (2) the ceremony in the 7th month of pregnancy (*sat-māsā*).

Satyanāth—[Skt. *satyanātha* = lord of truth]—one of the local gods of Kumaun: worshipped in the Saiva form as *Satyanāth* and in the Vaishnava form as *Satyanārāyan*.

Sauhan—a quarter pice: Sunār's slang—see *paisā*.

Sauhra—[*susar*]—a father-in-law.

Sauk—[Skt. *sapatnī*] (*saut*)—one of a man's **Saukan**—} two wives in their relation to each other.

Saul—[Skt. *śūla* = a spike]—(1) the project-**Saulā**—} ing knot in the upper part of the yoke. Central Duāb (hal); (2) the mason's plumb. Kumaun (*rāj*).

Saurf—[acc. to Platts Skt. *shatapushpa* = one hundred flowers]—aniseed (*Pimpinella anisum*).

*Harī dandī sabz dānāh,
Vagṭ purē 'ab māng khānā.*

[Green stem and green seed: eat it when necessary.]

Saunṅkērē—[Skt. *sa, saha* = with; *vēla* = time, or according to others *savērēkdā*]—very early in the morning. East districts (*fajar*).

Sauṅr—[P Skt. *shodha* = purification]—(1) (*saurī*) the room in which a woman is delivered. East districts; (2) the house vessels broken on the 10th day after a birth in the family.

Sauṅr—**Sauṅrā**—[*sonā* = to sleep; *orhṇā* = to put on]—a quilt (*razāl*).

Saurā—**Saurī**—see *sauṅr*.

Saut—**Sautan**—[Skt. *sapatnī*]—one of two cowives in their relation to each other.

Ek tinak sā tin parā, kal na parat din rain;

Sautin jākē nain mēn kaisē pavē chain.

[If a little piece of anything fall into the eye you have no peace day or night: if a hundred pieces fall in how can you have rest? a pun on *sautin* = 100 pieces and *sautan, sautin* = a co-wife.]

Sautēlā bhāl—[*saut*]—a step-brother.

Sautēlī mā—[*saut*] a step-mother.

Savāl—[Skt. *sapāda*]—(1) one and a quarter; (2) interest at 25 per cent. The system of grain-lending is in Cawnpur—"if the tenant takes grain in Kārtik he returns five-fourths in Jēth in grain or money value: that is, the amount of grain due is converted into its money value in Kārtik when it is dear, and in Jēth when it is cheap: the money due, enhanced one-fourth, is reconverted into grain. Thus if wheat sells at 16 *sēr* the rupee in Kārtik but at 24 in Jēth, the lender gets 30 *sēr* for his 16 or 87 per cent." (Wright, Cawnpur Memo.); (2) a kind of soil like *domat* (qv.) good for spring crops.

Sāvāk—[Skt. *śhrāvaka* = a hearer, a pupil] (*śrāvāk, śravakā*)—properly a hearer or lay member of the Jain religion: in the Eastern districts a ploughman or serf.

Sāvan—[Skt. *śhrāvana* = relating to the ear, audible; under the lunar asterism *śhravana*]—the 4th luni-solar Hindū month (July-August). *Ur bhānbīrī Sāvan dē* = Sāvan comes with the butterfly.

Śhrāvan pahlē chauth mēn jo mēgha bar-khāē,

To bhāikai yōn Bhaddālī, sākḥ savāē jāē.

[If there be clouds and rain on the first 4th day of Sāvan, Bhaddālī says: "there will be an extra good crop."]

Śhrāvan pahlē pañchamī jo chalai yōn paun,

Na rahsi yōn dēshra pañchhī karai jo gaun.

[If the wind blow in these unlucky directions (for which see under *Āsārḥ*) on the first 5th of Sāvan, there will not be a bird left to fly in the land, i.e., there will be famine.]

*Sāvan pahlē pañchamī jor dhaur kē mēv,
Chār mās barkhai sahi; yōn bhāikai Sahdēv.*

[If on the first 5th of Sāvan there be loud thunder, Sahdēv says, it will rain for the four months of the rains.]

Sāvan pahlē pākḥ mēn dashmī Rohinī hoē,

Mahṅā nāj aru alp jal; birlā bilsē koi.

[If the asterism of Rohini fall on the 10th of the first fortnight in Sāvan, there will be dear grain, scanty rain and few will be happy.]

*Sāvan badi ēkdāshī jēti Rohinī hoē,
Tētā samān jo nigjē: chintā karo na koi.*

[On the 11th dark half of Sāvan as long as the Rohini asterism lasts, so much will be the produce: let no one be anxious.]

*Sāvan kṛishn ēkdāshī garj mēgh adhrāt,
Tum jāo piyā Mālvē: ham jāsān Gūjarāt.
Jo Kṛittikā to kirvaro, jo Rohinī sukāl:
Jo Mrigashir āvai tahān, nishchai hoē dukāl.*

[On the dark 11th of Sāvan if there be thunder in the clouds at midnight: "Go off my love to Mālwa: I am off to Gūjarāt;" i.e., famine is certain. If the Kṛittikā asterism fall on that date the harvest will be moderate: if Rohini plentiful: if Mrigashir there will surely be famine.]

*Sāvan badi ēkādashī, bādar āgai sūr,
To batāvai Bhaddālī, ghar ghar bājai
tūr.*

[On the 11th dark half of Sāvan if the sun rise in clouds, Bhaddālī says—"There will be rejoicing in every house."]

*Chitrā, Svātī, Bishākharī Sāvan jo na
barkhant,*

Hālī annē saṅgraho: dūno mol karant.

[If there be rain in Sāvan in the asterisms of Chitrā, Svātī, and Bishākha—store in the grain at once. It will be twice as dear as usual.]

Sāvan krishṇ paksh mēn dēkhi,

Tul ko Maṅgal hoē bisēkhi;

Kark rāshi pai jo Guru jāvē,

Sinh rāshi pai Shukr sukhāvē:

Tāl jo sukhai, barkhai dhār,

Kahūn na upjai sāton tūr.

[If in the dark half of Sāvan Mars be in the sign of Libra, Jupiter in Cancer, and Venus in Leo, the tanks will dry up, there will be only showers of dust, and the seven grains will fail.]

Sāvan ujlē pākḥ mēn jo yē sab darsāē,

*Dand hoē, kshattrī larēn, marē prithvī
patirde.*

[If all the above signs are observed in the light half of Sāvan, there will be destruction, fights among Rājputs (princes) and the ruler of the land will die.]

Sāvan—see sānvān.

Sāvanī—[*sāvan*]—(1) a kind of rice cut in August (dhān); (2) presents sent in the month of Sāvan to the house of the bride's father.

Savērē—[Skt. *sa, saha* = with; *vēla* = time]—early in the morning, the opposite of *abērē* (fajar).

Sāyā—the pot for removing the sugarcane piece to the boiler. Rohilkhand (kolhū).

Sāyābān—[Skt. *chhāyā* = shade] (*sāēbān*)—the verandah of a house, or tent (barāmdā).

Sāyah—[Arabic *sā'at*]—an auspicious time for doing anything, such as a marriage, etc.

Sāyahbandī—[Skt. *chhāyā* = shade]—the making of the marriage canopy among Muham-madans.

Sayān—[*Sāvan*]—early spring crops (sāoni).

Sāyar—a plank harrow. Central Duāb (hēngā).

Sāyar—see sār.

Sēdarā—[*sah* = three; *dar* = door] (*tidari, tidvārī, tirpauliyā, tirpoliyā*)—a house with three openings.

Sēgaun—[*sigon*]—a dirty red-coloured soil, like Sēgon—[*parūā* (qv.) found near ravines. Bundelkhand.

Sēh—[Skt. *sandhi* = a hole]—a well-sink—Sēhā—[*er* (kuiyā).

Sēhl—[*sēh*]—a porcupine: a small black insect which injures wheat, etc.

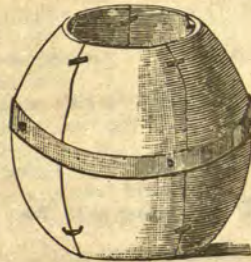
Sēhithan—[*sēhathnā* = to whisk]—a broom used on the threshing-floor. East districts (sarhat).

Sēhrā—[Skt. *shēkhara*] (*siharā, sihrā*)—the bridal veil or chaplet of flowers or gold or silver thread worn on the forehead and hanging down to the knees: used by Muhammadans, as contrasted with the Hindū *maur*. But among Jāts at weddings, bridegrooms of the *Dhē* sub-division wear the *sēhrā* or veil, while those of

the *Hēlē* division like Rājputs and other high-caste Hindūs wear the *maur* or coronet (baddh).

Sēhuān—an oil plant (?) colza (duān).

Sēhvan—a disease in which the young wheat grains are found filled with minute worms in various stages of development—see Field and Garden Crops, N.-W. P., I. 6.



Sai.

Sēl—[prob. Arabic *sā'a*]—a dry measure for grain. It varies in weight from 22½ to 31½ *ganḍā* of Gorakhpur pice (90 to 126 pice weight). The *sēl* of white rice equals one full local *sēr* (*serpakḥā*), 16 of such *sēl* equal 1 *mānī*; and 16 *mānī* equal 1 *gon*.

East districts.

Sēkrā—a cattle whip. Kumaun (pain).

Sēkūrl—paddy. Sunār's slang (dhān).

Sēl—(1) a wooden vessel for baling water

Sēlā—(1) out of a boat. Rohilkhand (nāo); (2) the pipe of the drill plough. Farrukhābād (hal); (3) a kind of hemp rope used for bridges in the hills.

Sēlkhari—[Skt. *shailkhātikā* = a ditch in a mountain]—a hardish white potter's clay (khar).

Sēlo—shady land. Kumaun.

Sēm—[Skt. *simbi* = a pod] (*sembī, guḍlin, ran-vāsan*)—a kind of bean (*Phaseolus magnus*).

Sēmar—swampy land not requiring irrigation. Kumaun (panmār).

Sēmbī—see sēm.

Sēn—[*sainā*]—a lawn. Hill districts.

Sēn—[Skt. *sandhi* = a hole] (*ainḍā,*

Sēndh—[*kūmal, kūngal, pāḥ, sēnh, sēnhā,*

Sēndhā—[*sēnhī, surāṅg*]—a hole made in a wall by burglars—cf. *baghl*.

Sēndhā—[Skt. *saindhava* = produced in Scinde]—Panjāb rock salt, also known as *Lāhaurī non* (lon).

Sēndhī—[*sēn*]—(1) the intoxicating juice of the wild date tree (*Phania sylvestris*): *tāṛī* is the juice of the *palmyra* palm; (2) a hole in a wall made by a burglar (sēn).

Sēndhiyā—a small cucumber that grows spontaneously in the rainy season.

Sēndur—[Skt. *sindūra*]—vermilion, red lead:

Sēndūr—[*applied by women when married to the parting (māṅg) of the hair.*

Sēndūrā—[*sēndūr*] (*ingrautī, sindaurā,*

Sēndurdānī—[*sindūrā*]—a vessel or box for

Sēndurdānī—[*holding vermilion.*

Sēngar—(1) the pod of plants like the acacia (*babūl*) given as food to goats, sheep, etc.; (2) a kind of wild tank rice (chanau).

Sēnh—[*see sēn.*

Sēnhā—[*sēn*]—a well-sinker (kuiyā).

Sēnhī—[*see sēn.*

Sēnī—[*sini*]—a broad metal tray.

Sēnki—[corr. of *ṣaṇnak*]—a saucer (rakābī).

Sênthâ—} the lowest and thickest part of the
Sênthl—} *sarpaṭ* (qv.) grass used for making stools, screens, etc.

Sêo—(*sêv*)—an apple : a sweetmeat of that shape.

Sêo—(1) the mode of sowing seed in the furrow left by the plough. West districts. See *bonâ* ; (2) (*chhoṭgoṭ*, *sêvâ*) light ploughing : in Azamgarh it means ploughing with a plough of which the block is worn—cf. *avâê*.

Sêohân—an oil plant (?) *colza* (*Eruca sativa*) (*duân*).

Sêorâ—half-baked bricks or earthenware (*pillî tât*).

Sêorâ—[Skt. *sêva* = worship]—(1) a title used for Jain ascetics ; (2) one of the local gods (*dihvâr*).

Sêotâ—(*sêvtâ*)—a wooden vessel for baling water out of a boat. East district (*nâo*).

Sêotâ—(*sêvtâ*)—a rich gray loamy soil. West districts.

Sêr—[Skt. *sêtaka*]—a weight of 80 *tola*—see *man*. *Sêr bhar kî lomrî savâ sêr kî pûnchh*—a fox weighing two pounds and his tail three!

*Kâm kâ na kâj kâ,
 Sêr bhar anâj kâ.*

[A useless fellow who wants a *sêr* of grain a day.]

Sêrâ—[Skt. *shira*]—the head pieces of a bed. West districts (*chârpâi*).

Sêrâ—irrigated lands. Kumaun. See *âpâshî*.

Sêrahî—[*sêr*] (*bakrî*, *gât*, *nég*, *pachhuâ*)—cesses levied on the tenant's share of the produce in division of crops. East districts.

Sêrînâ—[*sêr*] (*ugâhî*, *ughâs*)—contributions of grain and fodder given by tenants to the landlord.

Sêruâ—} [Skt. *shira*]—the head pieces of a bed.
Sêrvâ—} West districts (*chârpâi*).

Sêruâ—} the ceremony for exorcising the demon
Sêrvâ—} of Poverty : performed on the morning of the Divâli—see *dâridr khêdnâ*.

Sêrvâ—[? Skt. *shâṭa*]—the winnowing sheet. Benares (*jhûll*).

Sêsâg—[Skt. *shêshanâga*]—the great serpent which is supposed to support the world—see *akhtîj*.

Sêth—[Skt. *shrêshṭha* = respected]—a merchant, banker (*mahâjan*).

Sêtvârî—a greenish tinted sandy loamy soil. Bundelkhand.

Sêûn—[cf. *sêhvan*]—blight in cereals resulting in empty ears while externally the ear and stalk appear healthy. Central Duâb.

Sêv—
Sêvâ—} see *seo*.

Sêval—[Skt. *shêva* = treasure, happiness]—a ceremony at a marriage, when a female married relation of the bridegroom gives him a brass pan (*thâti*) on which a lamp is placed ; and then holding the two ends of her wrapper (*dopattâ*) touches with them, first the pan, then the boy's forehead, then her own (*ârtî*).

Sêvâr—(1) (*sûr*, *tok*, *tâno*) the concentric belts of soil in a village (*hâr*) ; (2) river grass used in a sugar refinery—see *sivâr*.

Sêvâr—betel-leaf. Sunâr's slang (*pân*).

Sêvarâ—see *sêorâ*.

Sêvtâ—see *sêotâ*.

Sêvtâ—see *sêotâ*.

Shab-i-barât—[the night of record]—the Persian title for 15th of the month *Sh'abân*. "On this night Muḥammad said : God registers annually all the actions of mankind which they are to perform during the year ; and that all the children of men who are to be born or die in the year are recorded. Muḥammad, it is said, enjoined his followers to keep awake the whole night and to repeat one hundred *rak'ah* prayers, and to fast the next day ; but there are generally great rejoicings instead of a fast, and large sums of money are spent on fireworks. It is the "Guy Fawkes" day of India." (Hughes Dictionary of Islam, sv. qv.)

Shabnam—[*shab* = night ; *nam* = moisture]—dew (*os*).

Shabnamî—[*shabnam*]—a cover to protect the bed and sleeper from dew.

Shâdî—[Pers. *shâdî* = pleasure]—the festive rejoicings at a marriage ; corresponding with the Arabic '*urs* and contrasted with *nikâḥ* (qv.) = the marriage contract—see *biyâh*.

Shâdiyânâ—} [*shâdî*] (*ban*, *bau*, *manḍhvach*,
Shâdiyânâh—} *manḍhvând*, *marvând*, *mu-
 râsâ*, *salâmi*, *tokâ birâ*)—presents received by a landlord from his tenants on the occasion of a marriage in his family.

Shagun—[Skt. *shakuna* = auspicious]—(1) (*sagun*, *shugun*) an omen : if auspicious *nêk shagun* or *sagnaufî* : if inauspicious *asgun*, *kusagun*, *kushagun*, *kuson*, *badshagun*. Many instances of these omens are given under *mahûrat* (qv.) : also cf. *khom*.

*Aur ko lukatîyâ shagun batâvê
 Ap kutton par chintâ âvê.*

[The fox gives omens to other people but is thinking himself of the dogs all the time.]

(2) the driver's seat in a cart (*bahlî*, *gârî*).

Shagunî—see *shagun*.

Shahad—} honey (*madhû*). The astrology books
Shâhâd—} recommend people not to eat it on
Shahat—} the *chaturdashî* or 14th day of the lunar fortnight.

Shahnah—[in Persian = a police officer] (*sahnâ*)—a field watchman : especially the man employed by the landlord to watch the crop and prevent the tenant removing it till the rent is paid : *utârâ shahnah mardak nâm* = once the watchman is out of office he is called "the mannikin."

Shahnâgî—} [*shahnâh*]—(1) the business of a
Shâhnâl—} watchman ; (2) (*pitiyâ*) fees collected from tenants to pay a field watchman.

Shâhzâdah râi—a kind of mustard—see *lâhl*.

Shakkar—[Skt. *sharkarâ* = a fragment of anything ; Pers. *shakkar* ; Greek *σακχαρ σακχαρον* ; late Latin *saccharum* ; through the Arabic *sukkar* *assukkar* come French *sucre* ; English *sugar*, etc. (see Hobson-Jobson, sv. *sugar*)] (*assârâ*, *putrî*)—brown sugar, *râb* (qv.) partially freed from molasses.

*Shâkir to shakkar
 Mûzi to ṭakkar.*

[Sugar for the grateful man, a kick for the miser.]

Êk kâ munh shakkar sê bharâ jâ saktâhai, sau kâ

munh kḥāk sé bhī bhāra nahīn jātd = it is possible to fill one man's mouth with sugar but the mouths of a hundred cannot be filled even with dust. Said of entertaining guests.

Shakkarqand—} [*shakkar, qand* = loaf-sugar]
Shakkarqand—} —the yam or sweet potato (*Batatas edulis*).

Shalākḥ—[Skt. *shalākā*—] a long bar of iron: the rod on which the bangle-maker melts his glass (*chūrīhār*).

Shalgham—} (*chaukan*)—the turnip (*Brassica*
Shaljam—} *rapa*).

Shām—[Skt. *shyāma* = black] (*ast, athā, athēn, din būrē, din munḍē, gadah bēdā, gadah bēr, sānjh, sañjhā*)—evening. The dusk is to the east *anmūdāh, anmūdāh, diyā tēsān, gorud ghukān*. The time the cows return raising dust along the roads is *dhārsanjhā, gudhuri, gudhuruk, godhūli, godhauri*.

Shām—} [Skt. *shamba*—] a ring (*sām*).
Shāmā—}

Shama'dān—a lamp stamp (*chirāghdān*).

Shāmakh—[Skt. *shyāmaka* = black]—the *sān-vān* (qv.) millet. Rohilkhand.

Shāmdān—[*shām* = a ring]—a small pointed anvil used by jewellers.

Shāmīl—[*shām*]—a small ring.

Shāmīlāt—[Arabic *shāmīl* = extending to, including] (*bīsbisvā*)—the common lands in a village.

Shamlā—} the embroidered end of the turban:
Shamlah—} an embroidered turban (*pagrī*).

Shamsān—} [Skt. *shmasāna* = a place of re-
Shānsān—} pose for bodies]—a place where corpses are burnt (*marghat*).

Shara' pāējāmā—[*shara'* = prescribed rule of religion]—tight drawers reaching to the ankles such as are worn by pious people.

Sharāpat—[Skt. *shāpa* = a curse]—visits of condolence to the relations of a deceased person (*mātampūrsī*).

Sharḥ lagān—rent rates (*dar*).

Shatālū—[corr. of *siyāhtālū* = black palate]—a horse with a black palate—see *siyāhtālū* and *ghorā*.

Shatbhikh—} [Skt. *shatabhishā* = requiring
Shatbhikhā—} one hundred physicians]—the
Shatbhishā—} 24th lunar asterism (*nakshatra*).

Shaṭranjī—[Arabic *shaṭranj*, Pers. *shaṭrañg*, Skt. *chaturanga* = consisting of four members] (*qālīchā, galīchā, galaichā*)—a thick thread mat, so called because it is chequered like a chess-board.

Shauhar—a husband (*khāvind*).

Shēshnāg—[Skt. *shēshanāga*]—"the thousand-headed serpent regarded as the emblem of eternity (whence he is also called *ananta* = the infinite): in the *Viṣṇu Purāṇa*, he and the serpents *Bāsuki* and *Takshaka* are described as sons of *Kādrū*, but in one place *Shēsha* alone is called king of the *Nāgas* or snakes inhabiting *Pātāla*: the thousand-headed *Shēsha* is sometimes represented as forming the couch or canopy of *Viṣṇu*, while sleeping during the intervals of creation, sometimes as bearing the entire world on one of his heads, sometimes as supporting the seven *Pātālas*." (Sir Mouier

Williams, Skt. Dict. sv.) For his worship see *Akhtī*.

Shikamī—[*shikam* = the belly] (*shikmī, jāilī, bōvūdiyā*)—a sub-tenant (*zailī*).

Shikanjah—the press used by a book-binder (*jildsāz*).

Shikār māhl—[Pers. *māhi* = a fish]—fishing rights and the income derived from them—cf. *jalkar*.

Shikmī—see *shikamī*.

Shirā—} (*chhoḍ, lapṭā*)—molasses.
Shirah—}

Shirīnī—} [*shīrā*] (*sīrī*)—sweetmeats (*mīṭhāī*).
Shīrīnī—}

Shishah—[*sīdā*]—glass, a looking-glass.

Shishī—[*shishāh*]—a phial.

Shiuansā—} [*Shiva, ansha* = the share of Shiva]
Shivansā—} —the offerings of grain put aside at harvest time as the share of the Shaivite ascetic.

Shiubarat—} [*Shiva, vrata* = worship]—a festi-
Shivbarat—} val in honour of Shiva, held on 13th dark half of *Phāgun* (*Phāgun badi tēras*). On this day the grain-parcher puts butter, water, rice, and flowers on his oven.

Shivrātri—} [*Shiva, rātri* = night]—the festi-
Shivratī—} val in honour of Shiva held on 14th dark half of *Phāgun* (*Phāgun badi chaudas*).

Shivālā—[*Shiva, ālaya* = abode]—(1) a temple in honour of Shiva—see *mandir*; (2) in slang—a kiln for burning charcoal.

Shrāddh—} "a funeral rite or ceremony in
Shrāddha—} honour of the departed spirits of dead relatives, observed with greater strictness at various fixed periods, and on occasions of rejoicing as well as mourning. These ceremonies are of three principal kinds *nitya*, i.e., general and constant, in honour of the *pitris* or deceased ancestors and progenitors collectively; when three *Pinḍas* or balls of meal and water are offered to three paternal ancestors and three maternal forefathers: *naimittika*, i.e., occasional and special as for instance on behalf of a parent or some one relative recently deceased (*ekoddishṭa*): the object being two-fold, viz., first, the re-embodiment of his soul in some kind of form after burning of his corpse: secondly, the raising of him from the regions of the atmosphere, where he would otherwise roam among demons and evil spirits, to a particular heaven above, where he is, as it were deified among the shades of departed kinsmen: the offering of the funeral *pinḍa* or ball of meal is in this case the office of the nearest male kinsman and confers the title to any property that may be inherited: thirdly, *kāmya*, i.e., voluntary and performed apparently by way of supererogation for the greater benefit of deceased ancestors or for obtaining increase of religious merit, etc." (Sir M. William's Skt. Dict. sv.) "A Hindū may present three sorts of distinct offerings to his deceased ancestors: either the entire funeral cake, which is called an undivided oblation, or the fragments of that cake which remain on his hands, and are wiped off it, which is called a divided oblation, or a mere libation of water. The entire cake is offered to the three imme-

diate paternal ancestors, i.e., father, grand-father, and great-grandfather. The wipings or *lēpa* are offered to the three paternal ancestors next above those who receive the cake, i.e., the persons who stand to him in the fourth, fifth, and sixth degrees of remoteness. The libations of water are offered to paternal ancestors ranging seven degrees beyond those who receive the *lēpa*, or fourteen degrees in all from the offerer: some say as far as the family name can be traced. The generic name of *sapinda* is sometimes applied to the offerer and his six immediate ancestors, as he and all of these are connected by the same cake or *pinḍa*. But it is more usual to limit the term *sapinda* to the offerer and the three who receive the entire cake. He is called the *sakulya* of those to whom he offers the fragments and the *samānoda* of those to whom he presents mere oblations of water." (I. D. Mayne, *Hindū Law*, 439 f.) Also see *pitrapaksha*, *kanāgat*, *pinḍa*. The ninth of the month of Kuār is known as *mātrīnavamī* when the ceremonies are performed for a mother (*kanāgat*). The separate day for a father is called *ekoddishṭa*, i.e., when he alone is "looked at" or made an object of worship. The last day of the dark half is *amāvas śhrāddhiyā* when all ancestors are worshipped and mentioned (see Atkinson, *Himalayan Gazetteer*, II, 853 f.).

Shravan—[Skt. *shravana* = the act of hear-
Shravanā—} ing]—the twenty-second lunar
asterism—see *mūl* (nakshatra).

Shudkār—[Pers. *shudan* = to be; *kāshṭan* = to
sow]—rent assessed only on the area actually
sown. Azamgarh (jñsphēr).

Shugn—see *shagun*.

Shugun—see *shagun*.

Shukrānā—[Arabic *shukr* = praise]—the
Shukrānah—} landlord's perquisite on collec-
tions, a present made in recognition of success in
some business such as to a pleader for winning
a case (*miṇnatānā*).

Shutur—a camel: *shutur ghāmzē kartā hai* =
the camel has taken to ogling the girls!

Shyāmsundari—[Skt. *shyāma* = black; *sundara*
= lovely]—the plant *Cyamopsis psoralioides*
—see *gavār*.

Si—[Skt. *sita* = a furrow] (*siyā*)—sowing seed
in the furrow left by the plough. Rohilkhand
(bonā). "By this method the seed is sown
deep, and the stalk is stronger, and not so liable
to be laid by high winds." (S. M. Moens,
Bareilly Sett. Rep., 70.)

Siāvārh—[Skt. *sita* = furrow; *vanṭa* = share:
Siāvārh—} acc. to Platts.]—(1) a share given
Siāvār—} out of the grain heap to mendic-
ants; (2) a black pot put up in a field to scare
birds and keep off the evil eye. Rohilkhand
(toṭkā).

Sibhā—the marriage dowry (*dahēz*).

Sichaun—[*sichnā*]—fees for irrigating from a
well (*panivat*).

Sichnā—[Skt. *sich* = to sprinkle]—to irrigate
land (*ātpāsh*).

Siddhi—[Skt. *śhrēṇī*]—a ladder, stair-case (*siṛhī*).

Siddhi—[Skt. *siddhi*]—the leaves of the narcotic
hemp (*gānjā*). "The word is specially applied

to the larger leaves and capsules without the
stalk which are used for smoking, and in the
preparation of an intoxicating drink and confec-
tion" (Prof. Wilson, *Gloss. sv.*).

Sidh—footrot in cattle. Upper Duāb (khur-
pakkā).

Sidhā—[Skt. *siddha* = cooked, prepared]—

Sidhā—} uncooked grain, flour, etc., purchased
for food. The term is more properly applied to
flour, pulse, butter, salt, vegetables, sugar, and
fuel given to a Brahman when a person cannot
feast him or when he refuses cooked food.

Sidhvāt—[*siddh* = straight]—a prop to support
a cart while the wheel is being taken off
(*gār*).

Sigon—see *sēgaun*.

Sihaddā—[*seh* = three; *hadd* = boundary] (*ti-
haddā, tokhā*)—a place where three boundaries
meet (*hadd*).

Siharā—see *sēhrā*.

Sihikab—to dry up—of rice. East districts.

Sihra—see *sēhrā*.

Sikanjā—} a book-binder's press (*jildsāz*).

Sikanjah—} a book-binder's press (*jildsāz*).
Sikh—[Skt. *śhalākā*]—a roasting spit: *sikh kā
kabāb* = meat roasted on a spit (*nānbāl*).

Sikhar—[Skt. *śikhara*]

Sikhar—} —(1) a chain

Sikhar—} used in mea-

Sikhar—} suring bundles

of indigo "plant". East

districts; (2) [? Skt. *śhi-*

kya] a net for hanging up

pots, etc., in a house. East

districts (*chhlānkā*).

Sikhaulā—a small basket.

Oudh (*khānāch*).

Sikhchā—[*s i k h ā*]—a

Sikhchā—} small roast-

Sikhchā—} ing spit.

Sikhchā—} ing spit.

Sikkā—(1) the keel, the stern

of a boat (*nāo*); (2) signs

of betrothal sent by the

girl's father to the boy's

relations—a word used by

Hindūs of the Western

districts.

Sikkah—a coin.

Siko—[Skt. *śhikya*]—a net

for hanging up pots, etc.,

in a house. Central Duāb

(*chhlānkā*).

Sikr—the netting of a bed

when made of one string.

West districts (*chārpāl*).

Sikur—[cf. *īkur*]—t h e

beard of the rice plant.

Sil—[Skt. *śhīṭalā*]—mois-

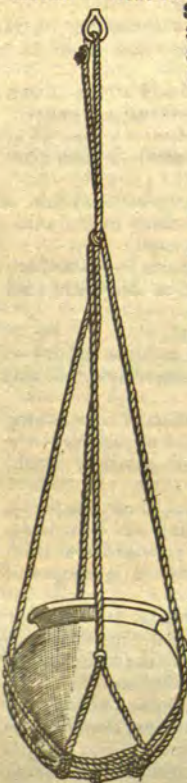
ture in soil.

Sil—[? Skt. *śhīlā* = glean-

ing]—a small grain, consid-

ered a lawful food for

Hindūs on fast days—cf.



Sikhar.

rāmdānah, rāeraṅgā.

Sil—[Skt. *śhīlā* = a stone]—a grindstone for
spices (*silbattī*).

Silā—[Skt. *śhīl* = to glean]—(1) a pile of grain

- and chaff ready for winnowing (sillā); (2) gleanings of a field (sillā).
- Silā—[Skt. *shilā*]=a block of stone.
- Silā—[Skt. *shītala*]=moist—of land.
- Silafchī—a metal washhand basin (chilamchī).
- Silāhar—[Skt. *shil* = to glean, *kāra*]=a field gleaner—see sillā.
- Silāl—[*sīlā* = to sew]=wages for sowing.
- Silāl—[Skt. *shalāka* = a dart] (*salāṭi*)—a small caterpillar with a dark red and brown body which burrows in the stalks and leaf sheaths of maize and sugarcane.
- Silauā—coarse fibres of hemp used for basket-making (san).
- Silaut—[Skt. *shilā* = a stone; *baṭṭā*, Hind. = a roller; *baṭ* = to twist]—the stone and roller for grinding spices. The grindstone is generally *silaut*, *silvat*, *silautā*, *silavṭi*; and in Kumaun *silo*. A smaller kind is *siloṭiyā*, *silaṭiyā*. The roller is *sīl kā patthar*, *baṭṭā*, *loṭhā*, *tuṛhā*, *loṭhiyā*, *loṛh*; and in Kumaun *loṛho*. It is sometimes known as *haldipmā* because it is chiefly used in grinding turmeric (*haldā*).
- Silhār—} see silāhar.
- Silhārā—} see sill.
- Sill—} see sill.
- Siliyā—} see sill.
- Siliyā—[Skt. *shilā* = a stone]—calcareous nodular limestone in blocks used in some places in lieu of building stone.
- Siliyār—} see silāhar.
- Siliyārā—} see silāhar.
- Sil kā patthar—[Skt. *shilā* = a stone]—the grindstone for spices—see silbatṭi.
- Sillā—[Skt. *shil* = to glean]—(1) (*binṇā*, *bisār*, *mēṇ*, *pachhuā*, *phūtā*, *sildā*) gleanings in a field. A field gleaner is *silāhar*, *silhār*, *silhārā*, *siliyār*, *siliyārā*; (2) refuse grain or straw on the threshing-floor. Rohilkhand (fāchan); (3) heaped straw on the threshing-floor. Lower Duāb and East districts (osā).
- Sill—[Skt. *shil* = to glean] (*aukān*, *bhusiyār*, *qḥār*, *sildā*, *sild*, *siliyā*, *ukān*)—a pile of grain and chaff ready for winnowing.
- Sill—[Skt. *shilā* = a stone]—(1) a grindstone for sharpening tools; (2) a plank of wood (*takhtā*).
- Silo—[*silbatṭi*]=a grindstone for spices. Kumaun (*silbatṭi*).
- Siloṭiyā—} see silbatṭi.
- Silvat—} see silbatṭi.
- Sīm—[Skt. *śīman*, *śīmanā*]=a boundary
- Sīmā—(hadd).
- Sīm—} swampy land, not requiring irrigation.
- Sīmā—} Kumaun (panmār).
- Sīmāl—[*sambhālānā* = to support]—the inner
- Sīmhai—} pegs of the yoke (hal).
- Sīn—see sil.
- Sinahband—[*sīnah* = the chest; *band* = fastening]—(1) a woman's bodice (*āṅṅ*); (2) part of the Muhammadan shroud—see kafan.
- Sīnchāl—[Skt. *śich* = to water]—irrigation (*ābpāshī*).
- Sīnchānā—[Skt. *śich* = to water]—to irrigate: *mālī sīnchē kēorā rit āv phal hō* = the gardener waters the *kēorā*, but it will not flower till the proper season.

- Sīndaur—[Skt. *sindūra* = red lead]—a
- Sīndaurā—} box for vermilion (*sīndūrā*).
- Sīndhārā—food sent by the father-in-law to his daughter on both 3rd days (*tij*) of the lunar fortnight of Śāvan.
- Sīng—[Skt. *śringa*]=the horn of an animal.
- Sīngālā—[*sīng*]=horned—of cattle: *bail sīngālā*, *mard muchhālā* = horns are to an ox what moustaches are to a man.
- Sīngtūtā—[*sīng*, *tūtā* = broken]—an ox with one horn broken off (*ḍūṇḍā*).
- Sīngaṭṭi—[*sīng*]= (1) the shoe-maker's horn for holding grease; (2) 'the horns of cattle that have died in the forest, kept by the herdsman to prove the death.
- Sīngh—see sīnhā.
- Sīnghārā—[Skt. *śringātaka*, *śringa* = a horn]—the water caltrop *Trapa bispinosa*—an edible water-nut. They are eaten and given as offerings at the *dēvūṭhī ēkdāshī* (qv.).
- Sīnghārē—[Skt. *śringa* = a horn]—the pieces of wood tied across the rollers of the Persian wheel. Bundelkhand (*arhat*).
- Sīnghārī—[*sīnghārā*]=a tank where the
- Sīnghariyā—} *sīnghārā* nut grows.
- Sīnghāsan—see sīnhāsan.
- Sīngnā—[*sīng*]=to recognize lost or stolen cattle by the horns.
- Sīnhā—[Skt. *siṃha* = a lion] (*sīng*)—(1) the constellation of Leo and the time the sun goes into this constellation; known in the hills as *Bhādo*, *Ghī*, *Ghyūshgyān*, because on this day even the poorest people eat butter; and *valgiyā* because curds and vegetables are then offered by all persons to those in authority over them.

Sīng garjā, hast bhājā.

- [The lion thunders; the elephant runs away, i.e., thunder in the sign of the Lion forbodes the running away of the elephant; that is, the last asterism of the rains, or an early break up of the rains]; (2) the snake gods (*nāga*) generally known by the name of some colour; *kālī* (black), *harī* (green), brown (*bhūri*). Ghosts often take up their abode in snakes. "These snake gods are the servants of Rāja Bāsak Nāg king of *Patāl* or Tartarus, and their worship is most certainly connected in the minds of the people with that of the *pitṛ* or ancestors. Sunday is their day and Brahmins do not object to be fed at their shrine though they will not take the offerings which are generally of an impure nature." (Ibbetson, Panjāb Ethnography, p. 114.)
- Sīnhāsan—[Skt. *siṃhāsana* = lion's seat]—the throne for the idol in a Hindū temple.
- Sīnī—a broad shallow tray (*sēnī*).
- Sīnk—[Skt. *śanku* = a spike]—(1) the part
- Sīnkā—} of the *kāṣ* (qv.) grass from which brooms, baskets, etc., are made; (2) the thin poles which run along the bottom of a cart; (3) the stalk of cereals upon which the ear is borne. East districts.
- Sīnkiyā—[*sīnk* = a stripe]—a kind of striped lace (*gotā*).
- Sīnko—[Skt. *śikya*]=a net for holding pots in a house. Central Duāb (*chhīnkā*).
- Sinnī—[*sin* = year]—the Muhammadan

ceremony at the first boiling of the sugarcane juice. Central Duâb (farîdî).

Sîno—(1) the first ploughing of a field. Kumaun (jotnâ); (2) ploughing a field once all over. East districts.

Sip—see *sîpl*.

Sipáo—[*si* = three; *pâé* = foot]—a tripod for supporting a cart in front.

Sipávâ bhâthî—[*sipáo*]—the blacksmith's hand-bellows (lohâr).

Sipl—[Skt. *shukti* = a pearl oyster] (*sip*)—shells of fresh water mussels used for lime-burning, collecting opium, etc.—see *ghoñgâ*.

Siqlîgar—[Arabic *saïqal* = polishing metals] (*bâriyâ, saïqalgar*)—a knife polisher.

Sîr—[Skt. *sîra* = a plough]—(1) (*jîrdî*) "land" (a) recorded as *sîr* at the last settlement or revision of settlement of the district in which it is situate and continuously so recorded since: (b) land continuously cultivated for twelve years by the proprietor himself with his own stock or by his servants, or by hired labour: (c) land recognized by village custom as the special holding of a co-sharer, or treated as such in the distribution of profits or charges among the co-sharers." (N.-W. P. Rent Act XII, 1881, Section 3 (31); (2) the prerequisite of the village accountant. Oudh (dârnî).

Sîr—cattle disease, probably rinderpest. Upper Duâb (chêchak).

Sîrâ—[*sîl* = moisture]—a sweetmeat made of coarse flour and sugar.

Sîrâ—[Skt. *shîra* = the head]—the head pieces

Sîrâf—} of a bed. West districts (chârpâl).

Sîrâñchâ—[Pers. *sarâchah* = a tent]—a kind of bamboo used for making chairs, etc. (bâns).

Sîrârâ—the pieces of cane on which thread is stretched while its being prepared for the loom. Rohilkhand. See *kargah*.

Sîrâvan—a plank harrow or clod crusher. East districts (hêngâ).

Sirband—[*sir* = head; *band* = fastening]—a turban (pagrî).

Sirbojh—[*sir* = head; *bojh* = load]—a head load of wood, grass, etc.

Sirbojhi—[*sirbojh*]—bamboos used for making thatches, etc. (bâns).

Sîrhânâ—[Skt. *shîra* = head]—the head pieces

Sîrhânê—} of a bed: the opposite of *pat-tânda*.

Dhâl talvâr sîrhânê,

Chûtar bândh na jânê.

[He does not know how to gird his loins and keeps a shield and sword at his bed head!]

Sîrhi—[Skt. *shrêni* = a row] (*siddhi*)—(1) a ladder, a flight of stairs; (2) wooden supports for the filter in a sugar refinery (khañdsâl).

Sîrki—[*sarkandâ*] (*sarkî*)—(1) the stalks or culms of various strong-stemmed grasses bound together in double or single rows and used to cover carts, or as a rude encampment by various nomadic tribes such as the Kanjar, Hâbûra, etc. (pâl); (2) the stalks of hemp after the fibre is removed. Rohilkhand.

Sîrono [*sîr* = head]—a pad to support water pots on a woman's head. Kumaun (îndhuâ).

Sîrsam—} the *sarson* (qv.) mustard.

Sîrson—}

Sirtân—[Skt. *sîra* = a plough]—a tenant, a payer of rent. Kumaun.

Sirti—[Skt. *sîra* = a plough]—rent. Kumaun (lagân).

Sîrvâ—[? Skt. *shâta*]—a winnowing sheet; *sîrvâ mârñâ* in Azamgarh means to winnow rice with a blanket used as a fan (jhûll, usânâ).

Sîrvâr—(*sîvâr*)—a kind of river grass used as a filter in a sugar refinery. Rohilkhand (khañdsâl).

Sîsâ—see *shîshâ*.

Sîsî—see *shîshî*.

Sîsphûl—[*sîs* = head; *phûl* = flower]—a sort of spangle worn by women on the forehead: like the *chând* (qv.).

Sît—[Skt. *shîta* = cold]—(1) moisture or coldness in soil (tarî) *sît kâl* = the cold season (mausim); (2) butter-milk. Upper Duâb (matthâ).

Sîtâlâ—[Skt. *shîtala* = cool]—(1) (*mâtâ*) the small-pox goddess. There are usually considered to be seven disease goddesses. Ibbetson gives their names as *Sîtâlâ, Masânî, Basantî, Muhâmâtî, Polamdê, Lamkariyâ, Agoñî*. "Each is supposed to cause a special disease and *Sîtâlâ's* speciality is small-pox. These deities are never worshipped by men, but only by women and children, enormous numbers of whom attend the shrines of renown on *Sîtâlâ's* 7th. Every village has its local shrine too at which the offerings are all impure. *Sîtâlâ* rides on a donkey, and grain is given to the donkey and to his master the potter, after being waved over the head of the child. Fowls, pigs, goats are offered, black dogs are fed, and white cocks are waved and let loose. An adult who has recovered from small-pox should let a pig loose to *Sîtâlâ* or he will be again attacked. During an attack no offerings are made, and if the epidemic has once seized on a village all worship is discontinued till the disease has disappeared: but so long as she keeps her hands off, nothing is too good for the goddess, for she is the one great dread of Indian mothers." (Ibbetson, Panjab Ethnography, 114 f.) She is also sometimes known as *thandî* or "the cool one," and her shrine is in the cool damp place under the stand for the house waterpots. Male children are dressed in female clothes and opprobrious names are given them as a means of warding off the disease—see *nazar*; (2) rinderpest in cattle (chêchak).

Sîtâlbuknî—[*sîtâlâ, bukñî* = powder]—pulses parched and ground into powder: an ascetic's word (*sattû*).

Sîtâlpâtî—[Skt. *shîtala* = cool] a fine mat

Sîtâlpâtî—} for sleeping on.

Sîtâphal—lit. *Sîta's* fruit; the custard apple; the *kaddû, Cucurbita moschata*.

Sîth—[Skt. *shîshṭa* = left, residual; rt. *shîsh*]

Sîth—} = to leave] (*ghuṭṭhî, laddâ*)—any-

Sîth—} thing soft or clammy like the refuse

Sîthl—} of betel-leaf chewed and spit out. It is specially applied to the refuse of indigo after maceration (nîl).

Sîtûâ—[? Skt. *shukti* = a pearl oyster]—(1)

Sîtuhâ—} a shell for collecting opium from the

Sîtul—} capsules. East districts (afiyân);

Sîtuvî—} (2) a scraper for collecting the fine

sugar from the filtering pans. East districts (khañḍāḥ).

Sivāl—[Arabic *sivā* = over and above]—a kind of soil: in Allahābād described as "a level, average loam, of light texture, but moist and cool:" in Bijnor "a rich light coloured and more or less pulverulent loam, with a slight admixture of sand," corresponding to *domaṭ* or *rauslī* (qqv.).

Sivānā—[Skt. *sīmā*]—a boundary (ḥadd).

Sivānā—[*savā*, Skt. *śapāḍaka* = increased by one-fourth]—in division of crops, the distribution of produce in the proportion of two-fifths to the tenant and three-fifths to the landlord (tiḥārā).

Sivār—(*sēvār*, *sivāl*)—river grass used as a filter in cleaning sugar. East districts.

Siyā—see *si*.

Siyāhi—[*siyāh* = black]—the black animal, a buffalo. Kahār's slang (bhāṁs).

Siyāhtālū—[*siyāh* = black; *tālū* = the palate]—of a horse having a black palate—see *ghorā*.

Siyālā—[Skt. *śhīta* = damp; *kāla* = season] (*siyārā*)—the cold weather (mausim).

Tattī khicharī ghē na paigā;

Ab kē siyālā yōñ hī gaiyā.

[In vain has the cold season passed if I had no hot mess to eat with butter in it; *khicharī* is never eaten without butter if one can afford it.]

Siyāl—[*siyālā*] (*siyārī*)—the autumn harvest (kharif).

Sāvan sūkhā siyārī

Bhādon sūkhā unḥārī.

[A dry Sāvan for the autumn crop, a dry Bhādon for the spring crop.]

Siyārā—[Skt. *sīta* = a furrow, *kāra*]—an oblong flat piece of wood with a long handle for closing the furrows after ploughing and sowing. Garḥwāl.

Siyārā—see *siyālā*.

Siyārī—see *siyāl*.

Siyāvar—

Siyāvar—

Siyāvari—

Siyāvari—

} see *siāvari*.

Slékhā—[Skt. *śhrēṣhā*, *śhrēṣhā* = one who embraces]—the ninth lunar asterism: for the proverb see *Chirayā* (naksha-tra).

Smasān—[Skt. *śmashāna* = a place for re-posing for bodies]—a place where corpses are cremated (marghaṭ).

Sob—(*sop*)—a wrapper made of embroidered chintz—see *razāl*.

Sobhar—[Pskt. *śhodha* = purification] (*sovar*, *Sobhar*)—*sauri*—the room in which a woman is delivered. West districts (obar).

Sohāgā—[*sohnā* = to weed]—a plank harrow, sometimes consisting of two parallel planks drawn over the field after ploughing in order to crush the clods—see *hēngā*, *mai*, *maiṅrā*.

Sohāgin—[Skt. *subhaga* = blessed, fortunate]—a woman whose husband is alive (*suhāgan*).

Rānd kē pāñv sohāgīl parī.

Hoē bahū tū mohi si.

[The wife falls at the feet of her widowed mother-in-law who says—"Wife, may thou be like me!" a wish which is one of ill omen.]

Sohāl—[Skt. *śhodhana* = cleaning]—weeding. East districts (nirāl).

Sohal—see *sohagā*.

Sohān—[Skt. *śhodhana* = cleaning]—a coarse

Sohāni—rasp file—see *barhai*.

Sohāni—see *sohni*.

Sohar—the flooring inside a boat (*nāo*).

Sohnī—[Skt. *śhodhana* = cleaning] (*sohāni*)—(1) a broom used on the threshing-floor (*sarhat*); (2) weeding. East districts (nirāl).

Soī—[Skt. *śrota* = a stream]—a flooded hollow or abandoned course of a river in which winter rice (*aghāni*) is transplanted. East districts (dābar).

Sojhob—a full-grown calf. East districts.

Sok—the holes in a bed through which the

Sokā—netting passes, the interstices in the netting. Rohilkhand (*chārpāl*).

Sokan—see *sokhan*.

Sokār—[*soknā*, *sokhnā* = to soak]—the place at the well where the water is poured out of the bucket. North Oudh (*chauṅrhā*).

Sokarhā—[*sokār*]—the man who empties the bucket at the well. North Oudh (*bārā*).

Sokhā—[Skt. *sūkṣhma* = subtile, ingenious]—a wizard, a cunning man. East districts (*jādūgar*).

Sokhāl—[*sokhā*]—a wizard's spells. East districts (*jādū*).

Sokhan—(*sokan*, *chañvar*, *chaurā*, *kail*, *kairā*, *kailā*, *khairā*, *nēshā*)—dark grey coloured—of cattle.

Sokhan—a kind of wild rice, sown in loose sandy lands in river valleys which are used for winter crops only. East districts.

Somarā—(1) the second ploughing of a field (*dochās*); (2) (*pāñs*, *pāñsā*) ploughing a rectangular field across its breadth. East districts.

Somauti—[*Somvār* = Monday]—the

Somvati—last day of dark half of

Somvati amāvas—a month falling on Monday. "It is generally observed as a day of rest, and the *śhrāddh* of ancestors is performed without however making the *pinḍā* as prescribed for the *śhrāddh pakṣh* (qv.) of Bhādon. On this day also an iron anklet called *dhagul* is worn by children to guard them against the evil eye and the attentions of ghosts (*bhūts*) or spirits." (Atkinson, *Himalayan Gazetteer*, II, 850.)

Sonḍhi—[Skt. *sugandha* = fragrant]—a valuable kind of rice grown in low swampy ground. Central Duāb.

Soṅkahā—clarified butter. Sunār's slang (*ghī*).

Soṅt—[acc. to Platts Skt. *śhunḍa* = an elephant's trunk]—a thick club (*lath*).

Soṅtā—*Baghal mēñ soṅtā, nām Ghārib Dās* = he carries a club under his arm and calls himself "poor slave."

Soṅtā—the bean plant (*Vigna catieng*) (*ravāñs*).

Soṅth—[Skt. *śhunṭh* = to dry]—dry ginger (*adrak* = moist ginger (*adā*). The best kind is *baitarā*: *sab gun bhārī baitarā soṅth* = the *baitarā* ginger possesses every virtue.

Chār din kī aiyān
Scēṭh bisāhan jaiyān.

[This is a queer business: she only came to live with her husband four days ago, and is now off to buy ginger for her confinement!]

Sop—a wrapper made of embroidered chintz (sob).

Sorahī—[*solah* = 16]—a bundle of 16 sheaves of cut corn: used as a unit to measure produce: e.g., so many *sorahī* per *bighā*. East districts (bojh).

Sosnī—[Pers. *sosan* = a lily]—lilac colour.

Sot— } [Skt. *srotas* = a stream; rt. *sru* = to
Sotā— } flow]—(1) a side channel of a river;
(2) (*musā, musrā*) the spring in a well (kūān).

Sotihai—[*sot*]—wells supplied by a spring (kūān).

Sovar—the room in which a woman is delivered (sobhar).

Soyā—[acc. to Platts *shata pushpa* = with a hundred flowers]—the plant fennel (*Anethum soya*).

Sruvā—see *survā*.

Sūā—[Skt. *sūchī*; rt. *sūch* = to pierce]—a large needle.

Sūar—[Skt. *shūkara* = a hog] (*bad qaum, khūkūā, sūgar*)—a pig. A young pig is to the east *chhaunā, bad jānvar, chhāyā, chhārā, chhāi*: in Rohilkhand *rēnā, rēnī, chēngā*: in the Upper Duāb *charillā*. To the east *ghēntā, ghēntū* is the male, and *ghēntī* the female. A pig sty is generally *khobār, khūbar*: in Rohilkhand *bārā, khaundlā*: in the West districts *sūrvārī, sūarvārī*.

Sūar biyān— } [*biyānā* = to bring forth]—a
Sūar byān— } woman who has a child every year (barsain).

Sūar khēduā— } [*khēdnā* = to drive]—in parts
Sūar khēdvā— } of Azamgarh, a sort of licensed robbery of pigs. The people of one village turn out and drive off the pigs of another village by force. The owners resist as well as they can, but never prosecute the offenders.

Suargpātālī—[*svarga* = Indra's paradise; *pātālā* = hell]—an ox one of whose horns turns up towards heaven and the other down in the direction of hell. West districts (kaīnchā).

Sūarmukhī— } [*sūar* = pig; *muñh* = mouth]
Sūarmuñkhī— } —a variety of the large millet (juār) so called from its supposed resemblance to a pig's head.

Subarani— } [Skt. *suvarna* = gold]—a walk-
Subarnī— } ingstick. East districts (chhari).

Sūbarī—one-eighth of a pice: a *damrī* (qv.).

Sūbrā—[Skt. *suvarna* = gold]—an alloy of copper and zinc with silver.

Sūd—(*biyāy*)—interest on capital lent. For the various rates see *akhtīj, barā bhāo, bāto, bhāo biktā dēnā, bhāo biktā lēnā, bhāo ūbh savāyā, bhāo ūp savāyā, bisār, dahotrā, dēorhā, dēorhā nirkh kātke, savāi, savāyā, takāsi, ughāi*.

Suddhā— } the knot in the loin cloth for holding
Suddhī— } money or other valuables. West districts (ānt).

Sudī—[Skt. *sudina* = a fine day]—the bright fortnight of the month (paksh).

Sūdī—[*sūd*] (*biyāy*)—capital out at interest—cf. *aṣṭ, māḷ, puñj*.

Sudin—[*sudī*]—an auspicious day for doing any work.

Sūf—(1) a winnowing basket. Agra; (2) rags put in a native inkstand.

Sugan—[Skt. *shakuna*]—the transverse bars in front of the driver's seat in a cart. North Rohilkhand (gār).

Suhāg— } [Skt. *sanhāgya* = fortunate]—the
Suhāgā— } special dress worn by the bridegroom at a marriage (bāgon).

Suhāgā—[Skt. *sodhana* = cleaning]—(1) the flux used in melting metals (pain); (2) a beam used as a clod crusher. West districts (sohāgā).

Suhāgan— } [Skt. *subhaga, sanbhagya* = for-
Suhagin— } tune] (*ahibātī, ahivātī, aibātī, auhātī, sohāgan, sohāgil*)—a woman whose husband is alive: the opposite of *duhāgan*. *Jā ko pī chāhē vohi suhāgan* = she that has her husband's love is a happy woman. *Kanth na pūchihē bāt Dhan suhāgan nām* = my husband never speaks a word to me, I am called Mrs. Prosperity!

Sadā suhāgan do janē—ghar kī aur roṭī dār:

Dukh dēhī haiñ do janē—pūrī aur parñār.

[Two things agree with a man—his own wife and bread and pulse: two things bring pain—rich cakes and strange women.]

Suhan—see *sohān*.

Suhnī—see *sohnī*.

Sūī—[*sūd*]—(1) a small needle; (2) the young shoots of cereals, cotton, etc., the phrases *sūī dīkhat hai* or *sūī nazar ānē lagī*, are used in the Duāb to express this stage in the growth of the plant.

Mēñh barsēgā sūiyōñ,
Andj bharēgā kūiyōñ.

[If it rain when the crop is sprouting, you will have wells full of grain.]

Sūī murak jānā is a phrase used to express that when seed is sown too deep it twists as it comes up and the plant is stunted; (3) *sūī kē pūjā* = a rite to avert the ravages of the *sūñrī* (qv.) insect which injures sugarcane. Rohilkhand.

Sūjā—[rt. *sūch* = to pierce]—(1) pegs used in fastening the parts of a cart (gār); (2) a large needle; (3) spikes to support the axle of the well gear. Duāb (gūriyā).

Sūjī—[acc. to Platts Skt. *shuchi* = pure]—a kind of wheat flour used for bread-making pastry, etc. "It is produced when the wheat has been so long damped that it is on the point of sprouting: *rāvā* when the wheat has been but lightly damped." [Hoey. Memo. 29.] The grinding-stones are not in close contact as in grinding ordinary coarse flour (*āṭā*). After grinding the flour is well beaten in a wooden pestle and mortar and afterwards sifted. It is the Italian *semolina*.

Sūjnī—[corr. of Pers. *soznī*: *sozan* = a needle]—an embroidered needlework quilt.

Sūkā—[acc. to Platts Skt. *sapādaka*]=a four-anna bit. East districts (chauanni).

Sukarīhār—[Skt. *sukara* = doing good]=a man's or boy's necklet.

Sūkhā—[Skt. *shushka*]= (1) dry; (2) a season of drought (akāl).

Sukhrātri—[Skt. *sukharātrika* = right of pleasure]=another name for the feast of the *Dīvālī* (q.v.).

Sukhvan—[*sūkhā*]=crops laid out to dry. East districts (Jhangraib).

Suklāpaksh—[Skt. *shuklāpaksha*]=the bright fortnight of the month (sudi).

Sulākhnā—[Skt. *śalākā* = a spike]=to test gold or silver by making a line over it and then heating it.

Sulas—Sweedish iron (lohā).

Sulāyā—[*sulānā* = to put to sleep]=crops laid by wind (mochā).

Sulfā— } (1) the resin which exudes from the
Sulfah— } flowers and leaves of the nar-
Sulphā— } cotic hemp (gāñjā); (2) a ball of
Sulphah— } tobacco prepared for smoking
(huqqā).

Sum—the hoof of a horse or other animal.

Sumphatā—[*phaṭ* = broken]=sand crack in horses (ghorā).

Sum sukhā—[*sūkhnā* = to dry up]=contraction of the hoof in horses (ghorā).

Sumaran— } [Skt. *smarana* = the act of remem-
Sumarnī— } bering]=a string of beads used
in Hindū worship (pūjā).

Sumbā— } (*summā*)=a pick-axe: a borer used
Sumbhā— } by a blacksmith.

Sumbhī— } (*summī*)=a chisel for making holes
Sumbī— } in iron.

Sumēr—[Skt. *sumēru* = the great mountain *Mēru*]= (1) the chief bead in a necklace—see *māṭā*; (2) a large vessel for holding Ganges water (gañgājāl).

Summā—see *sumbā*.

Summā—a goat. Katthak's slang (bakrī).

Summl—see *sumbhi*.

Sunār—[Skt. *svarnakāra*]=a goldsmith. They are notorious rogues.

Assī sunārā, sau ṭhagā :

Sau ṭhag Ṭhākūr ēk :

Unkī partit mat karo,

Yēh man rakho ṭēk.

[Eighty goldsmiths make a hundred Ṭhags; a hundred Ṭhags make a Ṭhākūr (Rājput). Mind you never trust them.]

Sāth Sunārā nau ṭhagā ;

Sau ṭhag Baniyā ēk :

Sau Baniyē ko mārē,

Gaṭho Mahājān ēk.

[Seven goldsmiths equal nine Ṭhags: a hundred Ṭhags make one Baniya, but if you want to hammer out a Mahājān, you must kill a hundred Baniyas: the English proverb is "a hundred tailors, a hundred weavers, and a hundred millers make three hundred thieves.]"

Bēvā, baṇḍar, aqni, jal, kūṭī, kaṭak, kalār :

Yēh das hot na āpnē—sūjī, suā, sunār.

[There are ten not to be depended on: a prostitute, a monkey, fire, water, a procuress, an army, a distiller, a tailor, a parrot, and a goldsmith.]

Sau Sunār kī, ēk lohār kī = one tap of the blacksmith's hammer is as much as a hundred of the goldsmith's.

His tools are—the tongs *saṅṛsā, saṅḍāsī, sanṣī, saṅḍī, saṅṛī*; the blowpipe *baknāl, bāknāl, baknār, bāknār, phuknī, dhauknī*; in the East districts *narī* and sometimes *nalī*; the small pointed anvil *saṁdān, shāmdān*; the crucible *ghariyā, kaṭhālī, kaṭhārī, māñch, batvā*; in Kumaun *masaurā*; the vessel into which the melt metal is poured *gharū, narua*; the pincers *chimṭā, chimṭī*; the needle-shaped tool for making chain links *taklā, tor, ṭekūḍ, ṭekurī*; the chisel with the round knot for embossing circular ornaments *khalnī*; the ingot mould *thāpā*; the cold chisel *chhēnī*; the large hammer *hataurā, hāthaurā*; the small hammer *hataurī, hāthaurī*; the round-headed hammer *golmunḥā*; the cutters *gañchī, kāñṭī, katarnī*; the large pincers *gaḥḍ*; the small pincers *gaḥvī*; the pincers twisted at the end *kāgmunḥī*; the wire-drawing pincers *zambūr, jamūrā, jamūrī, suhān*; the moulds into which the metal is beaten *kīṭkīrā, sāñchā, rājā, kīrā*; the perforated plate for wire-drawing *janṭrī, jañṭā, jañṭī, jañtar, jāṭī*; the compasses *parkāl, parkār*; the fire-place *burī, gursī, angēṭhī*; the fan for blowing the fire *pankhī*, and in Oudh *bēnā*; the polishing brush *chhinunkī, balkuchī, bara-unchī, kunchī*; an ingot beaten out *kāmī*; a block of silver beaten out *chaurasā, chaurā*; impure silver or gold *ṭalahai, ṭalahā māl*; the filings *parchun, purchun*; the polishing stone *ghoṭā*.

Suṇḍā—a pad for a loaded ass. Rohilkhand (chhai).

Sūṇḍhī—[Skt. *śodhana* = cleansing]=alkaline earth used by washermen—see *dhobl*.

Sūṇḍī—[Skt. *śuṇḍā* = an elephant's trunk] (*sūṇṛī*)=a whitish coloured grub which attacks the pod of cotton, gram, and the castor-oil plant.

Suṇḍkā—a pad for a loaded ass. Rohilkhand (chhai).

Sūṇḥnī—[*sūṇḥnā* = to smell]=snuff (nās).

Suniyānā—[Skt. *śūnya* = empty]=to dry up and wither from disease—of crops. Rohilkhand.

Sunkā—[see *suniyānā*]=pleuropneumonia in cattle. Bundelkhand (gararā).

Sunnat—circumcision among Muhammadans—see *kanūrī*.

Sūṇṛī—see *sūṇḍī*.

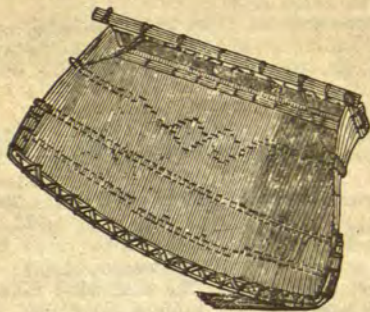
Suṇṛikā—a pad for a loaded ass: a roll of cloth put under the pad to prevent galling. Rohilkhand (chhai, gūṇṛā).

Suṇsārī—a long black insect injurious in granaries (sursurī).

Suntān—circumcision among Muhammadans (kanūrī).

Sūp— } [Skt. *śūrpa* = a winnowing sieve;
Sūpā— } rt. *śūrpa* = to measure] (*chhāj*)=a coarse sieve used for winnowing gram. It is usually made of reeds or stalks of smooth grass, with a wall or guard on three sides, sloping gradually from front to back. The *supṭī* is of smaller size. Less coarse grain sieves are the *chhapnā, chalnī, chhalnī, chalnō, chhanṭī*.

jharnā, jharnī, jhārā. For other sieves see *ailak, aṅgi, chilvan.*



Sūp.

Supārī—[acc. to Platts. Skt. *supriya* = beloved] (*chhāliyā, dālī, kasālī, puṅgiphal*)—the betelnut, the fruit of the *areca catechu* used with *pān*; sent as presents on occasions of congratulation such as on the birth of a boy, etc. Rice is similarly sent on the birth of a girl. The varieties are *mānik chandī* and *jahāzī*.

Supēll—} see *sūp.*

Sūpo—} see *sūp.*

Sūrā—} [*sūndī*]—a harmless kind of beetle

Sūrā—} found in granaries and revered by grain merchants.

Surāgāē—} [Skt. *surabhi* = charming] (*jubā, garjū*)—a cross between the *yak*

Surahgāē—} of Thibet and the Indian cow :

Surahgāo—} sometimes brought down to the plains as a curiosity, but it will not stand the climate.

Sūrahī—(*jhajjar*)—a porous earthen vessel with a long narrow neck used for holding drinking water. Muhammadans sometimes make them of zinc. For the regular metal ewer see *āftābā*.

Surai—a destructive weed which springs up in the hot weather—see *baīsurai*.

Suraīt—} [Skt. *surata* = playful, amorous]

Suraītin—} —a concubine : a second wife married by an irregular form—see *dharī, karāo*.

Suraītvāl—} [*surait*]—the child of a kept concubine among the Abīr, Rājput, and other tribes which allow concubinage. The father and relatives have a right to its guardianship, but it does not inherit. West districts.

Suaraitvālā—} cubine among the Abīr, Rājput, and other tribes which allow concubinage. The father and relatives have a right to its guardianship, but it does not inherit. West districts.

Sūraj dēotā—[Skt. *sūrya*]—the original Vaidic Sun deity : now deposed into a godling. "No shrine is ever built to him, but on Sunday the people abstain from salt, and they do not set their milk as usual to make butter from, but make rice milk of it, and give a portion to Brahmans after each harvest and occasionally between while Brahmans are fed in his honour; and he is each morning saluted with an invocation as the good man steps out of his house. He is par excellence the great god of the villager who will always name him first of all his deities." (Ibbetson, Panjab Ethnography, 114.) He is commonly called *Sūraj Nārāyan*.

Sūraj nikāsi—} early morning (*fajar*)

Sūraj niksi—} early morning (*fajar*)

Sūraj ugaē—} early morning (*fajar*)

Sūran—a variety of yam (*zaminqand*).

Suraṅg—[Skt. *suranga* = bright coloured]—light bay or chestnut coloured of a horse (*ghorā*).

Sau suraṅg mēn ēk sapūt,

Sau kummait mēn ēk kapūt.

[Among a hundred chestnut horses there will be one good horse. Among a hundred dark bays one is vicious.]

Suraṅg—A hole made in a wall by burglars (*sēn*).

Surāthī—[*surētnā*]—a broom used on the threshing-floor. North Oudh [*sarhat*].

Surētnā—to separate good from bad grain.

Surkh—red coloured : a seed used in weighing ; so called from its colour (*ghuṅgchl*).

Surkhī—[*surkh*]—broken brick used in making mortar, etc. : red potter's clay.

Surmah—antimony used as a collyrium for the eyes.

Surmahdānt—[*surmah*]—a box for holding antimony.

Sursārī—} [*sursar* = creeping] (*sunsārī, susurī*)

Sursarī—} —a sort of flour weevil injurious in granaries.

Sursurī—} [supposed to have been introduced by the

Sūrtī—} Portuguese at the town of *Surat* in Bombay] (*khainī*)—chewing tobacco. East districts.

Survā—[Skt. *sruva*]—a sacrificial ladle used in Hindū worship.

Survāl—[corr. of Pers *shulvār* : "this according to Prof. Max Müller is more correctly *shulvār*, from *shul* = the thigh, related to Latin *crus, cruris*, and to Skt. *kṣhura, khura* = hoof. The Arabic form is *sirdl*" (Hobson-Jobson sv. *Shulwaurs*]—(1) drawers (*pāējāmā*) ; (2) in the Eastern districts, the veil worn by a respectable man when he goes to see his wife at his father-in-law's house.

Survārī—[*sūar, hārī*]—a pigsty. Upper Duāb (*sūar*).

Suryā—a sort of sickle used in cutting brushwood. Bundelkhand.

Susar—} [Skt. *svashura*] (*sauhrā*) —a father-in-law—

Susrā—} law—the wife's father : the word is a term of abuse, and to the West is replaced among Muhammadans by *tāyā* or *chāchā* (uncle) ; among Brahmans by *panḍit* or *misrjī* ; among Kāyaths *rāē gāhīb* ; among Mēos *chaudhri* or *mugaddam*, or more generally *ḍokrā* (old man), while *ḍokrī* or *burhiyā* (old woman) is used of a mother-in-law. Low castes to the East use the terms *mahto* and *mahtin* ; Chamārs to the East call the father-in-law *maharā* (a title of the Kāhār caste) and the mother-in-law *maharī* ; Ahīrs and some similar tribes in the East use *rātū*, *rautāin*.

Susrāl—} [Skt. *shashura, ālaya*] (*sāsrā, sa-*

Susrār—} *susrā*) —the house of the father-in-law : a slang term for jail as thieves are well fed there : it also means the kindred of the wife who are considered to be relations of the husband.

Sāvan khāē susar ghar mēn,

Aur Bhādon khāē pūā ;

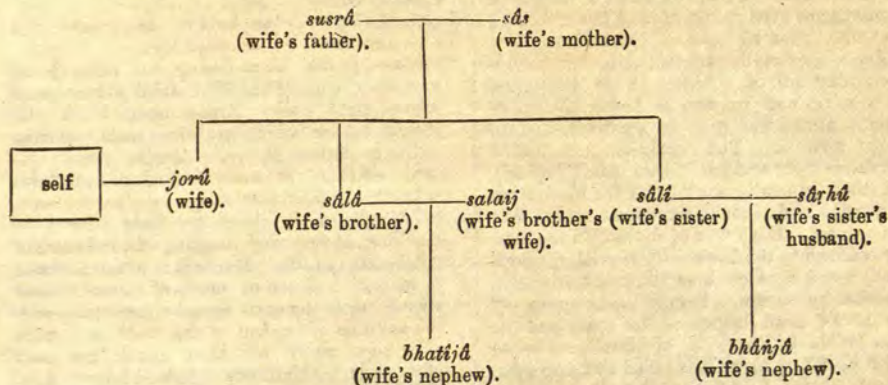
Ab khēt khēt par pūchat ḍolēn,

Tumhārē kētak hūā.

(Describing a lazy cultivator) in Sâvan you went to eat at your father-in-law's, and in Bâdon you spent your time eating cakes fried in butter;

now you are loafing about asking what return your field has given.

Sursâl also means the relations, through the wife, of a man which are as follows : —



*Sâin, aisê putra sê bânjh rahê voh nâr;
Bigrê bêtâ bap sê, jâê rahê susrâr;
Jâê rahê susrâr; nâr kê nâm bikânê,
kul kê dharm nasâê, aur parivâr nasânê;
Kahi Girdhar kavirâê — mâtu jhânkhahi
bêthâi :*

Aisê putra na hoê, bânjh rahti varu sâin.

[It were better for a woman to be barren than to have a son who quarrels with his father, and goes off and lives with his father-in-law: lives with his father-in-law and is called by his wife's name, by which he ruins the religious merit of the house and family. Says Girdhar, prince of poets—"He has made his mother sit apart in disgrace; it were better that she had been barren than bring forth such a son." (When a man lives with his father-in-law he is called "so and so's husband," which is considered degrading among Hindûs.)]

Susuri—see sursari.

Sût—[Skt. *sûtra*; rt. *siv* = to sew]—thread:

Sûtâ—} *sût na kapâs Koli sê lattham latthâ* = he has neither thread nor cotton and must needs cross bludgeons with the weaver!

Sûtâ—} [*sûtâ*]—a shell used for collecting

Suta'â—} the crude opium from the capsules.

Sutahâ—} East districts.

Sûtak—} [Skt. *sûtaka*, *sûta* = a son]—the

Sûtakâ—} ceremonial impurity attaching to the members of a house from a birth or miscarriage by a female relation.

Sutâl—} [*sût, ârd* = a probe]—an awl, a large

Sutâr—} needle.

Suthan—} trousers, drawers.

Suthaniyâ—[dim. of *suthan*]—drawers (*pâê-jâmâ*).

Sutharâ—(*suthrâ*)—elegant : the leading plough when sugarcane is being planted.

Suthaniyâ—[P. Skt. *sthûna* = a pillar]—the socket for the mast of a boat (*nâo*).

Suthrâ—see sutharâ.

Sûthri—[*sathurî*]—refuse straw, etc., on the threshing-floor. Bundelkhand (*ganthâ*).

Sûti—[*sûtâ*]—a shell for collecting opium from the capsules. East districts (*sûtâ*).

Sûti—[*sût*]—of cloth made of cotton thread.

Sutiya—[*su, strî* = an excellent woman]—an ornament of gold or silver worn round the neck by women (*hañsl*).

Sûtlar—[*sût* = thread; *lar* = line]—a stick used to keep the string of pots in the Persian wheel straight in the well. Upper Duâb (*arhat*).

Sutl—[*sût*] (*sutrî*)—twine.

Sutnâ—corr. of *suthan* (qy).

Sûtpûl—fine flour (*maidâ*).

Sutri—see sutl.

Suttâ—see sutiya.

Suthan—see suthan.

Svât—} [Skt. *svâtî* = auspicious]—the 15th

Svâtî—} lunar asterism (*nakshatra*) falling in September-October when a fall of rain is favourable for the spring sowings.

Ek pâni jo barsê Svâtî,

Kurmin pahne sonê kî pâti.

[If there is one fall of rain in Svâtî, the Kurmi woman can afford to wear golden bangles.]

But rain at this time ruins the cotton : hence—

Jo kahûn barsê Svâtî bisânt,

Chalê na rahntî, bajê na tânt.

[If it rain in Svâtî every spinning wheel and loom will cease working.]

Bhâdon shudî pañchamî Svâtî sanjogî hoê,

Donon shubh jogai milai, mangal barto hoê.

[On the 5th light half of Bhâdon if the Svâtî asterism occur and both be fortunate planetary conjunctions the people will be happy.]

Kârtik mâvas dèkhî jost,

Ravi Shani Bhûmvar jo hosi,

Svâtî nakshatr, Âyukh jogai,

Kâl parê aru nâsai logai.

[If the new moon of Kârtik fall on Sunday, Saturday or Thursday, in the lunar asterism of Svâtî and in the Âyukh stellar conjunction, there will be famine and the people will perish.]

Syâlû—*a woman's double sheet. Central Duâb (dopattâ).*

Syânâ—[Skt. *sa jñâna* = knowledge] (*siyânâ*)—

(1) grown up: of full years; (2) clever, cunning: *Qâzi ké ghar ké chúhê bhî syânê* = the very mice in the Qâzi's house are cunning.

Châr kos sé milê jo kânâ,
Lauf ávé so adhik syânâ.

[He is a wise man who turns back on a journey if he meets a one-eyed man within 4 kos of home.]

(4) a wise, cunning man, a wizard, sorcerer. "Illness is generally attributed to the malignant influence of a deity, or to possession by a spirit and recourse is had to the soothsayer to decide who is to be appeased, and in what manner. The diviners are called "devotees" (*bhagat*) or "wise men" (*syânâ*), and they generally work under the inspiration of a snake god, though sometimes under that of a *saiyad*. The power of divination is generally confined to the lower and menial (? aboriginal) castes, is often hereditary and is rarely possessed by women. Inspiration is shown by the man's head beginning to wag: and he then builds a shrine to his familiar before which he dances or, as it is called by the people, "sports" (*khelnâ, khel kûdnâ*). He is consulted at night, the enquirer providing tobacco and music. The former is waved over the body of the invalid, and given to the wise man to smoke. A butter lamp is lighted, the music plays, the diviner sometimes lashes himself with a whip, and he is at last seized by the afflatus, and, in a paroxysm of dancing and head-wagging, declares the name of the malignant influence, the manner in which it is to be propitiated, and the time when the disease may be expected to abate. Or the diviner waves wheat over the patient's body, by preference on Saturday or Sunday: he then counts out the grains one by one into heaps, one heap for each god who is likely to be at the bottom of the mischief, and the deity on whose heap the last grain falls is the one to be propitiated. The malignant spirit is appeased by building him a new shrine, or by making offerings at the old one. Very often the offering is first placed by the patient's head for a night, or waved over his body, or he is made to eat a part of it: and it is exposed on a moonlight night while the moon is still on the wax, together with a lighted lamp, at a place where four cross roads meet. Sometimes it is enough to tie a rag taken from the patient's body on to the sacred tree—generally a *jand* (*Prosopis spicigera*)—beneath which the shrine stands, and such trees may often be seen covered with the remnants of these offerings, blue being the predominating colour, if the shrine be Mussalmân, and red if it be Hindû." (Ibbetson, Panjab Ethnography, p. 117); (5) a village headman or *lambardâr*. Hill districts.

Syânâchârî—[*syânâ*] (*bisauñtâ*)—the fees of a village headman. Hill districts.

Syânpan—[*syânâ*]—(1) cunning, stinginess; Syânpat—[*syânâ*]—(2) the profession of a wizard or sorcerer.

T

Ta'aluqâ—[Arabic *a'laq* = to depend on]—Ta'aluqah—[the estate of a superior proprietor

vested with semi-feudal privileges: for a complete account of the tenure in the N.-W. Provinces and Oudh see Baden-Powell, Manual of Land Revenue Systems, 373-384.

Ta'aluqâdâr—[the proprietor of a *ta'aluqâ*]
Ta'aluqahdâr—[*qv*].

Ta'aluqâdârî—[the holding or tenure of a *ta'aluqâhdârî*]—*ta'aluqâdâr*.

Ta'aviz—[Arabic *'uz* = fleeing for refuge]—an amulet—"most of the Hindustâni women wear round their necks strung upon black silk thread *ta'aviz* which are silver cases enclosing either quotations from the Qurân, some mystical writings or some animal or vegetable substance. Whatever may be the contents, great reliance is placed on their efficacy in repelling disease and averting the influence of witchcraft (*jâdd*). Hence it is not uncommon to see half a dozen or more of these charms strung upon the same thread: sometimes with the addition of *baghnâ* or the teeth and nails of a tiger which are hung round the neck of a child" (Herklot's *Qânûn-i-Islam*, App. XXV).

Tabâq—a broad flat washing vessel.

Tâbar—a boy or child. West districts.

Tâbû—the rope muzzle for oxen as they tread out the corn. Basti.

Tâdrû—a woman's bracelet.

Tafriq—(1) separation, (2) (*kunbâ*) shares in a village, intermediate between the *paññi* and the *khâtâ* (*qqv.*). Central Duâb.

Tağ—[Skt. *tantuka*; rt. *tan* = to stretch]—a piece of thread.

Tagâr—[the pit in which mortar is mixed]
Tagârî—[*râj*] *taghârî* is also used for an
Taghâr—[earthen pan used in making sweet-
Taghârî—[meats, etc.]

Taglâ—[*tâgâ*]—the second axle in the spinning wheel (*charkhâ*).

Tagrî—[*tâgâ*]—a thread girdle or chain worn round the waist: like the *kardhanî* (*qv.*).

Tahalkânâ—[*tahalnâ* = to walk to and fro.]—to move the boiling syrup about in the pan when making sweetmeats—a word used by confectioners.

Tahaluâ—[*tahalnâ* = to walk to and fro]—

Tahavâ—[one who strolls about: a "loafer"; it is specially applied by the cultivator to the numerous "loafers"—Faqirs, Brahmans, etc., who claim a share of the crop at harvest time.

Bipr tahaluâ, chik dhan, aru bêñin ké bârh,
Êk sé dhan na ghatê, to karo baran sé râr.

[If you cannot get rid of your wealth by keeping a Brahman loafing about your house, or by making money by selling animals to goat butchers, or from excess of daughters (whom you must get married), then all you have to do is to fight with bigger people.]

Tahalui Hâmî, non pé hâth = good for nothing Miss Hâmî has her fingers always in the salt, i.e., it is a very small part of the cooking to put in the salt and any lazy fool can do so much.

Tahbâzârî—[Pers. *tah* = a place on which any thing is situated]—a tax or cess levied on shopkeepers in a market in the form of a rent on their shops or stalls.

Tahkhānā— } [Pers. *tah* = below; *kānāh* =
Tahkhānāh— } house] (*bhauṇrā*, *bhuṇḍhārā*,
goḥ)—the under-ground storey of a house.

Tahmat—[*lit.* shame : according to others a corrup-
tion of *tahband*—*tah* = beneath; *band* = fasten-
ing]—a waist cloth worn by Muhammadans
(*dhoti*).

Tahnā— } a small twig or branch (*dāl*).
Tahn— }

Tahrī—the shuttle used by a carpet weaver : the
common weaver's shuttle is *nār*—see *kargah*.

Tahrīr—*lit.* writing; figured patterns printed on
cloth (*chhlpi*).

Tāl— } [Skt. *tap* = to be hot—see *tavā*] (*taid*)—

Tai— } a kind of shallow pan with an edge for
lifting it up by, sometimes but seldom made of
earthenware, sometimes of metal, used by
confectioners (*halvā*).

Tāl—[Skt. *tāṭā*—one's father's elder brother's
wife (*pitiyān*).

Tāla—see *tāl*.

Taik—a cake of bread. Sunār's slang (*roṭi*).

Tailo—sunny, warm land. Kumaun.

Tainā—a field scare crow. East districts (*dho-
khā*).

Taint—a flock of sheep. Central Duāb (*bhēr*).

Tāint— } [Skt. *tantu* = a thread]—an amulet

Tāint— } worn on the neck or wrist.

Tāint— } [Skt. *tantu*, *tantra* = a thread]—the

Tāintā— } pod or capsule of the cotton plant

Tāint— } (*ghēnṭi*).

Tairā—the trunk of a tree.

Tairī—a small branch or twig (*dāl*).

Taiyā—[? corr. of *tarāzū*]—a small-sized pair of
scales. Lower Duāb (*tarāzū*).

Tak—[Skt. *tarka* = guessing]—a large-sized pair
of scales (*tarāzū*).

Takā—[Skt. *tankāha* = stamped money; *ṭanka*
= a weight of silver, 4 *māsha*]—(1) two pice,
half an anna : in Bengal it means a rupee : *ṭakē
kī burhiyā*, *nau ṭakā sir muṇḍvā* = the old
bag is only worth two pice and it costs eigh-
teen to shave her head!

Takē kī laung jo Baniyā khāde,

Yeh ghar rahē kī yeh bahē jāde.

[If the miserly Baniya is extravagant enough to
eat two pice worth of cloves every day, will he
prosper or be ruined?]

Takē kī murgī chhah ṭakē māḥṣūl = the fowl
was worth only two pice and was charged twelve
pice octroi!

(2) a metal weight, equal to 2½ lb. Garhwāl.

Takā bīrā—[*ṭakā*, *bīrā* = betel]—presents given
by tenants to a landlord on the occasion of a mar-
riage in his family (*maṇḍhvach*).

Takānā—[Skt. *ṭanka* = a chisel]—to roughen
the stones of a flour mill (*rāhnā*).

Takānt—[Skt. *ṭank* = to bind]—the wooden cross
pieces in front of the ox cart (*bahli*).

Takāst—[*ṭakā*]—interest at the rate of two pice
per rupee per month. East districts.

Takhrī— } [? *ṭak*]—a small-sized pair of scales
Takhrī— } (*tarāzū*).

Takrār—rice lands which after the reaping of the
rice are ploughed and manured to bear for the
next spring harvest : a crop of barley, gram,
mixed barley and pulses, or wheat and lentils.
Basti,

Takt—*a wooden platform on which men sleep
outside the house.*

Taktā—

Taktah— } (1) a plank; (2) a small plot of
Takti— } ground : a small field.

Taklā— } [Skt. *tarkuṭa*] (*takulī*, *ṭakulī*)—

Taklā— } (1) a needle-shaped tool for making

Taklī— } chain links (*Sunār*); (2) a spindle for

Taklī— } rope-making (*aiṇṭhā*).

Takuā— } [see *taklā*] (*takvā*, *ṭakvā*)—(1)

Takuā— } the second axle of a spinning wheel
(*charkhā*); (2) the smaller strings of a pair of
scales (*tarāzū*).

Takulī— } see *taklā*.

Takulī— }

Takvā— }

Takvā— } see *takuā*.

Takyah—(1) (*gēṇḍvā*) a pillow, of which the
round end is *chāṇḍvā*; (2) a place where a
mendicant (*faqīr*) remains.

Tāl—[Skt. *talā*, *talaka*] (*ḍahar*, *gayheiyā*, *garhī*,
johar, *jhāl*, *jhor*, *pokhar*, *pokharī*, *sāgar*,
tālāb, *talāo*)—a lake or tank. *Dābar*, *ḍabā* is
a small pool. For the deep holes in a tank in
which fish are caught see *akhaṇḍā* : in the
East districts *toṇḍā* is the outlet or sluice of a
tank. The post fixed in a tank is *jāṭh*; the
watering place for cattle *gaughāt*.

Tāl—[Skt. *aṭṭāla*]—(1) a pile of heaped grain on
the threshing-floor; (2) a place where wood,
straw, etc., are sold.

Tālā—[Skt. *tālaka*] (*kuluf*, *quṭ*, *tālī*)—the lock
of a door, etc.

Tālāb—[*tāl*]—a lake or tank (*tāl*).

Tālābī—[*tālāb*]—land irrigated from tanks (*ābī*).

Tālāh māl— } [*tālā* = to evade] (*ḍaṇṣhā*)—

Tālāh māl— } impure gold or silver.

Tālāo—[*tāl*]—(1) a tank (*tāl*); (2) the water re-
servoir in an indigo factory (*nīl kī koṭhī*).

Tālāoṇ—[*tāl*]—low lands, usually irrigable : land
irrigated from tanks. Kumaun (*ābī*).

Tālā—[*tāl*]—belonging to or indigenous to a
marshy country, the cattle of which are sup-
posed to be weak, the people fond of a diet of
rice and fish. East districts.

Tālī—[*tālā*]—a lock, key.

Tālī— } [Skt. *taṭa* = level surface; rt. *tal* = to be

Tālī— } full]—(1) the sole of a shoe (*jūtā*); (2)

the refuse in an indigo vat, etc. (*mail*).

Tālī—[Skt. *tālā*]—(1) a small bell; (2) eight an-
nas. Sunār's slang—see *rupayā*.

Taliyā—[*tāl*]—a small pond.

Tallā—[*tal*]—the lining in clothes (*astar*).

Tallo pātā— } [*tallā*]—the lower stone of the

Tallo pātā— } quern or flour mill. Kumaun
(*chakkī*).

Tāl mārab—[*tāl* = passing over]—to clip the
worn edges of a wheel. East districts. See
gārī.

Tālū—[Skt. *tāluka*]—(1) (*jībḥī*) the palate; (2)
the disease lampas in horses—see *ghorā*.

Tālvā—presents made to a woman by her friends
after delivery—cf. *biauā*, *sadhāvar*.

Tamāl—[*tāmā*]—the cleaning of weeds out of a
field before ploughing. East districts (*nirāl*).

Tamākū— } *Tāmra kuṭṭa* = a brazier [usually

Tambākū— } derived from Skt. *tāmra* = cop-
pery red colour, but this is very doubtful and the

word is possibly American] (*basukā, bogā dhamakū gurh*)—tobacco (*Nicotiana tabacum*). For the manufactured varieties see *dorāsā, galāvat, karuā, khainī, khamlā, lālāsāhī, sādā, surtī*. For snuff see *nās*; tobacco ashes *jaṭṭhā*; the stalks *qanṭhar, qanṭhlā*; the broken leaves and stalks *jhallā*; blisters in the leaf *dudrī*; the seed capsules *boṛrā*; the side shoots which appear after the head is nipped off *kanai, kaniyā*; to nip off the flowers *badhiyānā*; a second crop from the same roots *dodlo, dogā, dorjā, dorjī*. Tambākūgar—[*tambākū kāra* = maker] (*kabariyā, tamkhērā*)—a tobacco manufacturer. He uses the crushing lever *qhēnkā*, which is supported by a forked stick *tēkan, tēk-nī*; the crushed tobacco is collected with a broom *kuchārā, kūnchī*; the balls of manufactured tobacco *pinḍā*; a tobacco stall *thālā*, in which the broad metal trays are *sēnī, sīnī*; the board on which the tobacco is mixed *paṭrā, paṭrī*; the blocks of earth coloured to represent tobacco and used as a sign *thūdā*.

Grierson quotes the verse—

*Chūn tamākū sannkā bin māngē jē dē,
Surpur, Narpur, Nāgpur—tīnū bas kar
lē.*

[He who mixes tobacco with lime (for chewing) and offers it without being asked (by his virtuous action) conquers heaven, earth, and the lower region.]

Also for the praise of smoking see under *huqqah*.

Tambiyā—

Tamēharā— { *tānbā*, [Skt. *tāmbra* = copper, so
Tamēharā— called from its yellow colour]—
Tamhērā— a round copper pan—cf. *taslā*.
Tamhērē— }

Tāml—[see *tambiyā*]—(1) (*tāmṛā*) a copper ladle; (2) a liquid measure in the hills—see *pāl*.

Tāmlaiṭ— { [usually *der.* from *tānbā* = copper;
Tāmlot— } *lotā* = a drinking vessel: but more
probably a corruption of English *tumbler*]
(*khakhrā, taulā, tauliyā*)—a cylindrical drinking
vessel usually made of brass.

Tāmnā—to clean the weeds out of a field before ploughing. East districts.

Tāmṛā—see *tāml*.

Tān—[Skt. *tan* = to stretch]—the hind posts of a pony cart (*ekkā*).

Tān—[Skt. *tantra* = a row]—the field watchman's platform (*machān*).

Tānā—[Skt. *tan* = to stretch]—(1) the warp in a loom: opposed to *bānā* = the roof; (2) a loom in which hemp matting or carpets are woven (*bānsāz, kargah*).

Tānāl—[*tānā*]—wages for stretching thread—see *mazdūrī*.

Tānāu— { [*tānā*]—a washerman's clothes line
Tānāv— } (*dhobī*).

Tānbā—[Skt. *tāmbra* = a reddish yellowish colour]—(1) copper; (2) a copper ladle used in a sugar factory or refinery (*khaṇḍsāl, kolh-vār*).

Tānbī— { [*tānbā*]—(1) a small copper ladle
Tānbīyā— } used in sugar-making, etc.; (2) a
round copper pan (*tamēharā*).

Tānch— { [Skt. *tiryānch* = crooked]—contra-
Tānchā— } tion of the leg sinews in cattle.
East districts: cf. *tāns*.

Tānd— { [Skt. *tantra* = a row]—(1) a field
Tāndī— } watchman's platform. West districts (*machān*); (2) a platform in a house for storing property; (3) houses in a separate cluster; as contrasted with *bākhāl, kholo* (qqv.) *Kumaun*; (4) the camp and string of cattle of certain nomadic tribes such as the *Banjārā, Sānsī, Kāhjar*, etc.

Tāndūr—an oven—see *nānbāl*.

Tāng—a horse's girth or belly band.

Khēti, paṭṭī, vīnṭī, aur ghorē kā tāng,

*Apnē hāth sambhāriyē, lakh log hoṭē
sāng.*

[Even if you have ten thousand men with you, look yourself after your cultivation, your letters, your entreaties, and your saddle girths.]

Tāngā—[*tāng*, Skt. *ṭāṅga* = the leg]—(1) the curved shafts in the pony cart (*ekkā*); (2) a kind of light ox-cart (*baklī*).

Tāngan—[acc. to *Hobson-Jobson* from the Tibetan *tanān* = a kind of pony: but? Skt. *ṭāṅkana* = borax, which is carried on such ponies] (*tānghan*)—a strong breed of hill pony (*ghorā*).



Tāngī.

Tāngārī— { [Skt. *ṭāṅka*]—a
Tāng— } kind of axe
(*barhai*).

Tāngmohrī—[*tāng* = tight;
muhrah = ankle joint]—
drawers made tight as the
ankles (*pāṭjāmā*).

Tāngun—a small variety of millet in the Eastern districts, apparently the same as *kāngnī* (qv.).

Tānī—[Skt. *tan* = to stretch]—the warp in weaving: opposed to *bharnī* = the woof.

Tāniyā—[*tānī*]—a small loin cloth worn by beggars, boys, and wrestlers: *Bāniyē kī prīt tāniyē kā oṛhnā* = to have a *Bāniyā's* friendship is as bad as having only a rag to cover from nakedness.

Tānk—[Skt. *ṭāṅka*]—a weight used by jewel merchants (*jauharī*): properly = 4 *māshā* or 24 *rattī*: but according to some 30 *rattī*: the *chhatānk* (qv.) properly = 6 *tānk*.

Tānkā—[Skt. *ṭāṅka* = to tie]—(1) solder; (2) sewing of cloth, leather, etc., for repairs: *tānkā lagānā* = to sew, stitch, solder.

Tānkāib— { [*tānk*]—to test the weight and fine-
Tānkāib— } ness of coins. East districts
(*parakhnā*).

Tānkaurī—[*tānk*]—a very small pair of scales. East districts (*tarāzū*).

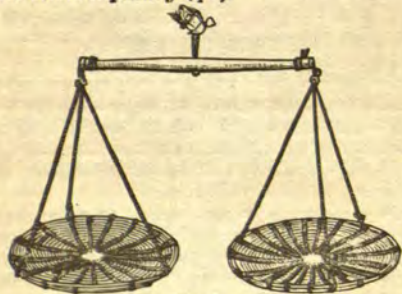
Tānkī— { [Skt. *ṭāṅka*]—(1) a chisel; (2) the
Tānkīyā— } tuft on the end of the tail of an
ox, etc.

Tānkānā—[*tānkā*]—(1) to solder, to stitch; (2) to roughen the stone of a flour mill. East districts (*rāhnā*).

Tannâ—[Skt. *tan* = to stretch]—the warp threads in a loom (kargah).
Tanni—[*tannâ*]—(1) the stands on which the confectioner displays his sweetmeats. East districts (halvâ); (2) the strings of a pair of scales. East districts (tarâzû).
Tâno—[Skt. *tan* = to stretch]—a sheet or plain of cultivation containing several fields, and usually bearing a separate name. Kumaun (sêvâr).
Tân̄r—soil mixed with nodular limestone (kan-kar).
Tân̄r—see **tân̄d**.
Tân̄s—[*tân̄ch*]—contraction of the sinews in cattle. East districts.
Tân̄sab—see **tân̄knâ**.
Tân̄sah—[*tân̄s*]—an ox lame from contraction of the sinews. East districts.
Tân̄t— } [Skt. *tantu*, *tantra* = a row]—(1)
Tân̄tâ— } a weaver's loom (kargah); (2) the
Tân̄tî— } bridge of the cotton-carder's bow—
 see **dhuniyâ**; (3) a line of cattle, camels, etc., following each other.
Tanûr—see **tan̄dûr**.
Tâo—[Skt. *tâpa* = heat]—(1) one boiling of juice in a sugar factory: one distillation of liquor: one batch of bread; (2) a griddle pan (tavâ).
Tâo—see **tâû**.
Tâp—[Skt. *sthâpana* = fixing: according to Pandit Kâshinâth it is like the *buzzing* of a bee or the *hissing* of a serpent derived from the sound made by the tread of the horse]—(1) the hoof of a horse; (2) the broad foot of a bed. East districts (chârpâl).
Tâpâ—[*tâpar*]—a useless unproductive kind of soil. North Oudh.
Tâpâ—[*tâp*]—a large basket made of twigs of tamarisk (jhâû) or *arhar* (*Cytisus cajan*) under which fowls are kept: it is also sometimes fixing in a running stream to catch fish.
Tâpakâ—[*tâp* = dropping. (*tâpkâ*)—fallen fruit, a windfall.
Tâpar—see **tâpâ**.
Tâparâ—[*tâp*]—(1) (*tâprâ*) a hut, a thatched house (jhoñprâ); (2) a rather small field. Central Duâb (gâtâ).
Tâpariyâ—[*tâparâ*]—(1) a small straw hut (jhoñprâ); (2) a small field. Central Duâb (gâtâ).
Tâpkâ—[Skt. *tâp* = to be hot]—(1) throbbing; (2) (*bhauvârâ*, *chakkar*, *chakkî*, *chaundhiyâdâ*, *jhâpâh*, *mirgî*, *rugnâ*) staggers in cattle.
Tâppâ—[see **tâp**]—properly, a spring, bound: the range of any thing, e.g. *goli ka tâppâ* = gunshot range: a division of a *parganâ*, a parish, an ancient division of the country which still exists in the Eastern districts. It possibly represents the tract of country occupied or settled by the members of one clan or family.
Tâppar— } [*tâp*]—(1) a hut, a thatched house
Tâpparâ— } (jhoñprâ); (2) a rather small field.
Tâprâ— } Central Duâb (gâtâ); (3) (*chor*)
 good flat land. Kumaun.
Tâpû—[*tâp*]—(1) an island, a river shoal; (2) a wide open plain. East districts.
Tâpûl—[Skt. *tâpa* = heat]—bread. Sunâr's slang (roñl).

Tâq—(*âlâ*, *ariyâ*, *gauñkhâ*, *pataurâ*)—a shelf or cupboard in the wall of a house.
Bhains babirâ chah gât,
Taplap gûlar khâé,
Pân̄chh uñhâkar dêkhô—
Sârê bârah ânâ tâq par.
 [The buffalo climbed the acacia tree and began to bolt the wild figs: she lifted up her tail and saw—What? twelve and a half annas in the cupboard! (From the native Book of nonsense.)]
Taqâvî—[Arabic *qavvî* = giving strength to, assisting]—advances to landlords and cultivators for the purchase of seed, construction of wells, etc.—cf. **bêñg**, **bijkhâd**.
Târ—[Skt. *tantra*]—thread, wire.
Târ—see **tâl**.
Tarâ—[*târ*]—(1) flax. Rohilkhand (alsi); (2) an oil plant (*Eruca sativa*) (duân̄).
Târâ—see **târ**.
Târâ—(*târî*) a green insect which ravages wheat and attacks the roots of the sugarcane.
Tarâf—lit. side—(1) a sub-division of a village held under the coparcenary tenure—cf. **paññi**; (2) a cluster of villages held by the descendants of a common ancestor. Ghâzipur.
Tarâi—[Pers. *tar* = wet, moist: in some senses connected with Skt. *tale* = beneath]—(1) land exposed to submersion by water: low lands in a river valley (khâdar): the tract of low land under the hills, the *Terai*; (2) a layer of grass in a tiled roof, between the rafters and the tiles. West districts (tirpâl).
Tarai—[*talê* = beneath] (*kirihrâ*, *kirihrî*)—a straw mat.
Târai—[Skt. *turya* = a musical instrument]—a sort of cucumber (tarol).
Tarailâ—(*tarâyan*)—the step-son of a woman's second husband.
Taraili—[*talê* = beneath]—the wedge connecting the beam and body of the plough. East districts (hal).
Tarâjû—see **tarâzû**.
Tarak—[Skt. *tara* = what passes over]—a rafter.
Tarak—lit. cracking: seasoning used with food. Rohilkhand (baghâr).
Tarâmirâ—an oil plant (*Eruca sativa*) (duân̄).
Târan—(1) the bamboo frame laid on the rafters under the thatch; (2) the slope of a roof (chhat).
Târan—the twisted piece of wood fixed to the pestle of a sugarcane mill. East districts (kolhû).
Taraunâ— } [cf. *tannî*]—stands for sweetmeats
Taraunî— } at the shop of a confectioner—
 see halvâ.
Tarautâ— } [? Skt. *tara* = what passes over]—
Tarauti— } a strong beam or bamboo fixed under a thatch, which it supports crossways. East districts (tarbatâ).
Tarauti— } [*talê* = below]—the lower stone of
Tarauti— } the flour mill (chakkî).
Tarâvat—[Pers. *tar* = damp, moist]—(1) moisture in land (tarî); (2) a refreshing or nutritious food or drink.
Tarâyal—[*tarâi*]—(1) a layer of grass between the rafters and the tiles in a roof; the lowest layer of grass in a thatch (tirpâl); the lower bar of the yoke. Benares (hal).

Tarāzu—(*tarājū*)—a pair of scales. The weights and scales together are *baṭairā*; the large scales *tak*, *tul*, *tulā*, *qhak*, in Kumaun *dharo*; smaller scales *tarāzū*, *tarjū* (of the East districts), *tajiyā* (Lower Duab), *tūlī*, *takhrī*, *takhrī*; the smallest scales *dābī*, *tūlī*, *narzā*, *narjā*, *narjī*. and in the East districts *ṭankaurī*. For the weights used with the scales see *baṭ*; for false scales *dhok*; for false weighing *dañḍī mārṇā*. The plates of the scales are *palrā*, *pallā*; the strings *jot*, *jotī*, *qas*, and to the east *tannī*; the centre string by which the scales are held *choṭā*, *choṭī*, *nakki*, *phūndnā*, *hathvānsā*, and in parts of Rohilkhand *mañjhī*. The upper bar is *ḡaṇḡ*, *ḡaṇḡī*, *ḡaṇḡī* and to the west *choṭā*, *muñjvā*. The counterpoise put in to balance the scales is *pasāṅ* (qv.).



Tarāzu.

*Sānīn mērā Bāniyā, kartā banaj byohār,
Bīn ḡaṇḡī, bīn palrā, tolyā sab saṅsār.*

[The Lord is my merchant: he trades and deals, and though he has no beam or scales he weighs the whole world.]

Tarbātā—(*taravāt*)—a strong beam or bamboo which supports a thatch crossways.

Tarbūj— } [Skt *tribhuja* = three-armed] (*hi*)
Tarbūjā— } *donā*, *hinduā*, *hinduānā*, *kalīn-*
Tarbūz— } *do*, *matirā*—the water melon—
Tarbūzā— } *Cucurbita citrullus*, *citrullus*
Tarbūzah— } *vulgaris*.

Tarhā—a cubit, a measure used in calculating earthwork or well-sinking.

Tārī—[Skt. *tāla*: orig. of English "toddy"]—an intoxicating drink: the juice of the *palmyra* palm: *señdhī* is the juice of the wild date tree (*Phoenix sylvestris*).

Tārī—a green insect which ravages wheat and attacks the roots of the sugarcane (*tārā*).

Tārī—[Pers. *tar* = damp]—(1) (*tarāvat*, *tīt*, *sīt*) moisture in land; (2) land exposed to inundation (see *tarāl*). In Fatehpur *tārī hār* means the low lands in the river valleys (as if derived from *talē* = below) below the high bank as opposed to *bāṅgar*. In Mathura *tārī* means land in old river beds: in Allahābād it is applied to low-lying moist land in the beds of minor streams or drainage depressions. For the distinction between *tārī* and *kachhār* in Banda, see *kachhār*.

Tārī—[*talē* = below]—(1) the sole of a shoe (*jūtā*); (2) the sediment or deposit in milk, etc. (māil).

Tārīāb—[*talē* = below]—to plaster ashes on a cooking pot to save it from the fire. East districts: cf. *lēvā*.

Tarivan—a woman's earring—cf. *tarkī*.

Tarjūt—[*tarājū*]—a small pair of scales. East districts (*tarāzū*).

Tarkā—[*ṭarak* = breaking]—(1) morning (*fajar*); (2) a relish mixed with clarified butter and used with food. East districts.

Tarkanī—the second watering of sugarcane. Central Duāb.

Tarkī—[so called because originally made of the leaf of the *tār* palm]—a broad plate of metal worn as an ornament across the ear, like the *pāt* (qv.).

Tarkvā—when from falling rain the *moṭh* pulse becomes covered with mud and dries up, they say *tarkvā nē mārā*. Upper Duāb.

Tarlā—bamboo rafters in the roof of a house. East districts.

Tār lēnā—to test the correctness of scales (*hār lēnā*).

Tarmāchī—[*talā* = below; *māchī* = yoke]—the lower bar of the yoke (*hāl*).

Tarmānī—[*tar* = moist]—the moisture which comes up through the earth of a properly prepared field and renders it fit for the seed. Of such a field they say *tarmānī ā ḡai*. Central Duāb.

Tarnā— } [P Skt. *tan* = to stretch]—the sweet.

Tarnī— } meat stands in a confectioner's shop. East districts (*hālvā*).

Taroī—[Skt. *tārya* = a musical instrument] (*nainuā*, *nēnuān*, *tarai*, *tārī*, *torai*, *turai*)—a variety of cucumber (*Cucumis acutangulus*).

Taroñchā— } [*tarmāchī*]—the lower bar of the

Taroñchī— } yoke (*hāl*).

Taroñḡā—[P *talā* = beneath; but cf. Skt *taran-* *ḡa* = any thing floating]—light grain separated in winnowing, the perquisite of village servants, etc.—cf. *agvār*.

Tarpan—[Skt. *tarpana* = satisfying, refreshing]—oblations of water, etc., in honour of deceased relations (*jaldān*).

Tarrā— } [Skt. *tar* = to hit]—the thong of a

Tarrī— } whip (*phūndnā*).

Tarvāl sirvāl—[*talā* = below; *sir* = head]—hill and dale. East districts.

Tarvāñchī— } [*tarmāchī*]—the lower bar of the

Tarvāñsī— } yoke (*hāl*).

Tās—[Skt. *tas* = to throw down]—a pack of cards: one card is *patlā*: the suits are *pān* (hearts), *ḡukm* (spades), *īnḡ* (diamonds), *chiriyā* (clubs). The cards are *ekkā* (ace.), *duggī* (deuce), *tiggī* (3), *chaukā* (4), *pañjā* (5), *chakkā* (6), *sattā* (7), *aṭṭhā* (8), *nahlā* (9), *dahlā* (10), *ḡhulām* (knave), *bībīyā* (queen), *bādshāh* (king): to deal the cards *tās bāñḡnā*: to play a winning card in a trick *sar karnā*: losing at cards *kḡhīlā*.

Tasalvā—[*taslā*]—see *taslā*.

Tāsan—[*tānā* = the web, Skt. *tan* = to stretch]—the perquisite of the village weaver at harvest time. East districts.

Tāsē—[P *tīn* = three]—land ploughed three times. Upper Duāb.

Tashkhīs—(1) valuation, appraisement; (2) (*sarḡsarī*) a system of rental assessment, where the land, whether surplus or not, is let out to cultivators often belonging to other villages at so much per *bighā* irrespective of the crop sown, but divided into irrigated and dry. Upper Duāb.

Tasht—a broad flat metal dish.

Tashtarî—[*tasht*] (*tashtarî*, *kachullâ*)—a small metal vessel like the *thâlî* (qv.). Hindûs have it of brass: Muhammadans of clay.

Tasla—[Skt. *tashtâ* = chiseled, fashioned—cf. *tasht*] (*boṅgāṇā*, *tambiyā*, *tasalvā*)—a round pot or dish with a high border or rim made of brass or iron and used by Hindûs for kneading dough. Rice, etc., is also boiled in it: about 2 *sér* can be cooked at one time.

Tasfi—[*tasfi*]—a vessel smaller than the *tasla* (qv.).

Tasmâ— }
Tasmah— } a strap or thong.

Tastari—see *tashtarî*.

Tastut—the ascetic's waist cord: a word used by Hindû mendicants.

Tât—[acc. to Platts, Skt. *trâtri* = protecting, or *tantri* = a string; rt. *tan* = to stretch]—hemp matting: the pieces are *tât-pattî*: *tât ulaṭ jānā* = to have the shop mat upset—a phrase for bankruptcy—cf. *divâlâ nikâlnâ*.

Tât—nimble, quick—of cattle. East districts.

Tatahrâ— } [acc. to Platts, Skt. *taptakâra* =
Tatahrî— } making hot] (*tatêrâ*)—a vessel
Tatairâ— } used for heating bathing water.

Tâtak—[Skt. *tâtakâlika* = lasting that time] (*taṭkâ*—fresh—of articles of food, such as butter, etc.—cf. *ahirânâ*).

Tathî—[*tashtarî*]—a flat brass dish like a *thâlî* (qv.).

Tathuâ— } [*tathî*]—a flat earthen dish used for
Tathuâ— } cooking.

Tâtî— }
Tâti— } see *tathî*.

Tâtî—see *taṭṭî*.

Tâtl—[Arabic *atla* = to be idle]—a holiday: specially the days on which the canal distributaries are closed, and irrigation is forbidden.

Taṭiyâ—see *taṭṭî*.

Târl—[*taṭṭî*]—the Hindû funeral bier. West districts (*arthî*).

Taṭṭâ— } [*taṭṭî*]—a hurdle used as a screen to a
Taṭṭar— } door, etc.

Taṭṭî—[*tât*] (*tâti*, *taṭiyâ*)—(1) a screen made of straw, reeds, etc., and used instead of a door, etc.; a screen of fragrant grass which is kept saturated while the hot winds are blowing: *larê ko jab bhêriyâ lē gayâ, tab taṭṭî bândhî* = shutting the door when the wolf has carried off the child! shutting the stable door when the steed is stolen. *Bâjrê kî taṭṭî aur gūjarâtî tîlâ* = he has only a door screen of millet stalks and wants a Chubb's lock!

Tâti kē pāchhē kōi,

Bārāh biḡhā ikh dhapai shakkar hoē.

[If you allow a fellow to loaf about the screen of your cane-press, you will have a couple of ounces of sugar out of 12 *biḡhas* of cane; i.e., you will be robbed of the rest] (*chānchar*).

(2) bundles of bamboos, etc., floated down rivers; (3) a bundle of thorns used as a harrow. North Oudh; (4) the funeral bier. West districts (*arthî*).

Taṭṭû—a pony; *ghūnt*; *ghūt*, *tāngun* a hill pony. *Marâ taṭṭû savêrē savârî* = mount a

broken down pony early in the morning if you want to reach your destination.

Marê sūm jāymān, marê kaṭkannâ taṭ-tâ,

Marê karakshâ nâr, marê nar adham ni-khaṭṭû:

Putra vohi mar jāē, jo kul mēn dāghē lag-dvê;

Mitra vohi mar jāē arē jo kām na dvê:

Bē niyāb rājā mar jāē; "tāhi kē marē na voiyē:"

Sun Vikrama Baitâl kahē—jabhi nīnd bhar soiyē.

[Bad luck to the miserly parishioner, the biting pony, the shrewish wife, the earn-nothing husband, the son who disgraces his family, the friend who does not help in trouble, and the unjust king—"weep not for the death of such," says Baitâl to Bikram, "but sleep at peace."]

Taṭuānî— } [*taṭṭâ*]—a pony mare.

Taṭuniyâ— }
Tâu—[*St. tāta* = father]—an uncle; a father's elder brother, while the younger is *chachâ*: used euphemistically for *susar* (qv.).

Taujâ—[Arabic *tauṣi* = a statement of account]—(1) advances given to cultivators to cover marriage expenses. East districts (*biyāhî*); (2) a temporary loan (*dastgardān*).

Taulâ—[Skt. *tul* = to weigh]—(1) (*bayâ, ḡandî-dâr, ḡandiyâ, dharvât, jokhâ*) (2) an earthen vessel used in measuring milk (*dudhaur haṇḡâ*).

Taulâi—[*taulâ*] (*bayâi, chungî, chuṭki, ḡandî-dâr, jokhâi, wazankashî*)—fees levied for weighing goods in a market.

Taulî— } [*taulâ*]—a small earthen cup. It is
Tauliyâ— } also the corrupted form of English "towel."

Taun—[? Skt. *tan* = to stretch]—a tether for cows while they are being milked—cf. *ḡarahari*.

Taunî—[*tavâ*] (*tavānî*)—a small griddle plate.

Tauq—a neck ring, a collar; the iron ring round the block of the sugarcane mill. Rohilkhand (*kolhâ*).

Taur— } the rope with which the churn is
Taurâ— } twisted. Kumaun (*nêfâ*).

Taurab—of a father; to search for a husband for his daughter. East districts.

Tavâ— } [Skt. *tâpaka*; rt. *tap* to be hot] (*tâo*,
Tāvâ— } *tayâ*)—an iron griddle plate used in making bread: a small plate in the pipe bowl (*chilam*) in which the tobacco is placed.

Huḡḡâ tayê kâ,

Larkâ kahê kâ,

Roṭî maṭṭhê kî,

Jorâ taṭṭhê kî.

[A plate for your pipe, obedience in your son, buttermilk with your bread, and a stick for your wife!]

Jaisi saho taisi maho,

Na unkā chūlhâ, na unkā tâo.

[One is as bad as the other: one has no hearth and the other no griddle.]

Êk tavê kî roṭî,

Kyâ moti kyâ chhoṭi?

[All one size like loaves of the same batch.]

Tavânî—[*tavâ*]—a small griddle plate (*taunî*).

Tavēlā — } [corr of *ṭavīlah*—a long rope with
Tavēlah — } which cattle are tied]—a stable.
Tavēll — } *ṭavēli kī balā, bāṇḍar kē sir*=all
that goes wrong in the stable falls on the
monkey, i.e., he is the scapegoat; owners of
horses commonly keep monkeys in a stable to
guard the horses from the effects of the evil eye,
which will fall on the monkey. *Bālpān bēché*
lakariyān, ab nīm dharē ṭavēlē kī = he used to
sell faggots as a boy, and is now laying the
foundation of a stable.

Tayā—see tavā.

Tāyā—see tāu.

Tāzī—[*tāzā*=fresh]—an Arab horse, a grey
hound: *tāzī par bas na chālā, turkī kē kām*
ainihē = he can't manage the Arab, but he is
ready enough to pull the ears of the Turkish
horse—said of a cowardly braggart.

Tēgh—*a sword, the blade of a plane.*

Tēk—*a support; the pole forming the front of*
the side of a cart (gārī).

Tēkan—[*tēk*]—(1) the support for the crushing
lever (*dhēnkā*); (2) a support for a vessel
(*uṭhan*).

Tēkānī—[*tēk*]—outer supports of the axle in a
cart (*gārī*).

Tēkar—*a mound, rising ground (dhīhā).*

Tēknā—*a kind of wild rice (chanau).*

Tēknī—[*tēk*]—*a support for anything.*

Tēkuā—[*tēk*]—(1) a support; (2) a prop to support
a cart when the wheel is taken off (*gārī*); (3) the
spinning axle of the spinning wheel. East dis-
tricts (*charkhā*).

Tēkurā—betel. Katthak's slang (*pān*).

Tēkuri—[*tēk*]—(1) an awl; an instrument used
by a jeweller for making chain links (*barhai*,
sunār); (2) an instrument for twisting thread.

Tēl—[Skt. *taila* = the oil: *pressed from tila* or
sesamum; *rt. til* = to be greasy] (*naṇvikaḥā*)
oil: the astrology books advise its use on the
6th day (*chhat*) of the lunar fortnight. *Tēlī kā*
tēl jalē mashālchī kā sir dukhē = it is the
oilman's oil that is being used, and the torch-
bearer that grieves over it! *Tēl jalē ghī, ghī jalē*
tēl = the more you burn oil the more like butter
it becomes: the more you burn butter the more
like oil it becomes. *Hākim devē tēl to dopaṭṭā*
kē tok mēn lēo = when Government gives you
oil you should take it in the corner of your shawl,
i.e., with respect.

Another version is—

Sarkār sē milā tēl,
To dopaṭṭē hī mēn mēl.

Tēlahāṇḍī— }
Tēlahāṇḍī— } [*tēl* = oil; *haṇḍā* = pot] (*tēlṛā*,
Tēlauṇchhī— } *tēlvāns*)—*a vessel for holding*
Tēlauṇs— } oil.
Tēlauṇsā— }

Tēlarḥ—*a fourth child of a different sex born*
after three of the same sex; e.g., a girl after
three boys or a boy after three girls considered
unlucky (tēntar).

Tēlbān— } [*tēl* = oil; *chārḥānā* = to ap-
Tēlchārḥānā— } ply] (*tēlvādi karnā*)—the
anointing of the bride and bridegroom among
Muhammadans at a marriage. The regular
phrase is *tēl chārḥānā aur utārnā* = to apply
and remove the oil. Up to the day the mar-

riage procession starts the seven substances
comprising the *abtan* (qv.) are rubbed on,
beginning from the feet up to the head. From
that day they begin at the head and anoint
the bride and bridegroom down to the feet.

Tēlhan—[*tēl*] (*tilhan*)—plants yielding oil, such
as *sarson, dudhā, etc.*

Tēll—[*tēl*]—an oilman. *Tēllī tērē tīnoṇ marē*,
ūpar sē ṭūṭē lāt = when the beam of the oil-
press breaks three come to grief—the oilman,
his ox and his mill. *Tēllī kḥasam karkē, kyā*
pānī sē nahdē! = when a woman marries an
oilman why should she bathe in water, not in
oil? *Tēllī kē bail ko ghar hai kos pachās* =
an oilman's ox works so hard that he is always
a hundred miles from home! *Tēllī kē bail ko*
rahtāvan kyā kām? = what business has the
oilman's ox to stand quiet?

Parḥēn fārsī, bēchēn tēl—

Yih dēkḥo qismat kā khēl.

[Learned in classics and selling oil! such is the
sport of fate!]

Tēliyā—[*tēl*]—water impregnated with oil (*pānī*).

Tēlṛā—see tēlahāṇḍī.

Tēlvāi karnā—see tēl chārḥānā.

Tēlvāns—see tēlahāṇḍī.

Tēmā—*a small bundle of cut fodder. East dis-*
tricts.

Tēngā—[Skt. *tri* = three; *gamana* = going]
(*thavan, tīsrā, tisarto*)—the third time of return
of the bride to her husband's house—see *gau-*
nā.

Tēñṭ— } [Skt. *tantu* = a filament, fibre]—(1) a
Tēñṭā— } cotton pod (*ghēñṭī*); (2) the knots in
the loin cloth for holding money or valuables.
East districts (*āñṭ*); (3) sores in cattle which
bleed periodically. East districts.

Tēñṭ ānā—[*tēñṭ*]—to be at the stage in which the
pod appears in cotton.

Tēntar—[*tīn, Skt. tri* = three] (*tēlarḥ*)—(1) a
fourth child of a different sex born after three
of the same sex; e.g., a boy after three girls,
or a girl after three boys, considered un-
lucky. East districts; (2) three sacred trees
planted together under which people worship—
see *harsānkārī*. East districts.

Tēohār—[acc. to Platts, Skt. *āditya bāra* = the
day sacred to the heavenly powers]—a feast
day, a holiday: *sab din chāngē tēohār kē din*
naṅgē = well-dressed every day, but naked on
a holiday, when you should be in holiday
dress.

Tēohārī—[*tēohār*]—(1) offerings to a shrine on
feast days; (2) a present given to servants, etc.,
on feast days.

Tēokī—[*tēk*] (*arānā, tēk, tēkan*)—a prop, a sup-
port for a broken wall, etc.

Tērānki— } [*tērāh* = 13] (*tērvīn, tērvīn*)—the
Tērḥain— } ceremony on the 13th day after a
Tērḥin— } Hindū's death. This is the end of
the funeral ceremonies. Thirteen Brahmins are
fed and presented with a drinking vessel (*lotā*),
staves, shoes, umbrellas, etc. Until this is done
a light is kept burning on a sacred fig (*pīpāl*)
tree (see *ghaṇṭ*). After this the family of the
deceased can sleep on beds, not on the ground:
the ceremonial impurity ceases and they can
eat and smoke with their friends. *Jāt marē*

lab janiyé jab tērhn guzar jāē = never be sure that a Jāt is dead until the thirteenth day of his obsequies is over, i.e., he is so tough a fellow that it is very hard to kill him.

Tērhiyā—[*tēr* = twist]—a crooked beam.

Tērvān— } see tērānkī.

Tērvīn— } see tērānkī.

Tēsh— } [Pers. *tēshah*, Skt. *lakṣha* = cutting

Tēshā— } off]—a carpenter's adze (*barhai*).

Tēshah— } off]—a carpenter's adze (*barhai*).

Tēsū—(1) the tree *Butea frondosa* (*ghāk, palā*), and its flower used as a dye; (2) one of the local gods whose image is carried about from house to house about the time of the Dasahrā. Little boys go about singing—

Imlī kē jar sē niklī patāṅ,

Nau sau motī, nau sau raṅg :

Raṅg raṅg kī banī kamān :

Tēsū āyā ghar kē duār ;

Kholo rānī chandan kīvār.

[A kite flew from the roof of the tamarind: nine hundred pearls and nine hundred colours. A bow is made of various colours. Tēsū has come to the house gate: open queen your sandal-wood door !]

Tēt—see tēt.

Tēv— } [Skt. *sthiti* = standing, fixed rule]—(1)

Tēvā— } a marriage horoscope (*janampatṛī*); (2) the preliminary letter announcing the marriage. It is sent by the father of the girl to the father of the boy eight or ten days before the marriage. It contains the date and hour fixed, and the names of the persons to be married. With it are sent some roots of turmeric (*haldī*), grains of rice, long pieces of *dūb* grass and two pice; and as many rupees as the sender can afford. If the dowry is fixed at R100 he sends R11 at this time. The family barber takes this to the boy's father, and on the same day a letter is sent to the girl's maternal uncle (*māmū*) with ten *sēr* of sweetmeats. This is called in some places *rasm bhāt nēotani*. When the letter arrives the boy's father assembles the brotherhood and has it read. The pice are given to the Brahman who worships the nine Planets (*naugraha*) Ganēsha and Vishnu. When the barber is dismissed, he usually gets 10 per cent. on the amount of the dowry. After this the wedding ceremonies regularly commence.

Tēvrā marnā—see tēorā marnā.

Thā— } [Skt. *sthā* = to stand]—the bottom of a

Thāh— } river, tank, etc.

Ādhī chhor ēk ko dhāvē,

Āisā dūbē thāh na pāvē.

[If you give up half and pursue the whole, you will sink and never find bottom. (A bird in the hand is worth two in the bush.)]

Thahar—[Skt. *sthā* = to stand]—a place prepared by Hindus and smeared with mud and cow-dung, within which food is cooked (*chauk*).

Thaichā—[? Skt. *sthā* = to stand]—the shed over the watchman's field platform. East districts (*machān*).

Thailā— } (*bāsnī, baṭuā, baṭnī, baṭviyā, dōr.*

Thail— } *dorā, himyānī jābī, khisā, khalā, naulā, pēṭī, potlī, forā*)—a bag, purse. For other bags see jēb, jholā, kisbat, khaldī, tilā-dānī.

Thairāl—[*thairnā* = to be settled]—a kind of tenure in Kheri (Oudh). No cash rent rate is fixed, but when the crop is ready for cutting, the landlord and tenant inspect it together. The landlord's share of the crop is valued on the spot at a lump sum, and the tenant on payment of this sum is allowed to remove all the crop himself.

Thak—[*tiknā* = to be fixed; Skt. *sthāna* = place]—the spike on which a piece of opium is heated before being put into the fire.

Thāk—[Skt. *stambha* = a pillar]—a boundary mark (*damehā*).

Thakkā—[Skt. *stambh* = to make firm]—any thing congealed: thick curds (*chakkā dahi*).

Thakrī—a woman's hair brush, made of coconut fibre or the roots of the *khas* grass.

Thākūr—[Skt. *thakkura* = an idol]—(1) the image in a Hindū temple; (2) an old man, a father. Central Duāb; (3) the well-known Rājput tribe; (4) used in a contemptuous sense for the barber caste: *Nāī kī bārāt mēn sabhī Thākūr* = every one at a barber's wedding is a Thākūr.

Thākūr bārī— } [Skt. *vāra* = gate; *doār* = Thākūr duār— } door]—a Hindū temple of the Vaishnava sect: opposed to *Shivāla*.

Thal—[Skt. *sthalā* = firm or dry ground]—(1) high ground not liable to flooding; (2) (*thaluā*) hard, barren—of soil.

Thāl—[Skt. *sthālā* = a plate]—(1) a large brass dish; (2) a medium sized earthen vessel for holding grain. West districts (*nāp*).

Thalaīt—[Skt. *sthānā* = standing]—a resident headman or representative of the landlord. East districts (*thanait*).

Thāl— } [*thāl*] (*thārī, thariyā*)—a broad metal Thaliyā— } dish used in cooking and serving food. The *Naipālī thālī* is an ornamented kind which comes from *Nepāl* and is used in the Eastern districts.

Thaluā—see thal.

Thamb— } [Skt. *stambh* = to fix firmly]—(1)

Thambā— } a support for anything; (2)

Thambh— } a division in the Rājput tribe of

Thambhā— } the Western districts intermediate between the *got* (qv.) and the family—cf. āl, pāl.

Thamuā—[*thamb*]—(1) the handle of the rudder of a boat (*nāo*); (2) stopping a boat at full speed (*nāo*).

Than—[Skt. *sthana*]—the udder of an animal.

Thān—[Skt. *sthāna* = the act of standing]—(1) (*asthān*) a sacred place: a shrine to one of the local gods: in Rohilkhand, a masonry terrace erected near a village, on which libations of water are thrown in memory of a man who has died childless (*aūd* qv.). "The word is properly applied to the shrine of the village godling (*dēotā*). No shrine is erected to the sun-god (*sūrag dēotā*), *Gangājī Jamunājī*, the earth goddess (*dhartī mā*) or *Khuvājah Khizr* (qv.). The others have a shrine generally one to two feet cube, with a bulbous head, and perhaps an iron spike as a finial, and in the interior lamps are burnt and offerings placed. It never contains idols, which are found only in the temples of the greater gods. The Hindū shrine must

always face the east, while the Musalmān is in the form of a grave and faces the south" (Ibbetson, Panjāb Ethnography, p. 114); (2) the root of the sugarcane from which several canes spring. East districts (lkh); (3) a stall for an animal; (4) a piece of cloth.

Thānā—[thān]—a police station.

Thanaī—[thān] (*thalait, thanēt*)—(1) a resident headman of a village. Eastern districts; (2) a man put in charge of a village by the landlord to help in collecting rents and managing his property: sometimes confounded with the *muqaddam* or *padhān* (qqv.). West districts.

Thānāpatī—[Skt. *sthāna* = standing place; *patī* = master, lord]—the local god or ghost. West districts (dihvār).

Thanēt—see *thanait*.

Thānāḍā—[*thānāḍā* = cold]—the euphemistic name for the preparation from the narcotic bemp (*bhaṅg*).

Thānkā—[Skt. *sthāna* = being fixed]—a

Thansā—tenure by which land is held at a gross rental for the entire holding, not by soil or field rates. Bundelkhand (*bilmuqtā*).

Thānṭh—[P Skt. *stambha* = numb, para-

Thānṭh—lyzed; rt. *stambh* = to fix firmly]

Thānṭhā—(1) barren—of cattle (*bahāḷā*);

Thānṭhā—(2) old and worn out—of cattle.

Thānṭhar—West districts (*dāṅgar*).

Thānṭṭṭṭ—[*thān* = breasts; *ṭṭṭṭ* = broken]—a woman who cannot suckle her child. East districts (*dūdḥkattṭṭ*).

Thānṭvā—[Skt. *sthāna* = the act of standing, a place] (*gorā, goṇḍā, oṭā, thālā, toṇḍā*)—a fence round young trees.

Thāp—[Skt. *sthāpana* = causing to stand]—a reference to arbitration. East districts (*hasar karnā*).

Thāpḍenā—[*thāp*]—to challenge an adversary to an oath. East districts (*hasar karnā*).

Thāpā—[*thāp*]—(1) dues given for religious purposes. West districts (*pujaurā*); (2) a goldsmith's ingot mould (*Sunār*); (3) a piece of cow-dung or earth put on the heaped grain to avoid the evil eye and prevent theft. East districts (*chāṅk*); (4) gram left on the threshing-floor after the bulk of the crop is removed. West districts (*mēḥ*).

Thāpī—[*thāp*]—(1) a wooden beater used at the cane mill for beating the slips of cane under the pestle: also by a potter and mason (*kolhū, kumhār, rāj*); (2) lumps of damp mud used in building a wall (*lauṇḍā*); (3) a lump of earth taken up when young trees are being transplanted; (4) *thāpī kā rasm* = a ceremony at marriage: two days after the *lagan* (qv.) is received, the boy's mother collects her female relations and has songs sung by barber women (*nāin*). Then they smear mud on one of the house walls: and a woman paints it over with red ochre (*gerā*). Then another woman when this is dry makes the mark of her outstretched palm and fingers on it with turmeric (*haldī*), and all the women worship it.

Thapkl—[*thāp*]—(1) a wooden rammer used to pound the pieces of sugarcane under the mill pestle to consolidate clay—cf. *thāpī*; (2) a

leather gauntlet worn by the man who feeds the sugarcane mill. West districts (*kolhū*).

Thāpnā—[*thāp*] (*pāthnā*)—(1) to pat out dough into cakes; (2) to make cakes of cow-dung fuel—see *gobar*.

Thāppā—[*thāp*]—(1) a die or mould, such as is used by the chintz printer (*chhīpī*), etc.; (2) broad lace (*paṭṭhā*).

Thapuā—[*thāpnā*]—flat tiles. East districts (*thapraī*).

Thār—[Skt. *stadbha* = fixed]—(1) standing; **Thārā**—(2) the cross ploughing of a field. Oudh (*ārā*).

Tharak—[*thahrānā* = to cause to stop]—a piece of wood, generally the leg of a bed, tied round the necks of vicious or runaway cattle. East districts (*dāiṅnā*).

Thariāib—[*thārā*]—to fold cattle in a pen or enclosure. East districts (*oliāb*).

Tharkan—slippery ground. Kahar's slang.

Tharmaruā—[*thirnā* = to freeze; *mārṇā* = to strike] (*tharuā*)—frost bitten—of crops. East districts. See *pālā*.

Tharrā—once distilled native liquor—see *ābkārī*.

Tharri—broadcast sowing of rice. Rohilkhand (*jarai*).

Tharuā—see *tharmaruā*.

Tharuaḥ—the country inhabited by the *Thārā* caste who are noted as wizards—the *Tarāi*. East districts.

Thāt—

Thāṭā—[Skt. *stadbha* = fixed]—(1) (*ḍīl, ḍīlā*)

Thāṭh—the hump of an ox.

Thāṭhā—

Kyā dekho bailon kā thāṭh,

Kyā dekho bahoron sē rās.

[You are looking at the fat humps of your oxen and expecting piles of grain as high as the bullock run in a well, i.e., two incompatible things. You must work your bullocks till they become lean or you won't have produce.]

(2) goods, property in land, a parcel of land assessed to revenue. Kumaun.

Thātar—[*taṭṭī*]—a frame or hurdle used as a door (*chānchar*).

Thāthērā—[Skt. *sthā* = to stand; *kāra* = door]—(1) a brazier. The flux he uses is *pain, pān, suhāgā*; the perforated cover of the crucible *uhār*; the circular anvil for shaping the mouth of a vessel *kharuā*; the wooden anvil *nihā*; the wooden mallet *mugdarī*; the sheet brass *pital chādar*; vessels beaten out with a hammer are *kūt*; those made in a mould *bēdāḥ*; (2) a reed, a stalk of *juār* millet.

Thāṭiyār—[*thāṭh*] (*barāigā, giyānārā*)—herds-

Thāṭhiyār—men of semi-wild cattle in the *Tarāi* (*guāl*).

Thāṭhri—[*taṭṭī*]—a funeral bier (*arthī*).

Thāṭri—[*ṭaṭṭī*]—a net for carrying baggage on the head. Rohilkhand (*khariyā*).

Thaukā—(1) the height up which water is lifted. It is generally applied in Azamgarh to low lifts, or to the upper lift when there are several: *ḥodar* (qv.) is used for large deep lifts, and for the first lift which is generally connected with the tank or stream; (2) (*thaichā*) the third reservoir into which the water flows when being raised for irrigation—see *ḍol*.

Thavâî—[Skt. *shapati*; rt. *sthâ* = to stand]—a mason, a bricklayer (*râj*).

Thavan—[Skt. *tri* = three; *gamana* = going]—the third visit of the bride to the house of her husband—see *têngâ*, *gaunâ*.

Thêghunî—[*thêngâ* = a club: acc. to Platts Skt. *ati* = excessively; *ghna* = killing, striking] (*thêgunî*)—a light stick or club: generally used by lame old men. East districts (*chharî*).

Thêgîl—[Skt. *stha* = to cover]—a patch on clothes (*pêvand*).

Thêgunî—see *thêghunî*.

Thêhî—stunted sugarcane. East districts (*lkh*).

Thêk—[Skt. *sthambha*] (*thêkî*)—(1) the metal ferule round the end of a stick. East districts; (2) (*pair*) an enclosed space for grain usually surrounded by matting or canvas.

Thêkâ—[*thîk* = firm, correct] (*thêkâ*)—a lease of land, etc., a contract for work; opposed to *amânî*.

Thêkur—[*thêknâ* = to knock against]—a piece of wood, usually the leg of a bed, tied round the necks of vicious or runaway cattle. East districts (*qaingnâ*).

Thêlâ—} [*thêlâ* = a push]—a cart pushed
Thêlâ gârî—} along by the hands.

Thêlain—pegs fastening the poles in the bottom of a cart. Bundelkhand (*gârî*).

Thêngur—[*thêkur*]—a piece of wood, usually the leg of a bed, tied round the necks of vicious or runaway cattle. Bundelkhand (*qaingnâ*).

Thênth—} [*tênî*]—the pod of gram, the capsule
Thênthâ—} of poppy, etc. East districts
Thênthî—} (*tênî*).

Thêokâ—} [*thaukâ*, *thêvkâ*, *thêvki*]—the place
Thêokî—} where water is raised for irrigation—see *thaukâ*. East districts.

Thêpri—cakes of cow-dung fuel. West districts. See *gobar*.

Thêvkâ—} see *thêokâ*.

Thêvki—}

Thîhâ—} [Skt. *sthâ* = to stand]—(1) the block
Thîhi—} on which an anvil is fixed—see
Thîhî—} *lohâr*; (2) the block on which sugarcane or fodder is cut (*nisuhâ*).

Thîkâ—see *thêkâ*.

Thîkânî—[*thîkâ*]—the bars which run transversely across the cart to which the pieces outside the wheel are fixed (*gârî*).

Thîkrâ—} [cf. *tukrâ* = a piece]—pieces of
Thîkrâ—} broken pottery or bricks.

Thîkraur—} [*thîkra*, *vâta* = enclosure]—land
Thîkraurî—} such as is found on the sites
Thîkuraur—} of ruined towns full of pieces
Thîkuraurâ—} of bricks and broken pottery.
Thîkuraurî—}

Thîliyâ—} [Skt. *sthâli*]—a water pitcher; a
Thîllâ—} vessel used in drawing water from a well with the lever; a vessel used in the sugarcane mill for receiving the cane juice and conveying it to the boiler—see *dhênkli*, *kolhû*.

Thîrahî—split peas. Katthak's slug (*dâl*).

Thîhiyâ—[Skt. *sthâ* = to stand]—a boundary mark (*damchâ*).

Thîohar—[corr. of *nîthohar* (qv.)]—a time of scarcity. East districts (*gîrânî*).

Thok—[Skt. *stoma* = a heap, a number; rt.

stu = to praise]—(1) a subdivision in a coparcenary village—see *pañdîdârî*; (2) a license for wholesale sale *thokfaroshî* wholesale dealing.

Thokchâ—the shell of the stone of the mango used by barbers to clean their customers' heads before shaving. East districts.

Thonthâ—[*thunthâ*]—an insect or grub which eats the pith of millets, maize, and sugarcane.

Thonthî—[cf. *thênthî*]—the pod of gram, the capsule of poppy, etc.

Thontî—[cf. *thontî* = the mouth of an animal]—a cattle muzzle. Lower Duâb and Benares (*chhînkâ*).

Thopârî—[cf. *tapak* = dripping] (*tipârî*)—the clear filtered juice in a sugar factory.

Thorâ—} a buffalo from the time she is carry-
Thoriyâ—} ing her first calf to her third.
Thoro—} Duâb (*bhâins*).

Thotar—} [acc. to Platts, Skt. *protha* = the
Thotarâ—} nostrils of a horse, an excavation
Thothâ—} —worm eaten, decayed—
Thothar—} of grain. *Andhâ chûhâ thothâ*
Thotharâ—} *dhân* = it is only a blind rat
that attacks the worm-eaten grain.

Thûâ—[Skt. *sthûna* = a post]—(1) a boundary mark (*hadd*); (2) balls of earth coloured to represent tobacco, and used as a sign by tobacco sellers (*tambâkûgar*); (3) weights of sundried clay used for pressing the treacle out of the sugar in a refinery. Rohilkhand (*khand-sal*); (4) the weights at the end of the irrigation lever (*dhênkli*).

Thûhî—[*thûâ*] (*chûhî*, *dhûhî*)—earthen pillars to support the well gear. East districts.

Thûll—special food given to cows when calving. Duâb (*pakhêo*).

Thûmî—} [Skt. *sthûna* = a post]—(1) (*dha-*
Thûmiyâ—} *ran*, *khambâhâ*, *khambiyâ*) a thick
Thûnî—} beam for supporting a roof; (2)
Thûniyâ—} the beam of the water-lift
(*dhênkli*).

Thunth—} an insect which eats the pith of
Thunthâ—} maize, millets, and sugarcane
Thunthâ—} (*thonthâ*); (2) the knotty stump
Thunthî—} of a tree (*khutthâ*).

Thunthî—}

Thuparâ—the ears of the *Mañruâ* millet stacked in order to cause them to ferment before threshing. Hill districts.

Thurrâ—} grain which has not burst while be-
Thurri—} ing parched. East districts.

Tiaddâ—[*tîn* = three; *addâ* = to stand] (*tîlâva*, *tipairâ*)—a well in which three buckets can work at the same time. West districts (*kûân*).

Tiâh—[Skt. *traya* = triple] (*tijahan*, *tijâh*, *tijiyâ*, *tijijan*)—a man married three times.

Tibâ—[cf. *tîlâ*, *dhîhâ*]—mounds or sandhills (*dhîhâ*).

Tibaddhi—[*tîn* = three; *bâdh* = rope] (*tikrî*)—the netting of a bed made of three strings (*chârpâi*).

Tibâi—[*tîn* = three; *pâé* = foot]—the board on which dough is kneaded. Central Duâb (*chak-lâ*).

Tibar—} [*tîn* = three; *vâra* = time]—the third
Tibâr—} ploughing of a field. West districts
(*tîn châs*).

Tibrī—[*tibā*]=a small hill peak. Hill districts.
Tidarī—[*tī* = three; *dar* = door]=a house with three openings (*sēdarā*).

Tiddī—[acc. to Platts, *tri* = three; *shāhā* rt. *sthā* = to stand, i.e., having three supports or joints in each foot] (*tīnī*, *tīrī*)—a locust: *tiddī kā ānā*, *kāl kī nishānī* = the coming of locusts is a sign of famine.

Tidvārī—[*tī* = three; *duār* = door]=a house with three openings (*sēdarā*).

Tighrā—} an earthen milking vessel (*jhā*—*Tighrī*—} *karī*).

Tihaddā—[*tīn* = three; *hadd* = boundary]=a place where three boundaries meet (*sihaddā*).

Tihāl—} [Skt. *tri* = three]—(1) (*tikur*, *Tihaiyā*—} *tikurā*) in division of crops—two-thirds to the tenant, and one-third to the landlord; but in the Upper Duāb *tihārā* like *siḍāna* (qv.) means two-fifths to the tenant and three-fifths to the landlord; (2) crops, agriculture. East districts (*khētī*).

Tihārā pansērī—in division of crops—the landlord receiving 14 *ser* 15 *chhatānk* in the maund, or ²³⁹/₆₄₀ of the crop. Rohilkhand.

Tihārā sivaiyā—in division of crops—the landlord receiving 16 *ser* 5 *chhatānk* in the maund, or ²⁶¹/₆₄₀ of the crop.

Tihrā—} [cf. *tighrā*]=a dish for milk. East districts (*jhākarī*).

Tij—} [Skt. *tritiyā*]= (1) the third day of the lunar fortnight. On the *tīj* of the dark half of Bhādon women fast for the benefit of their families and receive presents; (2) the third day after a Muḥammadan's decease when offerings are made; (3) the offerings made as (2); (4) the Hindū festival on 3rd bright half of Śāvan.

Tijhariyā—[*tīj*]= (1) a man who works two days for his master in return for the use of a plough and oxen on the third day. East districts; (2) three o'clock in the afternoon. East districts.

Tijjiyā—} [*tīj*]=a man married three times

Tijjiyān—} (*tiāh*).

Tikā—[Skt. *tik* = to explain]= (1) the sectarian caste mark on the forehead. The mark used by the followers of Shaiva and the Sakti sect is the *tripuṇṇā* or a figure like three half-moons one above the other. Followers of the Vaiṣṇava sect wear the Rāmānandī—three perpendicular lines, the two, outer joined by a curved line which does not touch the middle one; (2) an ornament like a spangle for the forehead; (3) the betrothal ceremony: the signs (*nishānī*) of betrothal sent by the girl's father to the boy's house (*sagāl*); (4) (*pithiyā*, *tilak*) the ceremony of making a mark on the forehead of the bridegroom before the marriage ceremony; (5) a present to a landlord or superior on his visit to a village (*bhēnt*).

Tikānī—[Skt. *sthā* = to stand]=the cross bars of a cart to which the pieces running outside the wheels are fixed (*bahli*, *gārī*).

Tikār—} [Skt. *tri* = three; *karṣa* = drag-
Tikār—} ging]=the third ploughing of a
Tikhār—} field. West districts (*tinchās*).

Tikhārā—}

Tikhāṭī—see *tikhṭī*.

Tikiyā—[Skt. *tilaka* = a spangle]=a small cake: the word is technically used by native cooks—when the dough is made into balls for cakes, it is *loi*; when flattened out a little it is *tikiyā*: then it is finally smoothed out with the rolling pin and baked. It is unlucky to eat the last cake of a batch—*pichhlī tikiyā khāē*, *pichhlī 'aql dī* = eat the last cake and you gain the meanest wit.

Tiklī—[Skt. *tilaka*]= (1) a wafer or spangle worn on the forehead by women; (2) a small cake—see *tikiyā*.

Tikonā—[Skt. *trikona* = triangular]=a sweetmeat made in three-cornered lumps of sugar and flour.

Tikorā—(*kairī*)=the young mango fruit. East districts (*batiyā*).

Tikrā—[cf. *tikiyā*]=a thick cake.

Tikrā—the young shoots of cereals: the phrase *tikrā anē lagā* is used of this stage in the growth of the plant.

Tikrī—[Skt. *tri* = three]=the netting of a bed when made of three strings (*tibaddhī*).

Tikthī—} [Skt. *tri* = three; *kāṣṭha* = wood]=

Tikthī—} (1) a tripod, frame or support for

Tikthikī—} any structure; (2) the triangles

Tikthikī—} on which convicts are flogged.

Tikulā—[Skt. *tilaka*]=an unripe mango. East districts (*ām*).

Tiklī—[Skt. *tilaka*] (*tikurī*)= (1) a wafer or spangle worn on the forehead by women; (2) an animal with a white spangle on its forehead.

Tikulī gadhaiyā, chandlī joē,
Aghā mahāvat birlī hoē,
Jo hoē to kañchan hoē.

[Winter rains in the month of Aghān are as infrequent as an ass with a white spot on its forehead or a bald wife, but if it comes it is worth its weight in gold.]

Tikur—}

Tikur—} (1) rising ground: shoals rising high

Tikurā—} and dry out of a river; (2) jungle.

Tikurā—} Sunār's slang.

Tikurī—}

Tikurī—} [Skt. *tri* = three]=in division of

Tikurā—} crops—two-thirds to the tenant and

Tikurī—} one-third to the landlord (*tihāl*).

Tikurī—see *tikulī*.

Til—[Skt. *tila* = sesamum; rt. *til* = to be greasy]

(*tīlī*, *tillī*)=sesamum (*Sesamum orientale*).

Til is black seeded, *tīlī* white seeded. *Til* ripens rather later than *tīlī*, and is more commonly grown mixed with high crops like the *juār* millet, while *tīlī* does best when mixed with cotton. *Tīlī* oil is preferred of the two for human consumption. A man will refuse to eat oil of black sesamum, if formally offered to him, for if he do he will serve the other in the next life. Hence the proverb—*kis janam kē kālē til chābē hai?* = for what previous birth's indiscretions are they now paying the penalty? The astrology books advise a man not to eat sesamum on the fourth day (*chauth*) of the lunar fortnight. The seed vessels are *āṭ*, the dry stalks *tilsotā*. *Nau mān til khāē*, *phir tiliyār kē tiliyār* = though the starling eat nine maunds of sesamum, it is only a star-

ling still. *Thāk sé til binā =* to pick sesamum out of spittle, i.e., the height of meanness. *Sāñ tēlī tilan sōñ kiyo nēh nūrdhi, Chhāñtī phataki ujjal karē, dai barāi tāhi; Dai barāi tāhi, pañch yēh sigrē jāni; Dē kolhā mēñ pēri, karihai ēktāv ghāni; Kahi Girdhar kavirāt—mayā ki yēhi barāi, Amayā sab tain bhalī mān mat mēri sāñ.*

[The oilman loved his sesamum and by winnowing and fanning it made it honourable among men. But finally he pressed it, and extracted the oil from it. Says Girdhar, prince of poets, "such is the result of his love: Mind my advice. Better it would have been if there were no such love at all!"]

Tīlā—a mound, a hillock (qhlhā).

Tīlādāñ—[tīlā, tīllā = an ornamental fringe; Pers. *tilak*, Skt. *tilaka*] (*ālpātī, baghlī, bañdhū, khalitī, tīlādāñ*)—a housewife for holding needles and thread, etc.

Tīlāñdī—the 2nd day of the *Holī* (qv.) festival.

Tīlak—[Skt. *tilaka* = a freckle, a sectarian mark: *tīla* = a grain of sesamum]—(1) the sectarian or ornamental mark worn on the forehead by Hindū men. The *bīndī* (qv.) is for women. *Bhurjī kā lauñdā, kēsār kā tīlak* = a grain parcher's brat with a saffron mark on his forehead! (2) the ceremony of putting a mark on the forehead of the bridegroom before marriage. When the barber brings the *phal-dāñ* (qv.) to the boy's father, the latter selects a lucky day, summons the brotherhood, and puts the boy on a cushion (*qaddē*) in the midst. The barber then gives the boy the rupee which he brought with him, and puts some sweetmeats (*ladḍū*) into his mouth. The boy gets up, salutes his brethren, and then takes the barber to the women's quarters, where singing is going on. Here the *ārtī* (qv.) ceremony is carried out; (3) to the East the present made to the boy's people by the girl's relations as a sort of retaining fee for securing the bridegroom; (4) (*pēshvās*) a dress worn by brides and dancing girls, reaching from the neck to the ankles.

Tīlāñjul— } [tīl = sesamum; *anjul* = a hand-ful]—a ceremony after the death of a relation: when for 10 days the relatives throw on the ground handfuls of water mixed with sesamum—one the first day, two the second day, and so on.

Tīlārī—[tī, *tri* = three; *lar* = a string]—a woman's necklet made in three rows.

Tīlaurī—[tīl]—balls of *urad* or *mūng* pulse mixed with sugar and sesamum, dried in the sun and then fried in clarified butter.

Tīlāvā—[tī, *tri* = three; *lāo* = the well rope]—a well large enough to supply three buckets at one time. West districts (*tiadḍā*).

Tīlādāñ—see *tīlādāñ*.

Tīlēt—[tīl]—dry stalks of mustard or sesamum, usually left standing in the field after the crop is gathered. East districts (*tiskut*).

Tīlgañj—[tīl, *gañj* = a pile]—crops piled loose on the threshing-floor with the heads inside to save them from rain. East districts.

Tīlhan—[tīl]—oil seeds: crops from which oil is extracted (*tēlhan*).

Tīll—[tīl]—a variety of sesamum. For the distinction between *tīl* and *tīlī* see *tīl*.

Nichē mitra aur tīlī ahār, Pardhan kāñh karē bēohār, Chhēri dhan, aru chēri joē, Pāñch ki nityā fajīhat hoē.

[A low born man's friendship, sesamum to eat, trading on borrowed capital, wealth in goats, and a slave girl for a wife—all these five bring trouble.]

Tīll—[? Skt. *tūla* = anything twisted in a tuft]—(1) a brush for cleaning thread—see *kargah*; (2) the stick on which silk is wound (*paṭvā*).

Tīlīyā—see *tīlīyā*.

Tīlāhrū—[tīlak]—the man who performs the *tīlak* or *tīkā* (qv.) ceremony at a marriage. East districts.

Tīlkab—to crack—of soil from dryness. East districts.

Tīll—see *tīll*.

Tīlohrā—[tīl]—the fibre of the *paṭsan* (qv.) plant.

Tīlīyā—[tīl = a fowl] (*tīlīyā*)—a young fowl. East districts (*murgh*).

Tīlshakrī—[tīl, *shakkar* = sugar]—a sweetmeat made of sesamum and sugar.

Tīlsotā— } [tīl]—dry stalks of mustard and
Tīlthā— } sesamum (*tīl*).

Tīmāshī—[tīn = three, *māshā*]—a weight current in the Hills = 40 grains: 100 *tīmāshī* = Rs. 23-7-9.

Tīmīlā—a boy. Kattbak's slang (*chhokrā*).

Tīmīll—a girl. Kattbak's slang (*chhokrī*).

Tīn—a variety of wild rice. East districts.

Tīnbighaiyā—[tīn = three, *bighā*]—a man who works for his master without wages in consideration of getting three *bighas* of land rent-free. Gorakhpur.

Tīnchās—[tīn, *chās*? Skt. *karsha* = dragging] (*tībār, tībār, tīkar, tīkār, tīkhār, tīkhārā, tīśār*)—the third ploughing of land. East districts.

Tīlād—the earthen pot used with the Persian wheel. Bundelkhand (*ahat*).

Tīlādā—the handle of a quern or flour mill: in the West districts the handle or stilt of a plough.

Tīlāḍar—[tīlād]—the earthen pot used with the Persian wheel and irrigation lever. West districts (*arhat, dhēnkīl*).

Tīlādī—[tīlādā]—the handle or stilt of a plough: the handle of a flour mill. Duāb and Rohilkhand (*chakkī, arhat*).

Tīnī—[tīn]—a kind of wild tank rice. East districts (*chanau*).

Tīnkā—[Skt. *trinaka*]—a straw, a stem of grass: *dūbtē ko tīnkē kā sahārā bahut hai* = a drowning man grasps at a straw: *tīnkē kē of pahār* = a mountain hidden behind a straw.

Tīnkonvāñ—[tīn = three; *kon* = corner]—a light watering given to sugarcane. Azamgarh.

Tīnminā—a kind of ornament worn by women: hanks of beads with a gold or jewelled ornament in the centre used as a necklace.

Tīnnā—(*baghār, boran, sālan*)—juicy or savoury food eaten with bread.

Tīnnā—[tīn]—a kind of tank rice. East districts.

Tīnnī— } tracts (*chanau*).

Tīnpahal—[*tīn* = three; *pahal*, *pahlū* = a side]—a three-cornered file—see *lohār*.

Tīnpākh— } [*tīn* = three; *pākh* = fortnight]—

Tīnpakhā— } a grain that comes into maturity in three fortnights, such as *chēnā* (qv.) : such grain is considered by pious Hindūs a lawful food on fast days.

Tīnpī—[*tīdī*]—a locust.

Tīp—[*tīpnā* = to press; Skt. *stīp* = to drop]—(1) a bill of exchange (*hundī*); (2) aggregate yearly payments of rent or revenue (*jamog*); (3) water thrown into boiling syrup to make the impurities rise to the surface.

Tīpāl—[*tī* = three; *pāl* = foot]—any tripod : a three-legged stool or table : a three-legged support for anything.

Tīpairā—[*tī* = three; *pair* = the well slope]—a well large enough to supply three buckets at the same time. West districts (*tiadgā*).

Tīpak—a cake of bread. Katthak's slang (*roṭī*).

Tīpallī—[*tī* = three; *pallā* = space]—the Brahmanical cord made of three strings (*janēū*).

Tīpārā—[corr. of *piṭārā* (qv.)]—a basket used for carrying clothes, etc.

Tīpārī—[*ṭapak* = dripping]—the clear filtered syrup of sugar (*ṭhopārī*).

Tīpārī—[*tipārā*]—a small straw basket (*karuī*).

Tipnā— } [Skt. *tippanī* = a commentary]—a

Tippan— } child's horoscope (*janampat-*

Tippanā— } *trī*).

Tīr—[Skt. *tīra*, which perhaps comes from Persian]—(1) an arrow; (2) the distance of an arrow's flight.

Ēk pākh do harrē khāē.

Tīn tīr par jhārē jāē.

Kā tēn baīd kahān lē jāē.

[Whoever eats two myrobolans in a fortnight, and goes three arrow shots for his morning walk, will never have to pay the doctor : i.e., this is the way to keep your health.]

Tīrā—[*tī*]—an oil plant (*Eruca sativa*) (*duān*).

Tīrak rahnā—to be at the stage of bursting—of cotton capsules. West districts.

Tīrath—[Skt. *tīrtha* = a passage]—a place of pilgrimage. The value of certain places is said to be equal to the merit of feeding a certain number of cows.

Ghar rahē na tīrath gāē.

Mūr murāē fajihat bhāē.

[He is neither of use at home nor has gone on a pilgrimage: he has disgraced himself by shaving, i.e. by turning religious mendicant. When a man becomes a religious mendicant he has his whole head shaved, and as he cannot mix in society he must needs go on a pilgrimage. If he does not do so he brings disgrace on himself]. *Tīrath gāē murāē siddh* = when you go on a pilgrimage you must needs have your head shaven : said of a thing for which there is no help, like giving a subscription against your will.

Tīrhā—a moth which injures the rice flower : it is driven off by the smoke of *dil* (*ajvān*) or bitter (*karuā*) oil. Rohilkhand.

Tīrhiyā—[*tērhā* = crooked]—a crooked shaped field. Central Duāb.

Tīrī—[*tīdī*]—a locust (*tīdī*).

Tīrpāl—(*tarāī*, *tarāyal*)—a layer of grass placed

between the tiles and the rafters of a roof. West districts.

Tirpauliyā— } [Skt. *tri* = three; Hind. *paul* Skt.

Tirpoliyā— } *gopura* = a gate]—a house with three openings (*sēdarā*) ; a famous Agra market.

Tīrsūl— } [Skt. *tri* = three; *shūla* = a spike]

Tīrsūlā— } (*trīsūl*, *trīsūlā*)—the trident mark of Shiva. It is branded on bulls let loose at the death of a relation.

Tīrvā—[*tīr*]—a rude measure of distance, an arrow's flight ; for similar measure cf. *gaukos*.

Tīsar—[*tīsrā* = third]—(1) the third ploughing of a field (*tīn chās*) ; (2) the third visit of the bride to the house of her husband. West districts. See *gaunā*.

Tīsarto—[*tīsar*]—the third visit of the bride to her husband's house. Bundelkhand. See *gaunā*.

Tīsī—[Skt. *atosī*] (*alsī*, *tarā*)—flax (*Linum usitatissimum*). East districts).

Tiskhur— } (*tilēlī*, *tilsotā*, *ṭilṭhā*) dry stalks

Tiskuṭ— } of mustard allowed to remain in the field after the crop is removed. East districts.

Tīt— } [Skt. *tīmīta*]—(1) moisture in land (*tarī*) ;

Tītā— } (2) the top of the water lift. East districts (*chauṛhā*).

Tīt— } [? Skt. *tikta* = bitter, or *tīmīta* = moist]

Tītā— } (*ukkar*)—unproductive land, not reclaimed. Kumaun (*bañjari*).

Tītārā—[? *tīt* or *tīsrā* = third]—the third watering of a crop. Mathura.

Tīth— } [Skt. *tīthī* = a lunar day]—a lunar day.

Tīthī— } According to the astrological calculation the 1st (*parivā*), the 6th (*chhaṭ*), and the 11th (*ēkādashī*) of the lunar fortnight are known as *nandā* or fortunate; the 2nd (*dāy*), 7th (*saptamī*), 12th (*dvādashī*) are *bhadrā* or auspicious; the 3rd (*tīj*), 8th (*aṣṭamī*), 13th (*tēras*) are *bijayā* or victorious; the 4th (*chauth*), 9th (*naumī*), 14th (*chāudas*) are *rikṭā*, empty, valueless; the 5th (*pañchamī*), 10th (*dashmī*), and full moon (*pānau*, *pānoṅ*) are *pārnā* or accomplished. In the dark half of the month from the *parivā* to the *pañchamī* is lucky; from the *pañchamī* to the *amāvas* moderate; in the light half up to the *pañchamī* is bad : from *pañchamī* to *dashmīn* moderate; from *dashmīn* to *amāvas* good.

Tīthān—the place where corpses are burnt. Kumaun (*marghaṭ*).

Tītīl— } [Skt. *tittiri* = the francoline par-

Tītīl— } tridge]—a butterfly; an insect which

Tītīl— } injures cereals. East districts.

Tīunā— } [Skt. *tēmana*, *tēma* = wet]—a sauce :

Tīvan— } pulse, vegetables and similar juicy

Tīvanā— } food eaten with bread. East dis-

Tīvnā— } tricts.

Tīurā— } the small millet (*Lathyrus sativus*)

Tīurī— } (*kēsāri*).

Tīvārī—[Skt. *tri* = three, Skt. *vāra*]—the front or reception room in a house. Kumaun.

Tobrā— } [acc. to Platts, Skt. *protha* = the

Tobrah— } mouth of an animal]—a horse's nosebag.

Tol—(1) the waistband of a petticoat (*lahngā*).

Khāruā kā lahngā, mahūā kī tōī,

Jārūn tērā lahngā : main sārē rāt roē.

[A red cloth petticoat and a green waistband]

bad luck to thy petticoat. I lie awake crying all night! A riddle on the pepper chilli, which is red and green.]

(2) the part of a coat round the waist (*aṅgā*); (3) the ornamental border of a woman's sheet (*sārf*).

Tok—a sheet or plain of cultivation including manyfields.

Tokā—a moth which attacks the *urad* pulse Rohilkhand.

Tokhā—the place where three boundaries meet (*sihaddā*).

Toknā—a vessel like the *hanḍā* (qv.) used for holding water, etc., Upper Duāb.

Tokrā—a large basket, usually made of split bamboo, woven up with palm tree leaf fibre (*khānchā*).

Tokrā—a parasitical description of broom-rape (*Orobancha Indica*) which entwines itself round the young opium plants and causes them to wither away.

Tokri—a small basket—see *ṭokrā*.

Toksi—the halves of a coconut used as little boxes (*nāriyal*).

Tolā—the ghost of a man who dies a bachelor, feared in the Hills—see Atkinson—*Himalayan Gazetteer*, II, 833.

Tolā—[Skt. *tāl* = to weigh]—a weight, one eighth part of a *sēr*: eighty rupees weight go to a rupee or 179½ grains; in Garhwāl in weighing metals produced in the country 1 *pat* = 6 *told*.

Tolā—a hamlet, a quarter of a town or village (*mazraā*).

Chirīmār kā tolā.

Bhānt bhānt kā jānvar bolā.

[In the bird-catcher's quarter you hear the voice of all kinds of birds.]

Tolan—[*tolā*]—a thick beam for supporting a roof (*thūnl*).

Tomri—[Skt. *tumba* = a long gourd] (*toṇbā*)—the hollow gourd carried by mendicants: an earthen vessel of the same shape used by barber physicians for holding the blood in bleeding their patients.

TONā—[Skt. *tantra*]—spells or charms, generally those carried out with an evil object. East districts (*bān*).

Tonai—[*tonā*] (*ṭonhai*)—a witch.

Toṇbā—[Skt. *tumba* = a long gourd]—the hollow gourd carried by ascetics (*tomri*).

Toṇbi—[*toṇbā*]—a vessel like the *ābhōrā* (qv.).

Toṇdā—the outlet or sluice of a tank. East districts. See *tāl*.

Tonhai—see *tonai*.

Toṇṭari } (1) the snout of an animal such as a
Toṇṭi } pig; (2) (*bikkā*, *ḍoṇṭi*) the spout of a vessel.

Top } [Portuguese *tope*, *topo* = the top, the
Topā } head]—(1) a cap (*topi*); (2) a large open basket for carrying wild fowl, etc. (*dhākā*).

Topi } [*top*] (*kulāh*, *top*, *topā*)—a cap.
Topiyā } For the cap covering the ears see *kanṭop*. The centre piece of the cap is *chānd-vā*. *Fargolā* is a large kind of cap. When embroidered the cap is *kāmdār* or *phūldār*: when round *gol*, *arkchīn*: when made of four triangular pieces *chāngoshīyā*: when lined *dopallā*, *doḥrā*.

Topri—[*top*]—a rather small wicker basket (*jhaṇṇiyā*, *khānchī*).

Tor—[*tūr*]—the arhar plant (*Cytisus cajan*). Kumaun (arhar).

Tor—[*toṛn*, Skt. *tur* = to break]—(1) a needle-shaped tool for making chain links (*sunār*); (2) irrigation carried on when the water is at a high level, by cutting the banks of the distributaries: as distinguished from *ḍāl* (qv.) when the water is raised from a lower level.

Torā—[? *tor*]—(1) a bag or purse (*thailā*); (2) a gold or silver neck chain.

Nayā kisāno khēti kinī lambā dārā torā;

Khēnch kisān garhī mēn lāē, paṭkan lāē jorā.

[A griff of a cultivator went to farm wearing a long chain; but soon he is hauled off to the landlord's fort and gets a shoe-beating.]

Torā—[Skt. *truṭ* = to break]—brackets or pieces of wood let into the walls of a house to support the eaves. East districts (*chhajjā*).

Torā—[*torā* = to break]—boiled sugar for making sweetmeats at the stage when the sugar grains glisten in the mass.

Torai—[Skt. *tūrya* = a musical instrument]—a variety of cucumber (*Cucumis acutangulus*) (*tarōl*).

Toran—[Skt. *torāṇa* = the ornamented arch of a door]—garlands hung over doors at marriages, etc. (*bandanbārī*).

Torī } [Skt. *truṭi*; rt. *truṭ* = to crack] (*dāin*,

Toriyā } *dāin*, *khētiyā lāi*)—a variety of field mustard, *Brassica campestris toria*—see *sarson*.

It is also known as *tīnpakhiyā*, because it ripens in three fortnights, or six weeks.

Toruā—[*torā*]—a neck chain worn by women.

Toshā—} (1) food for a journey; (2) a woman's

Toshah } ornament for the arm.

Toshak—bedding (*bistar*).

Toṭkā—[Skt. *tantraka*]—(1) spells or charms generally with an evil object; (2) (*kalakhā*, *kalikhā*, *karakhā*, *karikhā*, *karakhai* *haṇḍiyā*, *siyōvarī*) a black earthen pot put up in a field to scare off birds and keep away the evil eye.

Tripauliyā—} see *tirpauliyā*.

Tripoliyā—}

Trisūl—} see *tirsūl*.

Trisūlā—}

Tūar—[*tor*]—the arhar plant (*Cytisus cajan*). West districts and Rohilkhand (arhar).

Tūdā—} [Skt. *tunda* = the belly]—a boundary

Tūdl—} mark (*damchā*).

Tūkā—[*tūk*, *tukrā* = a piece, Skt. *stoka* = little]—the fourth part of a round cake of bread. East districts.

Tukhm sokht—[Pers. *tukhm* = seed, *sokht* = burnt]—seed dried up and lost. West districts (*bijmār*).

Tukmah—the button hole of a coat, etc. (*aṅgā*).

Tukrākhānā—[*tukrā*]—the morning meal made up of scraps from the previous day's food. West districts (*kalēo*).

Tukri—[*tukrā*]—a small piece of cloth; a woman's petticoat. West districts (*lahṅgā*).

Tul—} [Skt. *tāl* = to weigh]—(1) a large pair of

Tulā—} scales (*tarāzū*); (2) the constellation

Libra or the Scales—see *saṅkrānt*.

many days have passed they will say 'Your bond is false'.']

Uftādah—[Pers. *uftādan* = to fall]—waste land (bañjar).

Ughāl— } see ughāl.

Ugālā—[*ugāl* = spitting out]—land saturated with water (panmār).

Ughāl—[*ughānā* = to collect] (*ogāhī, ugāhī*)—(1) contributions of grain, fodder, etc., levied from his tenants by a landlord. The rates vary in different places: in Rohilkhand, for instance, the contribution is usually one basket of rice straw per plough, one net of chaff, one basket cow-dung fuel, one lump of coarse sugar, a pot of cane juice and five sugar canes at the *Dēoṭhān* (qv.) festival; (2) rent. Central Duāb (lagān); (3) a form of money-lending: e.g., R10 are borrowed, and are to be repaid in a year at 1 per cent. interest per mensem. This is *chhōṭī ugāhī*. When R20 are borrowed for a year and R25 are to be repaid in monthly instalments, it is *lambī ugāhī*. Lower Duāb.

Ughānī—[*ughāī*]—the well rope. Rohilkhand (ubhan).

Ughār—[*ughārānā*]—the side curtain in an ox cart (bahll).

Ughārānā— } [Skt. *ud, ghaṭ* = to place upon]—

Ughārānā— } (1) to uncover anything; (2) specially to open the ground for building a well.

Uhār—[cf. *ughār*] (*ohār*)—(1) the cover of a carriage or palanquin: the side curtain of an ox cart (bahll); (2) the perforated cover of a crucible—see *ṭhathērā*.

Ujālā—[Skt. *ujjval* = to shine]—daybreak; sunrise (fajar).

Ujar— } [Skt. *ud, jaṭā*, Hind. *jar* = root]

Ujār— } (*bēcherāgh, bilā chhappar band, nichāt, virān*)—deserted, waste, of a village, etc. *Dēkhiyē tērī Kālpi, bāvan purē ujār* = look at this fine town of Kālpi of yours, with its fifty-two hamlets deserted.

Gūjaron ujār bhalī: ujaron bhalī ujār: Jabhī Gūjar dēkhiyē, tabhī dijē mār.

[Waste land is better than cultivation by Gūjars: better is waste than these ne'er-do-wells. Whenever you see a Gūjar hit him on the head.]

Ujārī—[? *anjāl, anjuri*]—small heaps of grain put aside at harvest time as an offering to the local gods (*anjuri*).

Ujērā—an ox unbroken to work. Rohilkhand (*adhārī*).

Ujeriyā—[*ujālā*]—the bright half of the month (*añjar*).

Ujhakan— } [*ujhaknā* = to raise oneself on

Ujhukun— } tiptoe]—a support to keep a vessel steady (*uṭhgan*).

Ujhilā—(1) earth taken off high places in a field and thrown into hollows to level it. East districts; (2) crushed mustard seed used for rubbing on the body; (3) the flowers of the *mahud* (*Bassia latifolia*) used for food. East districts.

Ujyalā—see *ujālā*.

Ujjal—rowing up stream.

Ujjar—[*ujālā*]—white—of cattle, etc. (dhaul).

Ujjayanā—[Skt. rt. *ji* = to overcome]—victorious: for the ceremony known as *ujjayanā pūjā* see under *kāshidās*.

Ujkā—a field scarecrow. Rohilkhand (*dhokhā*).

Ujpo—a field scarecrow. Upper Duāb (*dhokhā*).

Ujra—see *ujjar*.

Ujrat—[Arabic *ajr, ajar*]—pay, wages: the cost of any thing.

Ujyalā—see *ujālā*.

Ukāñv—a pile of grain and chaff ready for winnowing. Duāb (sill).

Ūkh—[Skt. *ikshu*]—sugarcane. East districts (ikh).

Ukhal—[Skt. *ulūhhalā*]—a large mortar or hollow bed for the pestle used in husking grain (*dhēnkā*).

Ukhāñv— } [*ūkh*] (*abgā ukhāo*)—land kept fall-

Ukhāo— } low for sugarcane: in Basti it

Ukhāoñ— } means a field ploughed in August-

September, manured in the following month and sown with vegetables, poppy, or tobacco.

Ukhar—[*ūkh*]—the ceremony of worshipping the plough after the sugarcane is planted. Upper Duāb and Rohilkhand (*okhar*).

Ukhar bhūml—[*ukharṇā* = to be rooted up]—the waterless desolate lowlands under the Kumaun hills: the Bhābar.

Ukhārī—[*ūkh* Skt. *vāṭa* = enclosure]—a sugarcane field. East district. See *ikh*.

Jēth mās mēn chār dukhārī:

Ban, bālak, aru bhāñs, ukhārī.

[Four things suffer in the heat of May—a forest, a child, a buffalo, and a cane field.]

Ukhar khābar—uneven ground. East districts (*akho*).

Ukhāñv—[Skt. *ud, karsha* = dragging]—to pluck up: used of the harvesting of crops like mustard (*sarson*), etc., which are pulled up by the roots, not cut.

Ukhbhoj—[*ukh, bhojan* = food, Skt. *bhuj* = to eat]—the day on which the sugarcane is planted and the ceremonies accompanying it. East districts (*ikhraj*).

Ukhll—[Skt. *ulūkhala*] (*okhalo, okhlī, okhri, ukhri*)—the mortar in which grain is husked.

The pestle is usually *mūsāl* or *mūsar*; in Kumaun *mūsalo*; in the East districts *paharū*.

The iron ring to prevent the mortar from cracking is *shām, shāmā, shāmi, sāmā, sāmi*.

Ukhraj—[*ūkh*]—the day on which the sugarcane is planted and the ceremonies accompanying it. East districts (11).

Ukhri—see *ukhl*.

Ukhāñv—crops withering from drought.

Ukhvārī—see *ukhārī*.

Ukhar—land unproductive and not fit for cultivation—cf. *ukharbhūml*. Kumaun (bañjar).

Ulā—[*ūn*, Skt. *ūrṇa* = wool]—a lamb. Duāb (*bhēr*).

Ulachhnā—to raise up water for irrigation. East districts (*chopnā*).

Ulāñk—lit. plump, fat; a large boat with a long overhanging bow: "it is not clinker built, but with the planks edge to edge and fastened with iron cranks like stitches" (Hobson-Jobson, Sv. Woollock).

Ulār—[Skt. *ut*, Hind. *ūṛhnā* = to roll]—of a cart overweighted behind: the opposite is *dab, dabāo*.

Ulat jānā—to be overturned—of an animal; to miscarry.

Ulchab dēnā—[ulachhnā] (ulchhab dēnā)—to bale up water for irrigation. West districts (chopnā).

Ulchhā—[ulachhnā]—sowing by hand without the use of a drill. Rohilkhand. See bonā.

Ulchhab dēnā—see ulchab dēnā.

Ulētā—bread prepared with butter which Hindūs can eat on the road without taking off their clothes—cf. mārē.

Ulēti—the eaves of a house—see olti.

Ūmbī—[Skt. *umbī*]—the first grain cut with certain ceremonies in the spring harvest. East districts. See arvan.

Ūn—[Skt. *ūrna*]—wool

Ūnchā—[Skt. *uchcha*]—(1) high; (2) a scarecrow. Benares (dhokhā).

Ūngh—[*ānghnā*]—the inside greased washer of a wheel. Rohilkhand (gārī).

Ūngāl—[Skt. *angula*] (*āngul*, *āngur*, *āngurī*)—a finger breadth: a measure for cloth, etc.: equal to eight barley corns.

Ūngār—

Ūngārā—

Ūnghnā—} to grease the wheel or axle of a cart.

Ūngnā rog—

Ūngnā rog—a disease in cattle in Bundelkhand: the ears drop and become cold, as does the body; the eyes run, and the animal refuses food and drink.

Unhālā—[Skt. *usīnakāla* = hot season]—the spring harvest. Bundelkhand.

Unhāl—

Unhārā—

Unhārī—

Ūnl—[*ūn*]—made of wool—of clothes, etc.

Unnā—[*ūn*]—(1) a lamb. Duāb (bhēr); (2) a woollen shawl.

Ūno—[P cf. *ubsan*]—a wisp of straw for cleaning a pot. Kumaun (jūnā).

Ūnt—[Skt. *uśtra* = a buffalo, a humped ox] (*ghēnch*, *ghēnch*, *lamghīnchvā*)—a camel; the female is *ūntni*; a young camel *botā*; a young male *sanāddā*; a young female *sanādnī*; the camel saddle with a wooden frame is *kāthī*; the pad *gaddī*, *gadēlā*. *Ūnt kī chorī nēvhrē*, *nēvhrē* (*jhukē*, *jhukē*) = going to steal a camel with the back bent! *Ūnt kē munh mēn zīrah* = a grain of cummin in a camel's mouth! a drop in the ocean. *Ūnt sā qadd barhāyā hai*, *shāur zarrah nahīn* = he has swelled himself the size of a camel but has not an atom of sense! *Ūnt bahē jāē, makaurā kahē—mujhē thāk hī nahīn* = the camel is swept away in the flood and the ant says "I am out of my depth"! *Thakā ūnt sardē ko taktā hai* = the tired camel is on the look out for the inn. *Shahr mēn ūnt badnām* = a camel has a bad name in a town. *Khānē ko ūnt, kamānē ko majnūn* = an appetite like a camel and too worn out to work! *Ūnt dāghē hotē thē, makar bhī dāgh honē ko āyā* = when the camels were being branded the spider came and wanted to be branded too! *Ūnt pahār kē nichē ātā hai, to āpko samajhtā* = the camel only knows his size when he comes under the mountain! *Rāt ko machhar kā tāng pakrēn, din ko ūnt na sujhā dē* = he can see to catch a mosquito by the leg at night, but cannot see a camel by daylight!

Kambakhtī jab āti, *Ūnt charhē kutā kātē*.

[When you are in the way of ill-luck, a dog will bite you even when you are on the top of a camel!]

Ūnt kātāilā—[*ūnt*, Skt. *kaṇṭaka* = a thorn]—a variety of the camel thorn, a weed injurious to crops.

Ūntārā—[P *āthānā* = to raise]—the front

Ūntārā—} prop of a cart; the prop which supports the driver's seat (gārī).

Ūntī—see Ūnt.

Ūntā—} see Ūntārā.

Ūp—Interest on a loan (sūd).

Upachhab—} to beat clothes on a beam or stone

Upachhnā—} for washing. East districts (pachhārnā).

Upajnā—[Skt. *upa* = up; *jan* = to sprout] (*upjab*)—to sprout or grow—of crops.

Upahiyā—a non-resident member of the Chamār class. East districts (parjā).

Upallā—see ūparā.

Upambās—[Skt. *upa* = near; *vāsa* = dwelling]—a stranger or non-resident: opposed to *apdā* (qv.). East districts.

Ūparā—[*ūpar* = above] (*upallā*)—the outer

Ūparā—} piece in clothes: opposed to *astar* (qv.) (*abrā*).

Uparaut—[*ūpar* = above]—the upper stone

Upautā—} in the quern or flour mill (*chakkī*).

Uparauti kothri—[*ūpar* = above]—an upper room. East districts (atā).

Ūparchūnt—[*ūpar* = above; *chūntnā* = to pluck]—cutting the ears of a crop without the stalk. Duab (bahvat).

Ūparhār—[*ūpar* = above; *hār* = a circle of fields]—(1) highlands (bāngar), the circle of fields furthest from the village site. West districts (barhā).

Ūparī—[*ūpar* = above]—a ghost or spirit.

Ūparihā—} East districts (bhūt).

Ūpar kā pāt—[*ūpar* = above]—the upper stone in a quern or flour mill (*chakkī*).

Ūparlā—[*ūpar* = above]—the outer piece in clothes (*abrā*).

Uparvāns—[*ūpar* = above; *bās* = dwelling]—(1) a stranger in a village (upambās); (2) a ghost or spirit. East districts (bhūt).

Ūparvār—[*ūpar* = above]—high lands (bān-
Uparvār—} gar).

Upichhab—to beat clothes on a stone or plank for the purpose of cleaning them. East districts (pachhārnā).

Upjab—see upajnā.

Upjanhār—[*upajnā*]—productive—of soil.

Upjāo—[Skt. *apūpa* = a cake; *ra*—diminutive affix]—cakes of cow-dung fuel

Upjī—} (*gobar*).

Upri—}

Uprāon—[*ūpar* = above]—(1) high lands (bān-
gar); (2) unirrigated land. Kumaun (khākī).

Uptā—the roof of a granary. East districts (bakhār).

Upṭan—[*abtan*]—the cosmetic rubbed on the body of the bride and bridegroom before marriage (abtan).

Urad—[*māsh*, *urid*]—a kind of pulse (*Phaseolus*).

Urad—[*lus radiatus*]—*urđī* is a small variety

—the pods are *koṣs*, *kośā*, *chhīmī*, *phalī*. The flour is *dhāns*, *dhuāns*—*urad par safēdī* = the white mark on *urad*, is a phrase for something very minute. “*Urad* has a small white mark at each end. Hindūs say it has a *fikā* or mark of respect, and relate that the wheat seeing that though it is superior to *urad*, yet has no such indication of rank, grew very indignant and, in consequence of this rage, parted in two in front (*chhātī phat gai*)—this they say is the cause of the deep line on one side of the wheat grain” (Ishri Dās, Domestic Manners of Hindūs, 46).

Urānā—*lit.* to cause to fly; to winnow grain. Duāb (usānā).

Urānpardah—[*urānā*]=the curtains of an ox-cart (bahll).

Urdāvan—[*advān*]=the strings at the end of a bed. East districts and Oudh (*advān*).

Urđī—[*urad*]= (1) a small kind of pulse (*Phaseolus radiatus*): *kahān Rām! Rām! aur kahān urđī kā bhaskā* = how can any one cry Rām! Rām! and gobble pulse at the same time! (to whistle and chew meal); (2) sun-dried cakes made of *urad* or grain flour (*barī*).

Urēkh—the hind prop of a cart. Rohilkhand (*gārī*).

Urñ—[*? orñā* = to dress]—a scarecrow. North Oudh (*dhokhā*).

Urñarī—(1) a second wife married by a less regular form (*dharī*, *dharūk*); (2) a woman with whom a man has eloped.

Urñhā—twisted hemp (*san*).

Urñā—[*Skt. ghrish* = to grind]—to roughen the stone of a quern or flour mill (*rāhnā*).

Ursā—[*Skt. ghrish* = to grind]—the roller for making bread. Bundelkhand (*bēlan*).

Urtak—} (1) the housing of a saddle; (2) the pad for a draught animal. Rohilkhand (*gāchhl*).

Urrāb—[*onomatopæic*] to call a bull to a cow. East districts.

Usānā—(*barsānā*, *dalī dēnā*, *dhārdharnā*, *dhuriyānā*, *kirānā*, *pachhārnā*, *pachhornā*, *painchā*, *partī lēnā*, *partiyānā*, *phaṭaknā*, *phaṭkānā*, *phaṭkārāb*, *phaṭkorāb*, *sailānā*, *sarhatnā*, *sirvā mārñā*)—to winnow grain. East districts and Bundelkhand. Also see *khajūrā*, *ohāb*.

Usā dēnā—to cool the syrup in a sugar factory. Rohilkhand (*kolhvār*).

Usar—[*Skt. ushara*, *ūsha* = salt ground]—
Usar—} land infested with various salts—see *rēh*.

Nārī ati bal hot hai, apnē kul kī phāns,
Kuru Pāndū kē vañsh ko kiyo Draupadi nās:
Kiyo Draupadi nās: Kēkayī Dashrath māri,
Rām Lakshman Siyā soī ban bās sidhāri.

Kahi Girdhar kavirāde—banī ūsar kī bārī:
Marā parush jiyā jān, jabai parghar gai nārī.

[Woman is very powerful and a snare to her family; as Draupadi ruined the houses of the Kauravas and Pandavas and Kekayi caused the death of Dasharatha and caused Rāma, Lakshmana and Sita to take up their abode in the forest. Says Girdhar, prince of poets—“Verily she is like barren land. Consider him as dead whose wife goes to the house of another.]

Usārā—[*Skt. apasārita* = removed] (*osārā*)—

the outer chamber or verandah of a house (*dālān*).

Usarēliyā—[*ūsar*]=land injured by noxious salts.
Ustā—[said to be corr. of *ustād* = a teacher]—a respectful name for a barber.

Ustā hajjām nāi,

Ek mēn ek mērā bhāī.

[The barber, the shaver, the hair-cutter: one or other is my brother: based on the story of a barber who called himself various names and got several shares] (*nāl*).

Ustād—a preceptor, teacher, a cunning fellow.

Ustarā—[*ustā*] (*astārā*, *chhūrā*, *chhūrā*)—a barber's razor—see *nāl*.

Ūt—[*āūd*]=a person who dies without a son to perform the annual obsequies and who hence becomes a malignant spirit. The favourite taunt addressed to the Gipsy Kanjar tribe is—

Ūt kē ūt, ujār kē bhūt:

Sitā kē sarāpē; janam kē sharābī.

[Sita's curse is on you that you shall die sonless; devils of the jungle, and drunkards all your life!]

Uṭaharā—[*uṭhānā* = to raise]—the prop in front of a cart (*gārī*).

Uṭak naṭak—uneven ground. East districts (*ūsar khūbhar*).

Uṭār—[*Skt. uttārana* = transporting over, *Uṭārā* = rescuing; *rt. uttri* = to pass out of]—

(1) forced labour (*bēgārī*); (2) (*jog*, *jhāro*) a spell, incantation used for the purpose of curing disease: some rubbish exposed on a saucer on the road, with the idea that whoever touches it first will take away the disease from the sick person.

Uṭarā—see *uṭaharā*.

Uṭārī—[*ot*]=the block on which fodder, etc., is cut. Duāb (*nisuhā*).

Uṭarpā—[*uṭaharā*]=the front support of a cart (*gārī*).

Uṭhallā chūlhā—[*uṭhānā* = to raise] (*uṭhāo chūlhā*)—a moveable fire-place. East districts (*chūlhā*).

Uṭhāngan—[*P uṭhāngnā* = to rest on]—a large house courtyard. Kumaun (*paṭāngan*).

Uṭhāo chūlhā—} see *uṭhallā chūlhā*.

Uṭhāu chūlhā—}

Uṭhāonī—[*uṭhānā* = to raise]—(1) money
Uṭhāvanā—} paid in advance to secure a
Uṭhāvanī—} supply of anything. East dis-
Uṭhaunā—} tricts; (2) keeping a running
Uṭhaunī—} account with a shop-keeper and
paying him in cash from time to time. East districts; (3) money given to Brahmans after the astrological signs for a wedding have been tested. East districts; (4) a small sum sent to the girl's family before betrothal as a pledge of the marriage agreement; (5) anything put aside to mark a vow (*Anguṇī*); (6) money set apart to avert some evil; (7) (*phūl*) a ceremony performed in memory of a deceased Hindū on the second or third day after cremation. The bones (*phūl*) are collected from the ashes of the pyre and sent at once or on the next favourable occasion to be poured into at sacred river, such as the Ganges or Jumna; (8) a light ploughing to cover in rice seed. East districts (*gāhnā*).

Uṭhgan—[*uṭhaṅgā* = to rest on] (*ṭékan*, *uchukun*, *ujhukun*)—a prop put under a vessel to tilt it up or keep it steady. East districts.

Uṭḥi parti—[*uṭhānā* = to take up for cultivation]—a system of tenure in Azamgarh where rent is payable only on the land actually under cultivation, not on fallow.

Uttā— } [Skt. *uttara*]—(1)—the north = *pahā-*
Uttar— } *ri alāṅg*, *pahāri* or ;
Uttarā— }

Biyār chalēhi uttā,
Ghar baiṭhē piyo pūtā.

[When the north wind blows, sit at home and drink my son (as there is sure to be rain).]

(2) a collective term for a number of minor crops, such as *arhar*, *mūṅg*, etc.—cf. *chharā*.

Uttara Bhādrapad— } the 26th lunar asterism—
Uttara Bhādrapadā— } see *nakshatra* and *magha*.

Uttara khārha— } [*uttara*, *Āsārh*]—the 21st
Uttara shāḍha— } lunar asterism—see *nak-*
Uttara shārha— } *shatra*.

Uttaraini— } [Skt. *uttarayana*]—the sun's
Uttarayanī— } northern declination, or his passage from the southern to the northern part of the ecliptic: the winter solstice: a name in the Hills for the constellation *Makar* or *Capricornus*, as it marks the beginning of the winter solstice.

V

Va'dah kā ruqah—the letter announcing a marriage engagement among Muhammadans.

Vair— } [*vairnā* = to pour gradually from
Vairā— } the hand or from a vessel]—(1) the
Vairnā— } pipe in the drill plough. West districts (hal); (2) drill sowing. West districts (bonā).

Vaiṭā—a reel for thread. Rohilkhand (*aṭēran*).

Val—sand or sandy soil found at the base of hills. Mathura.

Valgiyā—[? Skt. *valgita* = leaped]—a name in the Hills for the constellation *Leo*—see *siṅha sankrānt*.

Vaqtī—[*vaqt* = time]—perquisites at harvest to village servants. Duāb.

Vardī—[Skt. *viruda* = panegyric]—(1) uniform; (2) a necklace consisting of chains and metal bosses.

Vārphēr—[*vār*, *vāra* = time; *phērnā* = to turn] (*nēochhāvar*)—an offering of money or other valuables waved three times over the heads of the bride and bridegroom, and then distributed as alms to mendicants in order to avert the evil eye.

Vēdan—[Skt. *vēdana* = pain]—rinderpest in cattle. Upper Duāb (*chēchak*).

Vērā—[*vairnā*]—gram and barley mixed. Agra (*ērā*).

Vēro—[*vairnā*]—the handful of grain poured at one time into the quern or flour mill. Kumaun (*chakk*).

Vilāyat—[Arabic *valī* = a guardian]—a foreign country.

Vilāyatī—[*vilāyat*]—foreign: *vilāyatī jai* = oats (*jai*).

Viparī—(*duharī*)—a cook's word: two small lumps of dough (*loṭi*) are smeared with clarified butter, put one on the top of the other, and then rolled out and baked on a griddle.

Viran—waste—of land, a village, etc.: opposed to *ābād*.

Visākḥā— } [*viśākḥa* = branchless, having
Viśākḥā— } spreading branches]—the 16th lunar asterism (*nakshatra*).

Y

Yakhni pulāo—a native dish—see *akhni*.

Yama dutiyā—a holiday—see *bhaiyādūj*.

Yāqut—a ruby (*nag*).

Yoginī ēkādashī—[Skt. *yoginī*; *yoga* = junction] the festival on the 11th dark half of *Āsārh*: observed by people who have vowed to keep every 11th holy—see *ēkādashī*.

Z

Zabṭī—[Arabic *zabt* = restraint]—special rents in cash paid for certain crops at rates varying according to the kind of crop. The more valuable crops, such as sugarcane, cotton, maize and fodder (*charī*), are usually included in this class. "The name points no doubt to an authoritative and forcible imposition of these cash rents in some forgotten struggle between the State Collector and the tenant. The term now bears no such signification: in fact it is regarded as a privilege" (Bijnor Sett. Rep., p. 87). West districts and Rohilkhand.

Zakhīrah—[Arabic *Zakhīrah* = provisions]—(1) a nursery for trees, etc. (*biyār*, *paudkhānah*); (2) a stock or supply of anything.

Zambūr—[Arabic *zambūr* = a hornet]—a pincers for drawing nails.

Zamīndār—[*zamīn* = land; *dār* = holding]—(1) a landed proprietor; (2) in the Upper Duāb specially applied to the *Jāt* yeomen or cultivators.

Zamīndāri—[*zamīndār*]—a system of land tenure in which the whole land of the village is held and managed in common. The rents and all other profits from the estate are thrown into a common stock, and after deducting the Government revenue (*mālguzārī*) and village expenses (*gānv kharch*), the balance is divided among the sharers according to their shares, or the law or custom prevailing in the village.

Zamīnqand—[*zamīn* = earth; *qand* = crystallized sugar] (*sūran*)—a kind of yam (*Dioscorea bulbifera*).

Zamurrad—the emerald (*nag*).

Zanānah—[Pers. *zan* = a woman]—the women's quarters in a house: opposed to *mardānah*.

Zangāl— }
Zangār— } verdigris.

Zañjir—a chain: the links are *kaṛā*, *karī*: a cattle chain *bēil*, *saṅkal*, *sankar*, *saṅkal*, *sānkār*; a chain for an elephant *gaybāndhan*.

Zar'at—[*zorāt*]—home farm land (*sir*).

Zērband—[*zēr* = beneath; *band* = fastening]—(1) a string or strap for fastening a bed cover, etc.; (2) a martingale for a horse.

Zēvar—(*gaṇṇā, tām*)—jewellery. When hollow it is *kholuḍ*; when moulded *dharuḍn*; when beaten out *piṭuḍn*.

Zīn—(*jīn*)—a saddle made of padded cloth: a saddle with a wooden frame is *kāṭhī*.

Zīnah—[*jīnā, paṭṭhāl, paṭṭhār*]—a ladder: a set of stairs (*stīhl*).

Zīrah—[Skt. *jīrṇha, jīraṇa*: *jīra* = quick, lively]—the plant which gives the spice cummin (*Cuminum cyminum*).

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The end.



(Continued from front flap)

the *Zar'ub ul masal* of Shaikh Ahmad Husain of Lucknow, the "Indian Notes and Queries" by Capt. R.C. Temple, etc. etc.

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